

## **SECTION 8: EUCHARIST**

The following policies shall be followed in regard to the Eucharist.

### **8.1 PARTICIPATION IN THE EUCHARIST**

Catholics fully participate in the celebration of the Eucharist when they receive Holy Communion in fulfillment of Christ's command to eat His Body and drink His Blood. In order to be properly disposed to receive Communion, communicants should not be conscious of grave sin, have fasted from food and drink for one hour, and seek to live in charity and love with their neighbors. Persons conscious of grave sin must first be reconciled with God and the Church through the sacrament of penance. A frequent reception of the sacrament of penance is encouraged for all.

A person may receive the Eucharist daily. The Eucharist may be received a second (but not third) time on the same day only during the celebration of Mass.

Even if they have received Communion the same day, those who are in danger of death are strongly urged to receive again if the opportunity is available.

### **8.2 FIRST COMMUNION**

- It is the responsibility, in the first place, of parents and those who take the place of parents, as well as of the pastor, to make certain that children who have reached the age of reason are correctly prepared and receive first Communion.
- First Communion is to be preceded by sacramental confession.
- Pastors are to be vigilant lest any children come to first Communion who have not reached the age of reason or whom he judges are not sufficiently disposed.
- Persons who have impaired mental ability may receive the Eucharist if they are aware that Communion is sacred and can distinguish between the Eucharist and ordinary bread.

### **8.3 EUCHARISTIC FAST**

- A person who is to receive Communion is to abstain from any food or drink, with the exception of water or medicine, for at least one hour prior to Holy Communion.
- A priest who celebrates Mass two or three times on the same day may take some food or drink before the second or third time even if the period of one hour does not intervene.

- Those who are advanced in age or suffer from any infirmity, as well as those who care for them, can receive Holy Eucharist even if they have not observed the hour of abstaining from food and drink.

## 8.4 MINISTER OF THE EUCHARIST

- Only a validly ordained priest may celebrate the Eucharist.
- Deacons or lay persons are not to say prayers, in particular the Eucharistic Prayer, or to perform actions which are proper to the celebrating priest.
- Priests may concelebrate Mass unless the welfare of the Christian faithful requires or urges otherwise, but with due regard for the freedom of each priest to celebrate Mass individually, though not during the time when there is a concelebration in the same church or oratory.
- Priests are forbidden to concelebrate the Eucharist with priests or ministers of churches or ecclesial communities that are not in full communion with the Catholic Church.
- The ordinary minister of the Eucharist is a bishop, priest or deacon. The extraordinary minister of Holy Communion is an acolyte or other lay person deputed according to the archdiocesan policy for extraordinary ministers of Holy Communion.

## 8.5 GUIDELINES FOR CONCELEBRATED MASSES

- When more than one priest is present for the celebration of Mass, it is appropriate and most acceptable for the priests to concelebrate the liturgy. Concelebration of the Eucharist is desirable because through it "the unity of the priesthood, of the Sacrifice, and also of the whole people of God is appropriately expressed." (General Instruction of the Roman Missal, 199).
- When the Archbishop of New Orleans, or one of the Auxiliary Bishops, is the principal celebrant of a Mass, all priests are most welcome to concelebrate with them.
- When there is concelebration, there is to be no distinction of class made among concelebrants by vesture. (See *BeL Newsletter*, Vol. XXXV, November, 99, nos. 13-17) Specifically, this means that all concelebrating priests should be vested alike, either in alb and stole or alb, stole and chasuble. It is preferable that all priests and deacons be fully vested in alb, stole and chasuble/dalmatic. For special occasions, matching vestments for priests and deacons can be borrowed from the Office of Worship of the Archdiocese of New Orleans.

- If space permits, concelebrants are ordinarily to be brought into the sanctuary for the Eucharistic Prayer immediately following the Prayer over the Offerings. If space does not allow, concelebrants may stand in another area near the sanctuary or remain at their seats. In any case, no one else may be standing between the altar and the concelebrants during the Eucharistic Prayer. Concelebrants are to have clear and direct contact with the principal celebrant and the altar during this Prayer. (*BeL Newsletter op. cit.*, nos. 11, 12, and 22)
- Whether the Mass is concelebrated or not, ordinary ministers of Communion, that is, priests and deacons who are present at that liturgy, are to be the ministers of Communion. Extraordinary ministers of Holy Communion are to be used only when a sufficient number of priests and deacons are not available for this ministry.
- Concelebrants do not perform the liturgical ministries proper to other ministers. For example, lay ministers proclaim the first and second readings of Scripture; the deacon proclaims the gospel and assists the presiding celebrant at the altar; lay ministers serve as cantors, song leaders and altar servers. "When neither a deacon nor other ministers assist in a concelebrated Mass, their functions are to be carried out by one or more of the concelebrants. However, every effort should be made to provide a deacon and other ministers." (*BeL Newsletter op. cit.*, nos. 19, 26)
- The right to permit or prohibit concelebration resides with the Archbishop, as provided for in the *General Instruction of the Roman Missal*, 202. In the Archdiocese of New Orleans, the Archbishop has given permission for priests to concelebrate Mass. The Office of Worship serves as the contact for liturgy planners in this matter.
- In matters not addressed above, those responsible for the liturgy planning and preparation of concelebrated liturgies are to follow the "Guidelines for Concelebration" published by the Bishops' Committee on the Liturgy of the United States Conference of Catholic Bishops November 12, 2003. A copy of this document is available from the Office of Worship of the Archdiocese of New Orleans.
- The *General Instruction of the Roman Missal*, 199-251, is to be followed when Mass is concelebrated. At Masses where the Archbishop of New Orleans or one of the Auxiliary Bishops is the principal celebrant, the Arch/Bishop's master of ceremonies will communicate to the selected concelebrants which intercessory prayer each will proclaim. At all other Masses, the principal celebrant will determine with the concelebrants who will say the intercessory prayers. Concelebrants are to listen in silence during the Post-Sanctus and the intercessions ("Guidelines for Concelebration" 27). The principal celebrant and the designated concelebrants who say the prayers individually must be clearly heard by the people. The GIRM, 219-236, specifies the prayers in each of the Eucharistic Prayers which the concelebrants are to pray with the principal celebrant. The

concelebrants are to pray these prayers *in a low voice*, which means that the combined voices of the concelebrants are to be lower than the one voice of the principal celebrant in order that the principal celebrant may be clearly heard by the assembly. The concelebrants are to voice the prayers almost inaudibly (*BeL Newsletter op. cit.*, no. 25). The prayers to be prayed by all the concelebrants are:

- Eucharistic Prayer I: The prayers from *Be pleased, O God we pray*, up to and including *In humble prayer we ask you, almighty God*.
  - Eucharistic Prayer II: From *Make holy, therefore, these gifts* to the end of *Humbly we pray*.
  - Eucharistic Prayer III: The prayers from *Therefore, O Lord, we humbly implore you* to the end of *Look, we pray, upon the oblation*.
  - Eucharistic Prayer IV: The prayers from *Therefore, O Lord, we pray* to the end of *Look, O Lord, upon the Sacrifice*.
- During the epiclesis the concelebrants are to stretch out both hands toward the elements. During the consecration, only the right hand is extended. During the anamnesis and post-consecratory epiclesis, concelebrants extend both hands in the *orans* gesture, as well as during the Lord's Prayer ("*Guidelines for eoncelebration of the Eucharist*", 29, 30, 32, 38).
  - It is the custom in the Archdiocese of New Orleans for all the concelebrants to join in singing the concluding doxology. As is the case of the other parts of the Eucharistic Prayer, the concelebrants should voice the concluding doxology almost inaudibly. "The collective voice of the concelebrants should not, however, overwhelm the voice of the principal celebrant" ("*Guidelines for eoncelebration of the Eucharist*", 37).

## 8.6 GUIDELINES FOR EXTRAORDINARY MINISTERS OF HOLY COMMUNION

The ministry of distributing Holy Communion is the responsibility of priests and deacons. It is understood that at regularly scheduled parish Masses, concelebrating priests and the deacons present and assisting at that Mass (unless impeded by physical reasons or other sufficient cause) will participate in the distribution of Holy Communion.

If these ordinary ministers are not sufficient to distribute the Sacrament within a reasonable amount of time, then extraordinary ministers of Holy Communion may be invited to assist them.

Canon 910.2: The extraordinary minister of Holy Communion is an acolyte or other member of the Christian faithful deputed in accord with Canon 230.3.

Canon 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 over liturgical prayers, to confer baptism, and to distribute Holy Communion in accord with the prescripts of the law.

The following policies are to be followed in the Archdiocese of New Orleans in regard to these extraordinary ministers of Holy Communion in parish celebrations. In instances other than parochial settings, the Office of Worship will be consulted.

- Only adults (18 years and older) are to serve as extraordinary ministers of Holy Communion. Special permission has been granted by Archbishop Gregory M. Aymond which permits High School seniors to serve as extraordinary ministers of Holy Communion after completing specialized training. This special permission expires upon graduation. Any student wishing to continue service as extraordinary ministers of Holy Communion must complete training for adults.
- The general qualifications of extraordinary ministers of Holy Communion are that:
  - they should manifest a devotion to the Eucharist in both their public and private lives of prayer;
  - they manifest a sense of presence and self-confidence in their liturgical decorum and in their relationships with others;
  - they be exemplary in their living out the Christian life, faith and morals;
  - they be aware of and responsive to the Church's view of the importance of lay ministries;
  - they be in good standing with the local Church community;
  - they be fully initiated into the Catholic Church (i.e., have received the sacraments of Baptism, Eucharist, and Confirmation).
- The number of ministers for each parish should depend upon the number of Masses celebrated each weekend, the usual number of communicants, and the number of Communion stations for each Mass. When both species are distributed, usually two chalices are required at each Communion station. Alternating weekends, substitutes, and the number of ministers needed to bring Communion to the sick should also be taken into account.

- Age, sex, and ethnic background should all be taken into consideration in choosing candidates to insure that a cross-section of all groups of the parish family is selected.
- Liturgical ministers should serve in one capacity only (i.e. as extraordinary ministers of Holy Communion OR readers OR ministers of hospitality, etc.).
- "All, therefore, whether ordained ministers or lay Christian faithful, in fulfilling their function or their duty, should carry out solely but totally that which pertains to them." (GIRM, 91)
- All certification requests for extraordinary ministers of Holy Communion are made by the pastor to the Office of Worship. The Office of Worship will present the requests to the archbishop for his approval.
- Those serving as extraordinary ministers of Holy Communion must be suitably prepared for their ministry. The training of extraordinary ministers of Holy Communion is coordinated through the Office of Worship and is to be completed before candidates begin to minister in the liturgy or bring Communion to the sick. Please contact the Office of Worship to plan needed sessions in the parish.
- The term for designation as extraordinary ministers of Holy Communion in this archdiocese is five years. This can be renewed on request of the pastor (*cf.*, *canon 230.2*). When extraordinary ministers of Holy Communion move or choose to cease service or are deceased, the pastor is to notify the Office of Worship.
- Designation for service as an extraordinary minister of Holy Communion is valid only within the parish of appointment. Those who move in from another diocese and wish to function here need to be designated by the Archbishop of New Orleans. NOTE: When applying for appointment, the pastor will send the Office of Worship the candidate's full name and title (e.g. Mr., Mrs., Sister, etc.).
- Extraordinary ministers of Holy Communion who wish to minister in hospitals, nursing homes and other institutions outside of their parish are to obtain the permission of both their pastor and the chaplain of the institution before ministering in the institution. The Office of Worship is available to assist in obtaining the proper permissions.
- After being trained and designated, extraordinary ministers of Holy Communion are to be commissioned by the pastor for service in the parish. This commissioning is done at one of the parish's regularly scheduled Sunday liturgies. (See *Book of Blessings*, Chapter 63, "Order for the Commissioning of Extraordinary Ministers of Holy Communion".)
- It is neither necessary nor desirable that extraordinary ministers of Holy Communion

wear special dress or insignia. In fact, any semblance of a "stole" is not to be worn by them since the stole is the symbol of an ordained office of the Church. If extraordinary ministers of Holy Communion wear any particular dress, an alb is the ordinary vesture (cf., *GIRM*, 339), but it should be worn by extraordinary ministers of Holy Communion only if also worn by other liturgical ministers. "Sunday best" should be satisfactory for all liturgical lay ministers.

## **8.7 TIME AND PLACE FOR THE CELEBRATION OF THE EUCHARIST**

- Mass may be celebrated on any day and at any hour, except for those times prohibited by liturgical norms.
- On HOLY THURSDAY, only one Mass, namely, the Mass of the Lord's Supper, may be celebrated. There is no morning Mass. With the prior permission of the Archbishop or the Vicar General, an additional Mass may be celebrated at another time during the day for those who cannot attend the evening Mass.
- No Mass may be celebrated on GOOD FRIDAY.
- On HOLY SATURDAY, the Easter Vigil is to be celebrated after dark.
- Mass may be celebrated in any canonically established church, oratory or chapel.
- On weekdays, Mass may be celebrated in another respectable place if the permission of the local pastor has been obtained.
- On Sundays, Saturday evenings, or Holy Days of Obligation and their vigils, Mass may be celebrated in another respectable place if the permission of the local pastor and the permission of the Archbishop or the Vicar General has been obtained prior to the celebration of the Mass.
- The advance permission of the Archbishop or the Vicar General is required in order to celebrate Mass, or any other liturgy, in the sacred edifice of another church or ecclesial community which is not in full communion with the Catholic Church.

## **8.8 ANTICIPATED MASSES**

As of *June 7, 1998*, the policy to be followed in this Archdiocese is:

- No anticipated Mass may be celebrated prior to 4:00 p.m. in any parish church or other location in the archdiocese. This includes Masses celebrated in hospitals, nursing homes, residences for senior citizens, or other institutions.
- There may be only one anticipated Mass per language in any parish church. Christmas Eve is an exception and more than one anticipated Mass may be celebrated on this day after 4:00 p.m. The Easter Vigil is not to be celebrated until dark.
- Masses are to be scheduled so that there are at least ninety (90) minutes between the starting times of Masses.

## **8.9 RESERVATION OF THE EUCHARIST**

- The Eucharist is to be reserved in churches or in oratories attached to a canonically established house of a religious institute or society of apostolic life.
- The permission of the Archbishop or the Vicar General is required for the reservation of the Eucharist in any other place.
- Tabernacles are to be immovable and made of solid opaque material and kept locked. Consecrated hosts are to be kept in a ciborium and frequently renewed. A special lamp is to burn at all times before the tabernacle.

## **8.10 EXPOSITION OF THE EUCHARIST**

The minister of exposition and benediction of the Eucharist is a priest or deacon. In particular circumstances, the minister of exposition and reposition only, without benediction, is an acolyte, an extraordinary minister of the Eucharist or another person deputed by the archbishop.

## **8.11 CONDITIONS FOR ADMINISTERING COMMUNION TO ORTHODOX CHRISTIANS**

Communion may be administered to members of the Orthodox churches which are not in full communion with the Catholic Church if:

- They ask for it on their own;

- and are properly disposed. (*cf.*, *canon 844.3*)

## **8.12 CONDITIONS FOR ADMINISTERING HOLY COMMUNION TO EPISCOPALIANS AND PROTESTANTS**

We welcome to the celebration of the Eucharist those Christians who are not fully united with us. It is a consequence of the sad divisions in Christianity that we cannot extend to them an invitation to receive Communion except in accord with the conditions in the following paragraph. Catholics believe that the Eucharist is an action of the celebrating community signifying a oneness in faith, life and worship of the community. Reception of the Eucharist by Christians not fully united with us would imply a oneness which does not yet exist, and for which we must all pray.

Communion may be administered to Episcopalians and Protestants who are in danger of death if:

- They cannot approach a minister of their own community;
- Ask for it on their own;
- Manifest the Catholic faith in regard to Communion;
- And are properly disposed. (*cf.*, *canon 844.4*)

*In all other circumstances*, the prior permission of the archbishop must be obtained before Communion may be given to Episcopalians and Protestants.

## **8.13 THE EUCHARIST AND NON-CHRISTIANS**

We welcome to the celebration of Mass those who do not share our faith in Jesus. While we cannot extend to them an invitation to receive Communion, we do invite them to be united with us in prayer.

## **8.14 DISTRIBUTION OF THE EUCHARIST APART FROM MASS**

With the publication of the text, *Holy eommunion and Worship of the Eucharist Outside Mass* (1976), the distribution of Holy Communion does have its own ritual which is considered part of the liturgy of the Church. Only the ritual set forth in this text (a liturgy of the Word and the Communion rite) is to be used for the distribution of the Eucharist outside Mass. The combining of the distribution of Holy Communion with devotional services such as novenas or way of the cross, therefore, is inappropriate. For further information, please contact the Office of Worship.

## **8.15 NON-PARISH MASSES OF OBLIGATION IN CHAPELS OF INSTITUTIONS**

- For the fulfillment of the Sunday/Holyday Mass obligation for patients, residents, their families and the staff in hospitals and similar institutions, only one Mass may be offered on either the Vigil or the Sunday/Feast itself.
- Any collections taken up at these Masses are to be forwarded to the Archdiocesan Finance Office, less any documented legitimate expenses.
- Priests are reminded that permission is to be obtained from the archdiocese prior to celebrating Sunday Mass at any institution where Masses are not currently being celebrated. Any questions or need for clarifications should be directed to the Executive Director of the Department of Pastoral Services.

## **8.16 MASS INTENTIONS**

- In compliance with the decree from the Congregation for the Clergy, the following policy is the policy of the Archdiocese of New Orleans regarding Mass intentions:
- Each pastor is to celebrate Mass every Sunday for the parishioners of his parish. This is to be the only intention for the Mass.
- For all other Masses, one intention is to be accepted.
- However, at each place of worship, there may be two Masses per week celebrated for more than one intention. These may be any two Masses. The Masses may be on a weekend or a weekday. They need not be the same Mass each week. There is no limit to the number of intentions for these two Masses.
- Donors are to be aware that their Mass intention will be celebrated at a multi-intention Mass. They are to freely consent to combining their offerings. The place and time for the celebration of these two Masses are to be made public.
- The donation for a Mass intention is \$5.00. This amount is determined by the provincial council of bishops for the entire province. It is strongly recommended that priests celebrate Mass for the intentions of the Christian faithful, especially the needy, even if a lesser amount or no offering has been received.
- Although Mass offerings are to be accepted, all appearance of trafficking or commerce is to be entirely excluded from Mass offerings. Mass offerings are not to be kept by the individual priest but are remitted to the parish.

- It is not appropriate to accept more intentions than the number which will be satisfied in a year.
- Each place of worship is to maintain a special book in which is accurately listed the number of Masses to be celebrated, the intention, the stipend, and their celebration. The dean will examine this book during his visitation.
- If a pastor has the care of several parishes he is bound to apply only one Mass for the entire people entrusted to his care.

## 8.17 ALTAR WINES

- The definition of acceptable wine is: Substantially pure, natural juice obtained from the first pressing of the ripened, i.e., cultivated grape, the fruit of the vine, fermented to an alcoholic content of not less than 5 percent or more than 20 percent, 12 percent being the customary norm, without addition or admixture of any foreign substance at any stage of the wine-making, except to the extent and in the manner that this has been declared admissible for specified purposes by decrees issued by the Holy See.
- There are some California wines that the local diocesan bishop has evaluated and found in accord with these norms. There are, of course, some well-known wineries that produce only wines for sacramental purposes.
- Priests and others in parishes and institutions who are responsible for the purchase of wines for Mass are cautioned that properly prepared and approved wines must be used. Wines that do not follow the established norms of the Church affect the not only the liceity but validity of the sacrament.

## 8.18 MUSTUM

Upon certain conditions, the Archbishop may to grant permission for the use of mustum in place of wine for the celebration of Mass by priests recovering from alcoholism or who cannot consume alcohol. (See *USCCB Committee on Divine Worship Newsletter* Vol. XXXIX, November, 03). Any priest serving in the Archdiocese who wishes more information concerning this practice is to call the Director of Priest Personnel.

Permission for the use of mustum is a personal permission. No other person at the celebration of Mass has permission to receive mustum.

## 8.19 CELIAC DISEASE AND LOW GLUTEN HOSTS

- When necessary, the archbishop may grant permission for the use of low-gluten hosts for clergy and laity who suffer from gluten intolerance. Medical certification of a condition justifying the use of low-gluten hosts for Holy Communion is no longer required. Such permission, once granted, stands for as long as the condition persists which occasioned the request for the original permission. The Archbishop has granted pastors the authority to permit the lay faithful to use low-gluten hosts in the reception of Holy Communion.
- Hosts that are *completely* gluten-free are invalid matter for the celebration of the Eucharist.
- Low-gluten hosts (*partially* gluten-free) are valid matter, provided they contain a sufficient amount of gluten to obtain the confection of bread without the addition of foreign materials and without the use of procedures that would alter the nature of bread. (See *USCCB Committee on Divine Worship Newsletter* Vol. XXXIX, November, 03).
- Permission for the use of low-gluten hosts is a personal permission. No other person at the celebration of Mass has permission to receive a low-gluten host.

The Office of Worship maintains a list of approved sources of low-gluten hosts and is available to provide further information regarding this matter.

## 8.20 EXPOSITION OF THE BLESSED SACRAMENT

In the tradition of our Church, the Eucharist is reserved in the tabernacle for two reasons: the administration of the Eucharist to the sick and dying, and for private adoration.

The Eucharist is customarily exposed for short or lengthy periods for the public celebration of adoration of the Sacrament.

Procedures for the celebration of the Rite of Exposition of the Blessed Sacrament may be found in the ritual book, *Holy eommunion and Worship of the Eucharist outside Mass* (National Conference of Catholic Bishops, 1976).

The guidelines offered here apply to parishes which have requested and received from the Archbishop permission for extended periods of exposition. Where these guidelines repeat or refer to this rite, the paragraph number follows the remark in parentheses.

- Any parish wishing to have exposition of the Blessed Sacrament on a regular basis for a period of longer than five (5) hours must receive permission in writing from the Archbishop or the Vicar General.

- Adequate security must be provided. Worshippers must have immediate access at all times to a member of the parish staff who is present in the same building as adoration, or to a phone provided in the place of adoration. In addition, if exposition occurs after dark, adequate lighting is to be provided inside and outside of the place of adoration.
- Pastors are reminded that adoration of the Blessed Sacrament is never to replace the active celebration of the Mass and reception of the Eucharist: "...exposition must clearly express the cult of the Blessed Sacrament in its relationship to the Mass. The plan of exposition should carefully avoid anything which might somehow obscure the principal desire of Christ in instituting the Eucharist, namely, to be with us as food, medicine and comfort." (82) Pastors should regularly provide the catechesis needed to nurture this understanding by their parishioners.
- When exposition immediately follows the celebration of Mass, the Host used for exposition should have been consecrated at that Mass, and the Eucharist is placed in the monstrance at the altar. The Mass ends with the prayer after communion, and the concluding rites are omitted. (94)
- The ordinary minister of exposition and reposition is a priest or deacon. In their absence, an extraordinary minister of Holy Communion may expose and repose the Sacrament, but is not to celebrate the Benediction. (91) Such lay ministers are to be adequately trained in this liturgical ministry.
- During exposition of the Blessed Sacrament, the celebration of the Mass is never to take place in the same space (church or chapel). (83)
- Exposition is allowed only when the faithful are present. The exposed Sacrament is never to be unattended. (88)
- Four or six candles only are used for exposition. (85) To show the relationship between the Sacrament reserved and the Sacrament celebrated, it is advisable to use the same number of candles at the place of reservation as are used in the body of the church at the altar for the Sunday Eucharist.
- Public prayer is always to accompany exposition of the Sacrament. For set periods of exposition (a set number of hours), the prayers of the Rite are to be used for the exposition, Benediction, and reposition. (93-100)
- When exposition is on a perpetual basis, the consecrated Host used for exposition is to be renewed frequently.
- Exposition of the Blessed Sacrament is not permitted at any time during the Easter Triduum. Chapels of Exposition are to be closed prior to the start of the evening Mass of

the Lord's Last Supper on Holy Thursday and may be re-opened after the conclusion of the Easter Vigil Mass on Holy Saturday.

- The services of the Office of Worship are available to parishes for assistance, if needed, with the selection of decor for the place of reservation and for the training of ministers for the periods of public prayer for these times of exposition.

## **8.21 ASSOCIATIONS FOR PERPETUAL ADORATION OF THE BLESSED SACRAMENT**

- Archdiocesan groupings of the Association for Perpetual Adoration of the Blessed Sacrament are to function in accord with the Statutes of the Association as approved by the Congregation of the Laity, June 2, 1991.
- The parish grouping is to have a chaplain, ordinarily the pastor of the parish. Responsibilities of the chaplain are:
  - to attest that each member of the Association is a Catholic in good standing with the Church;
  - to make certain that the Eucharist in the chapel is replenished on a regular basis;
  - to make certain that any materials provided in the chapel for prayer or reflection are in accord with the teachings and belief of the Church.
- The parish grouping is to have a parish coordinator, whose responsibilities are:
  - to keep an up-to-date roster of members;
  - to make certain that membership is sufficient to support the presence of at least two people in the chapel at all times of adoration, day and night;
  - that the chapel arrangement and accoutrements be in accord with directives established by the Archbishop of New Orleans, as set forth in the Archdiocesan Guidelines for Eucharistic Adoration.

## **8.22 MASSES CELEBRATED IN LANGUAGES OTHER THAN ENGLISH**

No parish may institute nor discontinue a regularly scheduled Mass celebrated in a language other than English without the prior approval of the Archbishop. This policy is based upon the instruction *Inter Oecumenici* (paragraph 41, September 26, 1964): "Liturgical services held

anywhere for people of a foreign language, especially for immigrants, members of a personal parish, or other like groups, may, with the consent of the local Ordinary, lawfully be celebrated in the native tongue of these faithful. Such celebrations are to conform to the limits for use of the vernacular and to the translation approved by the competent, territorial ecclesiastical authority for the language in question."

## **8.23 RELIGIOUS BROTHERS AND SISTERS SERVING AS EXTRAORDINARY MINISTERS OF HOLY COMMUNION**

Religious brothers and sisters who wish to serve as extraordinary ministers of Holy Communion are to participate in the workshop offered for the preparation of those who will serve in this ministry. This is required for delegation as an extraordinary minister of Holy Communion.

After this initial delegation, however, religious do not have to attend other workshops through the years (after each five year period) in order to be re-delegated in the Archdiocese. Their first commissioning as well as their spirituality and prayer life developed and lived through their religious commitment are seen as sufficient for the duration of their service of distributing the Body and Blood of Christ to the faithful.

*Archdiocese of New Orleans Policy Handbook  
September 2017 Section 8: Eucharist*