



GUIDELINES FOR EXTRAORDINARY MINISTERS OF HOLY COMMUNION

Diocese of Orange

INTRODUCTION

The Office for Worship has prepared the following guidelines for extraordinary ministers of Holy Communion (EMHC) for Holy Mass in the Diocese of Orange, as well as at other Eucharistic celebrations.

The Blessed Sacrament is central to the life of the Church; Pope Saint John Paul II reminds us “The Eucharist is too great a gift to tolerate ambiguity and depreciation.”¹ Extraordinary ministers of Holy Communion, who handle the Eucharist, should understand how great a gift in which they are entrusted.

The purpose of these guidelines is to provide principles regarding this important ministry of the Church. They define the contents of the liturgical law on this matter, the demands of a good Eucharistic liturgy, and the expectations of the universal and local Church.

MINISTERS OF HOLY COMMUNION

“The ordinary ministers of Holy Communion are Bishops, Priests and Deacons.”² “In every celebration of the Eucharist there should be a sufficient number of ministers for Holy Communion so that it can be distributed in an orderly and reverent manner.”³ It is for these reasons that the Church through her governing bodies gives clear norms for the involvement of extraordinary ministers of Holy Communion. It should be kept in mind that ordained ministers present for the celebration of the Eucharist are the ordinary ministers of Holy Communion and are expected to distribute the Eucharist, unless for some undo reason they are unable. The extraordinary minister of Holy Communion may administer Communion only when the Priest, Deacon and instituted acolytes are lacking, when the Priest is prevented by weakness or advanced age or some other genuine reason, or when the number of faithful coming to Communion is so great that the very celebration of Mass would be unduly prolonged. This, however, is to be understood in such a way that a brief prolongation, considering the circumstances and culture of the place, is not at all a sufficient reason.⁴ It should be ensured that

¹ EE 10

² Norms 26

³ Norms 27

⁴ cf. RS 158



extraordinary ministers are used out of true necessity and do not obscure the role of the Priest and Deacon as the ordinary minister.

Additionally, the sick and those unable to participate at the Eucharistic celebration have a spiritual need to receive Holy Communion. The Church, to make access to so great a sacrament, allows for extraordinary ministers of Holy Communion when there is need. This is a ministry of bringing the sacrament of the Body of Christ to the People of God in a dignified and reverent manner. It also witnesses to faith in the Real Presence of Christ in the action of sharing in the Eucharistic meal of Christ's sacrifice. The ministry should be treated with utmost dignity and reverence.

REQUIREMENTS FOR EXTRAORDINARY MINISTERS OF HOLY COMMUNION

It is the responsibility of the parish Pastor to recruit, train, and oversee the ministry of extraordinary ministers of Holy Communion. He determines who may serve, when a minister's service is no longer required, and how the ministry is to be carried out. All ministers are to follow these guidelines established by the Diocese of Orange through its Bishop.

The following are the requirements for serving as an extraordinary minister of Holy Communion in the Diocese of Orange:

- To be eligible for this ministry, candidates must be fully initiated in the Catholic Church.
- They must be of at least 25 years of age.
 - In exceptional cases, people under the age of 25 may be individually recommended for delegation by their Pastor, through a formal letter expressing their spiritual maturity, understanding of the Eucharist, and how this will benefit the people in the assembly to have deeper appreciation of the Blessed Sacrament. This letter should be directed to the Bishop sent to the Office for Worship for approval.
- They should be persons who sincerely strive to live the Gospel message in their communal and individual lives.
- They should faithfully participate in the Sunday Eucharist and with God's grace in every aspect of their lives.
 - If they are living with a person with whom they have a romantic relationship, they must be in a valid Catholic marriage. Divorce does not make one ineligible to serve as an extraordinary minister of Holy Communion, as long as the minister does not engage in other relationship or civil union.
- They are to wear proper attire. (See section below on Dress and Attire)

The procedure to request delegation, provide adequate training and commissioning for EMHC is on the attached Appendix I.



DRESS AND ATTIRE

Extraordinary ministers of Holy Communion serve in a sacred ministry that places them in close contact with the Most Holy Eucharist, the Body, Blood, Soul and Divinity of our Lord Jesus Christ. For this reason, the Church asks that EMHC present themselves in a manner that reflects reverence, humility, and the dignity of the ministry entrusted to them.

The manner of dress for EMHC should never draw attention to the individual minister, but rather support an atmosphere of prayer and devotion, allowing the faithful to focus on Christ truly present in the Eucharist.

The following are the general principles for dress and attire:

- Attire should be modest, respectful, and dignified, reflecting the sacred nature of the liturgy.
- Clothing should be neat, clean, and appropriate for Mass, avoiding anything that is casual, distracting, or expressive of personal agendas.
- Ministers should dress in a way that reflects service to the Church, not personal expression.☒
- Albs are not appropriate vesture for EMHC, who are present first and foremost as members of the worshipping assembly and not as ordained or instituted ministers. However, the use of a symbol such as a cross or a medal is permissible.

The following are specific guidelines for men and women:

- Men are expected to wear dress slacks, a collared dress shirt, and dress shoes. When possible, a jacket and tie are encouraged.
- Women are expected to wear dresses, skirts, pants suits, or other modest and dignified attire appropriate for the sacred liturgy.
- All clothing should reflect Christian modesty and be suitable for standing before the altar and distributing Holy Communion.

To preserve the reverence of the liturgy and avoid distraction:

- Casual clothing such as jeans, t-shirts, athletic wear, or tennis shoes are not permitted.
- Immodest clothing that is overly tight, revealing, or inappropriate for Mass is not permitted.
- Visible tattoos, body piercings (such as ear plugs/gauges) or distracting jewelry are not permitted while serving.
- Clothing or accessories that display political messages, social movements, or ideological statements are not permitted, including pins, logos, or symbols (e.g., pride/rainbow pins).

The sacred liturgy is not the place for personal, political, or social expression. EMHC are asked to set aside personal preferences while serving, in order to witness to the unity of the Church and the centrality of Christ in the Eucharist.

These guidelines for dress and attire are not intended to judge or exclude, but to foster reverence, unity, and devotion within the celebration of the Mass.

Pastors are welcome to establish a uniform dress code for EMHC at their parish.



PROCEDURES DURING HOLY MASS

“In the celebration of Mass the faithful form a holy people, a people of God’s own possession and a royal Priesthood, so that they may give thanks to God and offer the unblemished sacrificial Victim not only by means of the hands of the Priest but also together with him and so that they may learn to offer their very selves.”⁵

“All ministers of Holy Communion should show the greatest reverence for the Most Holy Eucharist by their demeanor, their attire, and the manner in which they handle the consecrated bread or wine.”⁶ If the tabernacle with the Blessed Sacrament is reserved in the sanctuary behind the altar, the Priest, Deacon, and liturgical ministers genuflect when they approach the altar and when they depart from it but not during the Mass itself. Outside of the Mass, a genuflection is made any time when crossing the altar and tabernacle.⁷ During the Mass, a bow at the waist is made when crossing the altar and tabernacle.

The Pastor has the responsibility for the proper care, security, and reverent upkeep of the tabernacle in his parish. He is responsible to determine who in addition to himself may have access to the tabernacle.⁸ When the tabernacle is located in the sanctuary behind the altar, only the Priest or Deacon should retrieve the Blessed Sacrament for the distribution of Holy Communion. If the tabernacle is located in an oratory or chapel outside the sanctuary, it is ordinarily the responsibility of the assisting Deacon to retrieve the Blessed Sacrament; if no Deacon is present, an EMHC may be appointed by the Pastor to do so. It should be noted that the Church prefers that “Holy Communion is given from hosts consecrated at the same Mass and not from those reserved in the tabernacle.”⁹

The EMHC “should not approach the altar before the Priest has received Communion.”¹⁰ After the Priest has concluded his own Communion, he distributes Communion to the EMHC, assisted by the Deacon, and then hands the sacred vessels to them for distribution of Holy Communion. EMHC should never take a ciborium or chalice from the altar; rather, they are always to receive from the hands of the priest celebrant the vessel containing either species of the Most Holy Eucharist for distribution to the faithful. “The Deacon may assist the Priest in handing the vessels containing the Body and Blood of the Lord to the extraordinary ministers of Holy Communion.”¹¹

If the whole assembly is not being offered the Precious Blood, it is not appropriate to offer it to the EMHC only.

⁵ GIRM 95

⁶ Norms 29

⁷ GIRM 274

⁸ cf. Canon 938 §5

⁹ Norms 30

¹⁰ GIRM 162

¹¹ Norms 40



DISTRIBUTION OF THE BODY OF CHRIST

“Holy Communion under the form of bread is offered to the communicant with the words ‘The Body of Christ.’”¹² After the communicant has responded “Amen”, the host is placed in the hand or on the tongue, according to the manner indicated by the communicant. It is not appropriate to add the name of the communicant prior to or after saying “The Body of Christ”.

Care should be taken to catechize the faithful on the proper reception of Holy Communion. The decision whether to receive Holy Communion belongs to the person receiving Holy Communion. They are able to receive kneeling or standing. “When receiving in the hand, the communicant should be guided by the words of St. Cyril of Jerusalem: ‘When you approach, take care not to do so with your hand stretched out and your fingers open or apart, but rather place your left hand as a throne beneath your right, as befits one who is about to receive the King. Then receive him, taking care that nothing is lost.’”¹³ It is not appropriate for a communicant to take the Eucharist from the minister. Rather, they are to receive it, just as one would receive a precious gift.

The Body of Christ is always ministered to the communicant. “The faithful are not permitted to take the consecrated bread ... by themselves....”¹⁴ Care should be taken that the communicant’s hands are clear and free of coverings, such as gloves or sleeves, and that their mouth is free of any food or gum.

If a host falls to the ground during distribution, the minister should pick it up and consume it immediately or place it in their hand under the ciborium to place it in the ablution cup after the distribution of Holy Communion to dissolve entirely.

“[S]pecial care should be taken to ensure that the host is consumed by the communicant in the presence of the minister, so that no one goes away carrying the Eucharistic species in his hand.”¹⁵ It should be considered adding ushers or altar servers next to the ordinary & extraordinary ministers of Holy Communion to ensure consumption by the faithful. If someone does not consume the Eucharist and attempts to walk away with it, a minister should gently intervene and ask them to consume it immediately. If the person appears confused or refuses to do so, the minister should request that the Eucharist be returned. The Pastor has discretion regarding how best to implement this practice in his parish. If a communicant brings a pyx or another container in the hope of taking the Eucharist to the sick or to someone unable to attend Mass, they should be kindly encouraged to speak with a priest after Mass so that a proper visitation and the distribution of Holy Communion can be arranged. The Eucharist is not to be placed into a pyx during the Communion procession.

EMHC should be mindful that particles (crumbs) of the Consecrated Host may remain on their fingers after the distribution of Holy Communion. Since even the smallest particle is truly the Body of Christ,

¹² Norms 41

¹³ Norms 41

¹⁴ GIRM 160

¹⁵ RS 92



EMHC must exercise due care and reverence. EMHC are not to wipe their fingers on clothing or other surfaces during or after distributing Holy Communion. Parishes should provide an opportunity for EMHC to purify their fingers after Communion, ordinarily by means of an ablution cup containing water, placed on the credence table or another appropriate location (but not on the altar), for the purification of their fingers. The fingers used to handle the Sacred Host, normally the thumb and index finger, are dipped into the water and gently rubbed together. The fingers are then dried with a purificator. The water from the ablution cup, having been used for this purpose, must be poured into the sacrarium, not into a regular sink. This practice is not meant to cause anxiety or scrupulosity, but to foster a deep reverence for the Real Presence of Christ in the Eucharist. EMHC should carry out this purification calmly and prayerfully, as part of their service to the sacred mysteries of the Church.

DISTRIBUTION OF THE PRECIOUS BLOOD

“When Communion is distributed under both kinds:

- a. The chalice is usually administered by a deacon or, when no deacon is present, by a priest, or even by a duly instituted acolyte or another extraordinary minister of Holy Communion...
- b. Whatever may remain of the Blood of Christ is consumed at the altar by the priest or the deacon or the duly instituted acolyte who ministered the chalice. The same then purifies, wipes, and arranges the sacred vessels in the usual way.”¹⁶

“Any of the faithful who wish to receive Holy Communion under the species of bread alone should be given Communion in this form.”¹⁷

When the members of the assembly drink from the chalice, “generally two ministers of the Precious Blood for each minister of the Body of Christ, lest the liturgical celebration be unduly prolonged.”¹⁸ Each community needs to determine what ratio is most suitable. Ministers should stand an appropriate distance from each other to facilitate the Communion procession and not unduly impede the assembly’s easy movement or risk of spillage or profanation of the Precious Blood.

The chalice is offered to the communicant with the words, “The Blood of Christ”, to which the communicant responds, “Amen.”¹⁹ It is not appropriate to add the name of the communicant prior to or after saying “The Blood of Christ”. Generally, the communicant should hold the chalice firmly in both hands and drink from it. However, in the case of a physical disability or weakness, the minister should be ready to assist in holding the chalice.

“Children are encouraged to receive under both kinds provided that they are properly instructed and that they are old enough to receive from the chalice.”²⁰

¹⁶ GIRM 284

¹⁷ GIRM 284

¹⁸ Norms 30

¹⁹ Norms 43

²⁰ Norms 47



“After each communicant has received the Blood of Christ, the minister carefully wipes both sides of the rim of the chalice with a purificator. This action is a matter of both reverence and hygiene. For the same reason, the minister turns the chalice slightly after each communicant has received the Precious Blood.”²¹

Any danger of spilling the Precious Blood should be carefully avoided. “If any of the Precious Blood is spilled, the area where the spill occurred should be washed with water, and this water should then be poured into the sacrarium in the sacristy.”²²

“The faithful are not permitted to take the ... the sacred chalice by themselves and, still less, to hand them from one to another.”²³ There shall always be a minister to distribute the Precious Blood to the faithful.

“[W]hen the distribution is completed, he [the ordinary minister] immediately and reverently consumes at the altar all of the Blood of Christ that remains, assisted if necessary by other deacons and priests.”²⁴ “The reverence due to the Precious Blood of the Lord demands that it be fully consumed after Communion is completed and never be poured into the ground or the sacrarium.”²⁵

COMMUNION BY INTINCTION

Communion by intinction, that is, by dipping the consecrated host into the Precious Blood, is reserved to the priest. If a communicant with consecrated host in hand approaches a minister distributing the Precious Blood, it is advisable to cover the chalice with the purificator and ask the communicant to talk with a priest after Mass.

PURIFICATION OF THE SACRED VESSELS

“Upon returning to the altar, the priest collects any fragments that may remain. Then, standing at the altar or at the credence table, he purifies the paten or ciborium over the chalice, then purifies the chalice ... and dries the chalice with a purificator. If the vessels are purified at the altar, they are carried to the credence table by a minister. Nevertheless, it is also permitted, especially if there are several vessels to be purified, to leave them suitably covered on a corporal, either at the altar or at the credence table, and to purify them immediately after Mass following the dismissal of the people.”²⁶

If a deacon is present, he may assist with purifying the sacred vessels at the credence table.²⁷

²¹ Norms 45

²² GIRM 280

²³ GIRM 160

²⁴ GIRM 182

²⁵ Norms 55

²⁶ GIRM 163

²⁷ GIRM 183



If an instituted acolyte is present, he may assist with purifying the sacred vessels. “When no deacon is present, a duly instituted acolyte carries the sacred vessels to the credence table and there purifies, wipes, and arranges them in the usual way.”²⁸

BLESSINGS DURING THE COMMUNION PROCESSION

Extraordinary ministers of Holy Communion are not authorized to bless individuals who approach them in the communion procession, in lieu of receiving the Eucharist. Only those designated by ordination (bishops, priests & deacons) can impart blessings.

EMHC may offer a short prayer of spiritual communion: such as, “God bless you” or “May Christ be with you” There should be no gesture like performing the sign of the cross or touching the communicant, just the words as given.

All the faithful are encouraged to make a sign of reverence as they approach the Blessed Sacrament even if not receiving, in the United States this has been determined to be a bow of the head.²⁹

GUIDELINES FOR SPECIAL MINISTERS TO THE SICK

“It is first of all for the Priest or Deacon to administer Holy Communion to the faithful who ask for it. It is in every way proper, therefore, that they give part of their time to performance of this ministry, according to the needs of the faithful. ... The local Ordinary may give the faculty of distributing Holy Communion to other extraordinary ministers, whether it may seem necessary for the pastoral benefit of the faithful, and a Priest or Deacon or acolyte is not available.”³⁰

Ideally, extraordinary ministers of Holy Communion to the sick and homebound, who have been properly trained, commissioned, fingerprinted, and have up to date Safe-Environment training on file, are sent by the parish community each Sunday to take the Eucharist to those who are prevented from being present because of age or illness. Ministers may also be sent in this manner after weekday Masses.

“Pastors of souls should take care that the sick or aged, even if not gravely sick or in imminent danger of death, should be given the opportunity to receive the Eucharist frequently, even, in so far as possible, daily, especially during Easter Time.”³¹

As a recommended practice in the Diocese of Orange, following the Prayer after Communion, the EMHC to the sick and homebound approach as the presider has already consecrated individual hosts in pyxes. The pyxes should be placed on the altar during the offertory for consecration.

The ministers may be blessed and ritually sent immediately to extend the unity of the Eucharist to those who are sick. The formula for the ritual ending may be in these or similar words:

²⁸ GIRM 192

²⁹ GIRM 160.

³⁰ HCWEMOM 17

³¹ HCWEMOM 14



“My brothers and sisters, you are sent to bring the Word of God and the Bread of Life from this assembly to the sick and shut-in members of our parish family. Go to them with our love and our prayers in the name of Jesus Christ the Lord.”

“The Eucharist for administering Communion outside of church should be carried in a pyx...”³²

When distributing Holy Communion outside of Mass, care should be taken, as far as possible, to celebrate the rite in a dignified and reverent manner according to the liturgical books. It is not appropriate to simply visit the communicant and distribute the Eucharist.

1. The rite should include an introduction, a reading from the Word of God, the Communion Rite, and a conclusion. A suitable prayer space should be prepared, with a table covered with a cloth for the Blessed Sacrament, along with candles. A vessel of holy water may also be provided.
2. While certain circumstances, such as the communicant’s health or the urgency of the situation, may prevent the full rite from being observed, the need to visit multiple communicants is not, by itself, a reason to abbreviate the rite beyond what is prescribed in the liturgical books.

It is recommended (that whenever possible a group of sick or aged persons be brought together to celebrate the liturgy of the Word and the Communion Service in a communal manner. If this is impossible, the minister should try to celebrate the Communion Service as fully as possible, depending on the condition of the patient.

Those who care for the sick or family members may also participate in the Communion Service. They may receive Communion only if they are prevented from attending Holy Mass at another time, like if they are a full time caretaker.

Priests with pastoral responsibilities should also see to it that the sick who are confined to home or health care institutions have the Sacrament of Penance available. Ministers to the sick should routinely remind those to whom they minister of such availability.

The extraordinary minister of Holy Communion is always to exercise his/her service with the reverence and deportment expected in the presence of the Blessed Sacrament. The words, actions and presence of the minister carrying the consecrated Bread should clearly reflect the words, actions and presence of Christ.

“It is never allowed for the extraordinary minister of Holy Communion to delegate anyone else to administer the Eucharist, as for example a parent or spouse or child of the sick person who is the communicant.”³³

In the Diocese of Orange, if an extraordinary minister of Holy Communion uses a personal vehicle to visit the sick, they need provide proof of liability insurance with adequate coverage as defined by

³² HCWEMOM 20

³³ RS 159



diocesan directives to the parish Business Manager or other designated staff, along with a valid Driver's license and take an online safe driving presentation.

Recognizing our need as a Church to protect the most vulnerable, ministers who visit the sick need to consult their parish regarding diocesan requirements to safeguard against victimization of children and the elderly. This will include background screening and safe environment training.

VIATICUM

Viaticum is the celebration of the Eucharist with a dying person. In the case of necessity and with at least the presumed permission of the parish priest, the extraordinary minister of the Eucharist can bring the Sacrament to the sick in the form of Viaticum, subsequently notifying the parish priest that he/she did so.³⁴

If you have any questions or concerns, please do not hesitate to contact the Office for Worship at 714-282-3040/3117 or worship@rcbo.org or Julian Venegas, Eucharist Parish Liaison/Assistant Director at 714-282-4283 or jvenegas@rcbo.org.

³⁴ Cf. Canons. 879-958



APPENDIX I

DELEGATION & COMMISSIONING OF EXTRAORDINARY MINISTERS OF HOLY COMMUNION

INTRODUCTION

This appendix outlines the procedures and guidelines for requesting the delegation and commissioning of extraordinary ministers of Holy Communion (EMHC) in the Diocese of Orange and serves as a reminder that Pastors, or their delegates, must request delegation from the Bishop of Orange before any volunteers are permitted to serve in this ministry. It is intended to assist Pastors and those who support them in ensuring that all EMHCs are properly delegated, commissioned, and formed in accordance with diocesan policy and liturgical norms.

TRAINING

It is required that Pastors provide a program, training and/or retreat to renew the faith, prayer, and commitment of the EMHC of his parish on a yearly basis. These programs/training/retreats could also include discussions of issues that have arisen during their ministry.

All extraordinary ministers of Holy Communion are expected to attend diocesan workshops on liturgy sponsored by the Office for Worship.

DELEGATION AND COMMISSIONING

Parishes may have a pastoral need to utilize extraordinary ministers of Holy Communion when there are not a sufficient number of priests or deacons—the ordinary ministers of Holy Communion—to accommodate the number of communicants at a given Mass or to bring Holy Communion to the sick and homebound (cf. Norms 27).

Extraordinary ministers of Holy Communion must be commissioned by the Pastor to serve at their parish only. In the Diocese of Orange, delegation as an EMHC is granted by the Bishop through the Office for Worship and is valid **until a diocesan expiration date** set on a diocese-wide cycle. Delegations are issued on a **two-year diocesan cycle**, rather than for two years from the date of individual commissioning. Delegations expire on the diocesan cycle of **August 31, 2027; August 31, 2029; August 31, 2031**; and every two years thereafter. All delegations—regardless of when they are requested or granted during a cycle—expire on the same diocesan date.

If additional EMHCs are needed during an active two-year cycle, pastors may request permission to commission additional ministers at any time; however, all such delegations expire at the end of the current diocesan cycle.

Once approval has been granted by the Office for Worship, the Pastor must formally commission the EMHC before the assembled faithful at Mass. The Order for the Commissioning of extraordinary ministers of Holy Communion is found in Chapter 63 of the Book of Blessing. No. 1871-1896, with the specific commissioning during Mass being found in No. 1874-1881.

This requirement applies to all language communities, those who serve at Sunday and daily Masses, and those who bring Holy Communion to the sick and homebound.



PROCEDURE TO REQUEST DELEGATION FOR EXTRAORDINARY MINISTERS OF HOLY COMMUNION

The following procedures are to be followed when requesting delegation for EMHC:

1. Please send a list, on parish letterhead, of all who you are requesting delegation to minister as EMHC. **By submitting the names, the pastor is confirming to the Bishop that the spiritual, theological, practical preparation and pastoral supervision for this ministry has taken place.**
2. Indicate those who are delegated to serve as a EMHC to the Homebound and Sick, either with an asterisk (*) beside their name, or on a separate list.
3. Only those individuals on the list being submitted will be recognized and delegated as EMHC for your parish or location. Delegation is specific to only that location. If the person serves in multiple locations, they must be delegated in each of those locations separately.
4. Men and women that are fully initiated in the Catholic church are eligible for this ministry. And In the Diocese of Orange, they must be of at least 25 years of age. They should be persons who sincerely try to live the Gospel message in their communal and individual lives.
 - a. In exceptional cases, people under the age of 25 may be individually recommended for delegation by their Pastor, through a formal letter expressing their spiritual maturity, understanding of the Eucharist, and how this will benefit the people in the assembly to have deeper appreciation of the Blessed Sacrament. This letter should be directed to the Bishop sent to the Office for Worship for approval.

CONSIDERATIONS FOR SAFE ENVIRONMENT

Due to the fact that EMHC to the Homebound and Sick are required to interact with vulnerable adults, those delegated for this ministry must follow the Diocesan Policy for Safe Environment compliance. This means that they must undergo the LiveScan fingerprinting process and complete a safe environment training course (safety training is to be renewed every three years). For more information on the steps that need to be taken to be in compliance please contact your parish Record Custodian or contact Esther Ramirez in the Diocesan Office of Child and Youth Protection at 714-282-3069 or eramirez@rcbo.org.



Abbreviations

Canon	Code of Canon Law
EE	Pope John Paul II, Encyclical, <i>Ecclesia de Eucharistia</i> , 2003
GIRM	General Instruction of the Roman Missal, 2010
HCWEMOM	Roman Ritual, Holy Communion and Worship of the Eucharistic Mystery Outside Mass, 2024
Norms	USCCB, Norms for the Distribution and Reception of Holy Communion under Both Kinds in the Dioceses of the United States of America, 2002
RS	CDWDS, Instruction, <i>Redemptionis Sacramentum</i> , 2004
CDWDS	Congregation for Divine Worship and the Discipline of the Sacraments
USCCB	United States Conference of Catholic Bishops

Approved and given on the 30th day of January in the year of our Lord 2026 in Garden Grove, California.

By:



Most Reverend Kevin W. Vann, J.C.D., D.D., D.Min.



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