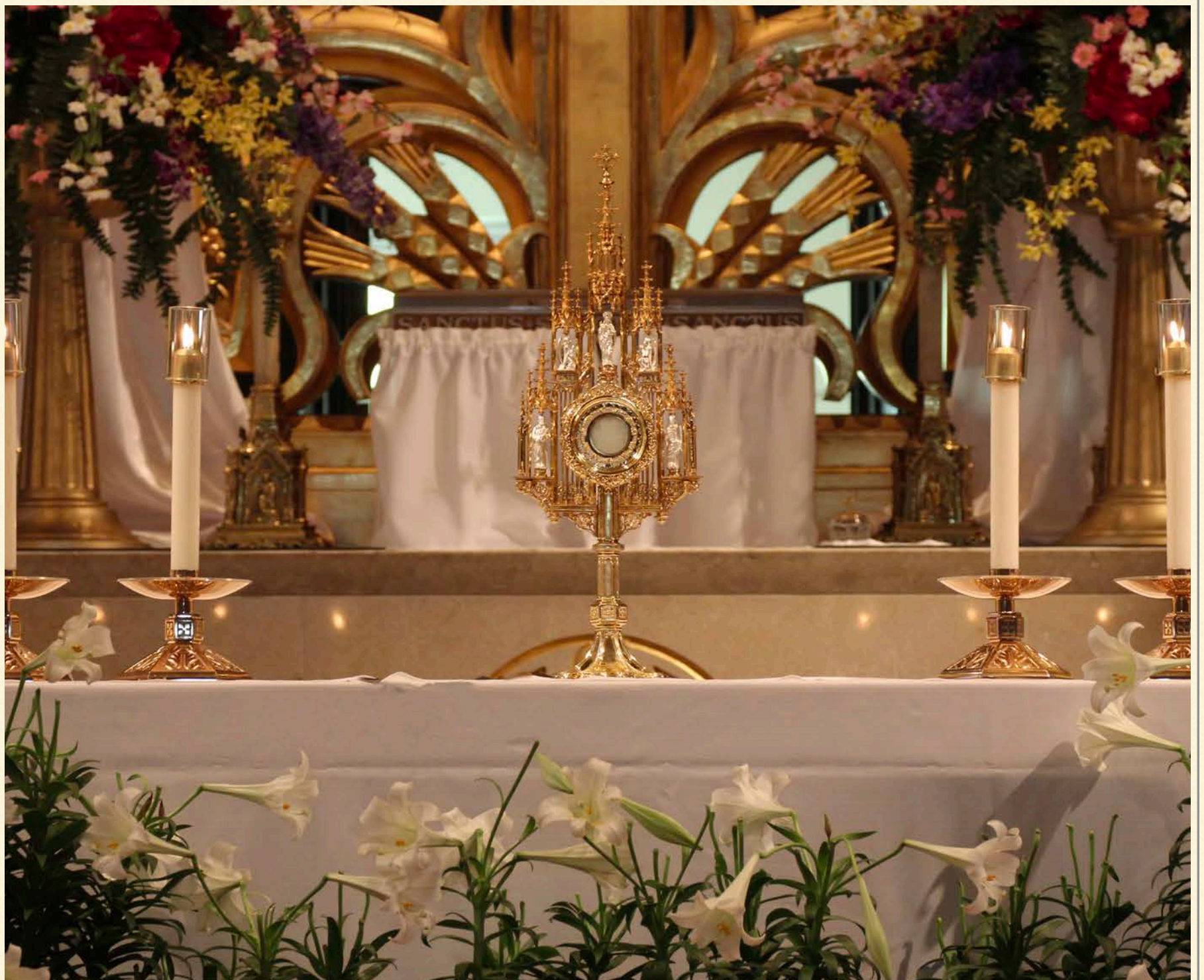
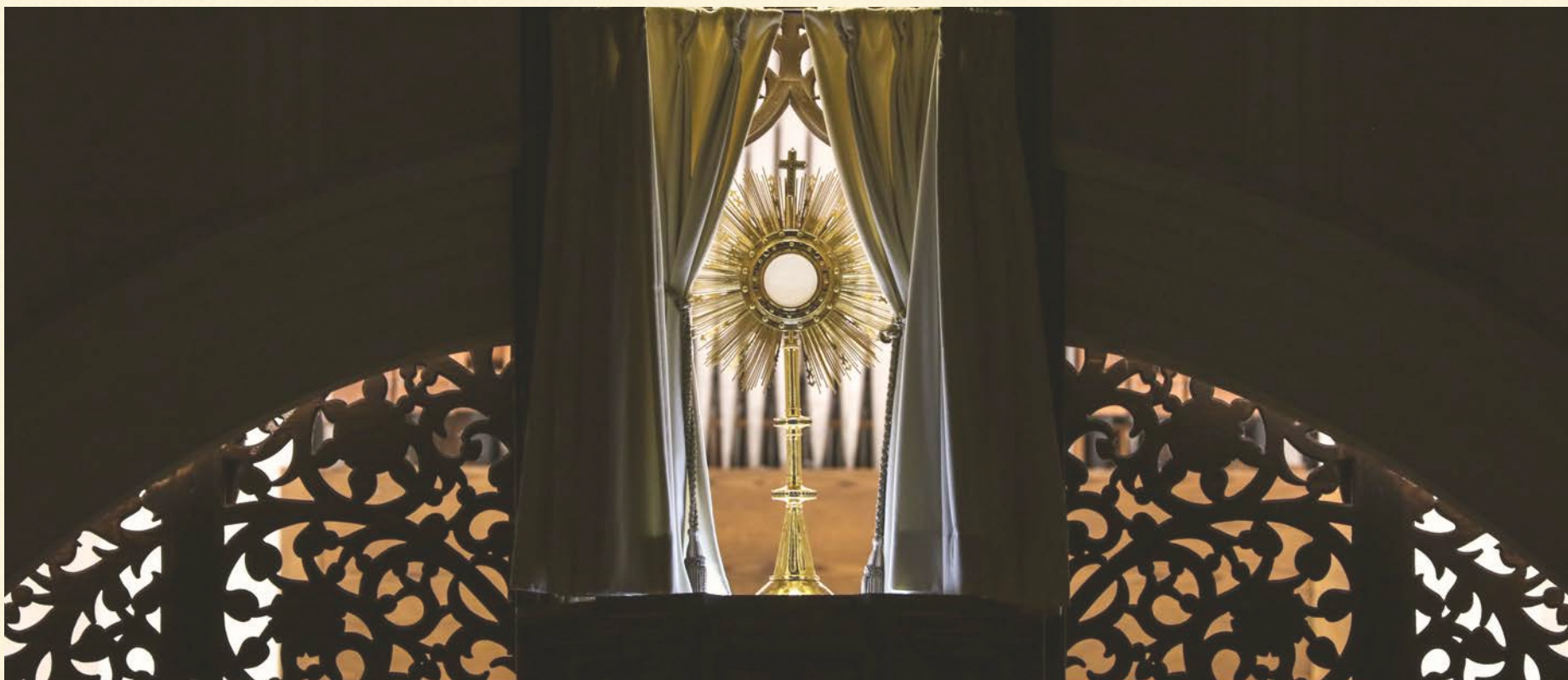


SOURCE & SUMMIT

A Quarterly Newsletter for Extraordinary Ministers of Holy Communion
in the Archdiocese of Portland in Oregon



ISSUE ONE - SEPTEMBER 2018



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Welcome....

to the first issue of **Source & Summit**, the newsletter for the extraordinary ministers of Holy Communion in the Archdiocese of Portland in Oregon.

The Most Holy Eucharist, “stands at the center of the Church’s life”, since it truly “contains the Church’s entire spiritual wealth: Christ himself, our Passover and Living Bread.” “The Church has received the Eucharist from Christ her Lord not as one gift however precious among so many others, but as the gift par excellence, for it is the gift of himself, of his person in his sacred humanity, as well as the gift of his saving work.” That surpassing gift of the Eucharist is where the Church draws her life, the dynamic force of all her activity and her whole sense of purpose and direction. As the Second Vatican Council proclaimed, the Eucharistic sacrifice is “the **source and summit** of the Christian life”. [*Lumen Gentium* II]

Over the last year the Office of Divine Worship has trained nearly 3,000 extraordinary ministers of Holy Communion throughout the Archdiocese. Over 6,000 extraordinary

ministers of Holy Communion have been commissioned by their parishes and are registered with the Office of Divine Worship. These extraordinary ministers of Holy Communion have received a certificate from the Archbishop attesting to their commission as an extraordinary minister of Holy Communion for a period of three years.

As part of the training of extraordinary ministers of Holy Communion it has been noted that there are three areas of training that are required for the ongoing formation of extraordinary ministers of Holy Communion. The three areas are spiritual, theological and practical.

This newsletter hopes to, in part, fulfill some of this training that is so necessary for a complete formation for our extraordinary ministers of Holy Communion.

Each issue will contain articles primarily aimed at a theological understanding of Catholic Doctrine regarding the Most Holy Eucharist and in that context the role of extraordinary ministers of Holy Communion. Content regarding spirituality and practical issues will also have some space in this publication.

Readers will have the opportunity to direct the content of this newsletter by

submitting questions or topics of interest to the Office of Divine Worship via email to amvandyke@archdpdx.org.

The Second Vatican Council reminds us that it is therefore of the greatest importance that the celebration of Holy Mass be so arranged that the sacred ministers and the faithful taking part in it, according to the proper state of each, may derive from it more abundantly those fruits for the sake of which Christ the Lord instituted the Eucharistic sacrifice of his Body and Blood and entrusted it to the Church, his beloved Bride, as the memorial of his Passion and Resurrection.

We hope that this newsletter will be of service to the Church in arranging the celebration of Holy Mass so that all those who participate, each according to their own legitimate role, may bear the fruit envisioned by the Church Fathers.

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The Catechism of the Catholic Church

One of the great resources for our extraordinary ministers of Holy Communion is the Catechism of the Catholic Church. **1324-1419** contains the Church's teaching regarding the Sacrament of the Holy Eucharist.

This section begins, "The Eucharist is the source and summit of the Christian life. The other sacraments, and indeed all ecclesiastical ministries and works of the apostolate, are bound up with the Eucharist and are oriented toward it. For in the blessed Eucharist is contained the whole spiritual good of the Church, namely Christ himself, our Pasch." [1324]

We reprint here numbers 1373-1380 and encourage our readers to take some time to read this whole section of the Catechism regarding the Holy Eucharist.

The presence of Christ by the power of his word and the Holy Spirit

1373 "Christ Jesus, who died, yes, who was raised from the dead, who is at the right hand of God, who indeed

intercedes for us,” is present in many ways to his Church: in his word, in his Church’s prayer, “where two or three are gathered in my name,” in the poor, the sick, and the imprisoned, in the sacraments of which he is the author, in the sacrifice of the Mass, and in the person of the minister. But “he is present . . . most especially in the Eucharistic species.”

1374 The mode of Christ’s presence under the Eucharistic species is unique. It raises the Eucharist above all the sacraments as “the perfection of the spiritual life and the end to which all the sacraments tend.” In the most blessed sacrament of the Eucharist “the body and blood, together with the soul and divinity, of our Lord Jesus Christ and, therefore, the whole Christ is truly, really, and substantially contained.” “This presence is called ‘real’ - by which is not intended to exclude the other types of presence as if they could not be ‘real’ too, but because it is presence in the fullest sense: that is to say, it is a substantial presence by which Christ, God and man, makes himself wholly and entirely present.”

1375 It is by the conversion of the bread and wine into Christ’s body and blood that Christ becomes present in this sacrament. The Church Fathers strongly affirmed the faith of the Church in the efficacy of the

Word of Christ and of the action of the Holy Spirit to bring about this conversion. Thus St. John Chrysostom declares:

It is not man that causes the things offered to become the Body and Blood of Christ, but he who was crucified for us, Christ himself. The priest, in the role of Christ, pronounces these words, but their power and grace are God’s. This is my body, he says. This word transforms the things offered.

St. Ambrose says about this conversion:

Be convinced that this is not what nature has formed, but what the blessing has consecrated. The power of the blessing prevails over that of nature, because by the blessing nature itself is changed.... Could not Christ’s word, which can make from nothing what did not exist, change existing things into what they were not before? It is no less a feat to give things their original nature than to change their nature.

1376 The Council of Trent summarizes the Catholic faith by declaring: “Because Christ our Redeemer said that it was truly his body that he was offering under the species of bread, it has always been the conviction of the Church of God, and this holy Council now declares again, that by the consecration of the bread and wine there takes place a change of the whole substance of the bread into the substance of the body of Christ our Lord and of the

whole substance of the wine into the substance of his blood. This change the holy Catholic Church has fittingly and properly called transubstantiation.”

1377 The Eucharistic presence of Christ begins at the moment of the consecration and endures as long as the Eucharistic species subsist. Christ is present whole and entire in each of the species and whole and entire in each of their parts, in such a way that the breaking of the bread does not divide Christ.

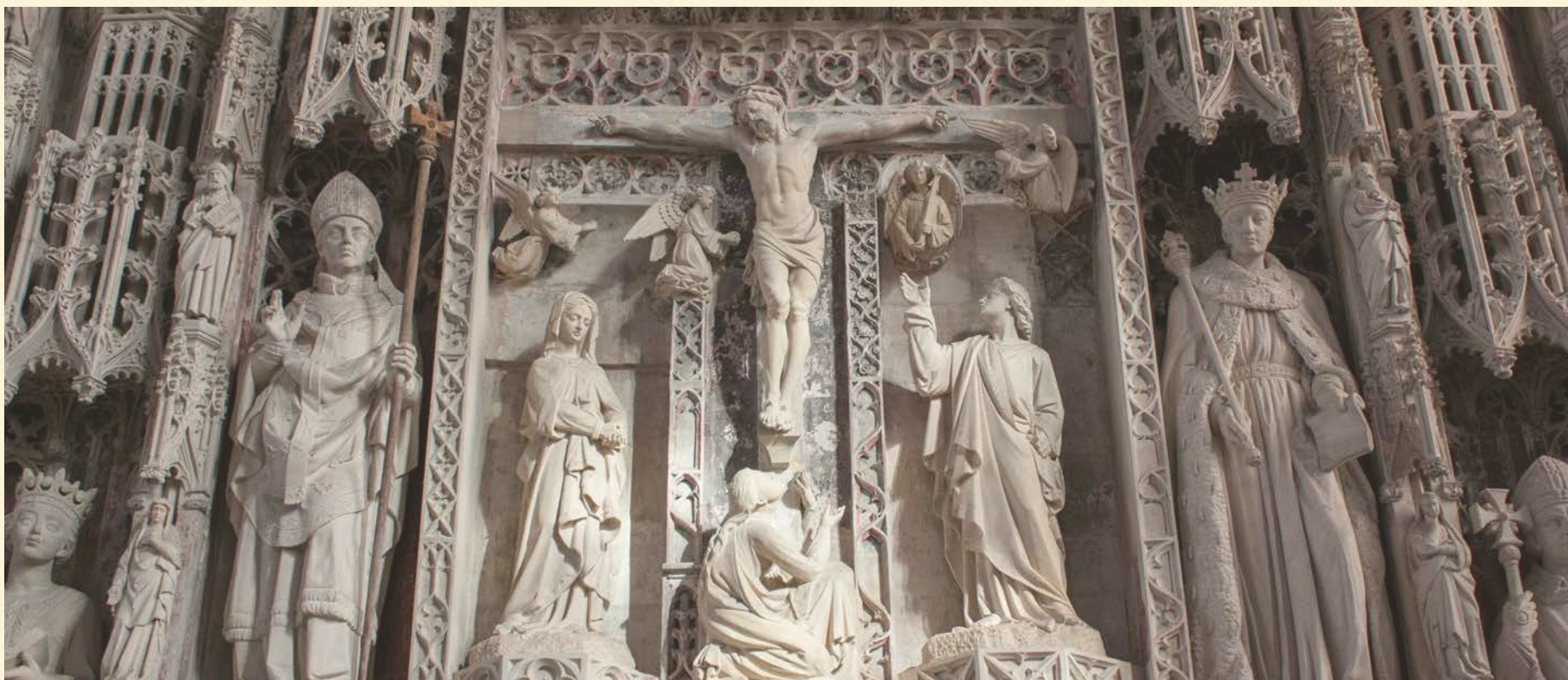
1378 Worship of the Eucharist. In the liturgy of the Mass we express our faith in the real presence of Christ under the species of bread and wine by, among other ways, genuflecting or bowing deeply as a sign of adoration of the Lord. “The Catholic Church has always offered and still offers to the sacrament of the Eucharist the cult of adoration, not only during Mass, but also outside of it, reserving the consecrated hosts with the utmost care, exposing them to the solemn veneration of the faithful, and carrying them in procession.”

1379 The tabernacle was first intended for the reservation of the Eucharist in a worthy place so that it could be brought to the sick and those absent outside of Mass. As faith in the real presence of Christ in his Eucharist deepened, the Church

became conscious of the meaning of silent adoration of the Lord present under the Eucharistic species. It is for this reason that the tabernacle should be located in an especially worthy place in the church and should be constructed in such a way that it emphasizes and manifests the truth of the real presence of Christ in the Blessed Sacrament.

1380 It is highly fitting that Christ should have wanted to remain present to his Church in this unique way. Since Christ was about to take his departure from his own in his visible form, he wanted to give us his sacramental presence; since he was about to offer himself on the cross to save us, he wanted us to have the memorial of the love with which he loved us “to the end,” even to the giving of his life. In his Eucharistic presence he remains mysteriously in our midst as the one who loved us and gave himself up for us, and he remains under signs that express and communicate this love:

The Church and the world have a great need for Eucharistic worship. Jesus awaits us in this sacrament of love. Let us not refuse the time to go to meet him in adoration, in contemplation full of faith, and open to making amends for the serious offenses and crimes of the world. Let our adoration never cease.



3

The Mass as Sacrifice

In the years since the Second Vatican Council it seems that there has been a de-emphasis on the sacrificial nature of the Holy Mass, indeed perhaps the meal, or better put the sacred banquet, has been overly emphasized.

There is a risk of course, when we down play the sacrificial aspect of the Mass, that the true understanding of Holy Mass is never communicated to the faithful. It is important therefore that we have access to a full catechesis of the Mass as sacrifice.

Pope Pius XII in his seminal encyclical on the liturgy, *Mediator Dei*, showed that the one sacrifice is continually offered by his priests throughout the ages: “The divine Redeemer has so willed it that the priestly life begun with the supplication and sacrifice of His mortal body should continue without intermission down the ages in His Mystical Body which is the Church. That is why He established a visible priesthood to offer everywhere the clean oblation which would enable men from East to West, freed from the shackles of sin, to offer God that

unconstrained and voluntary homage which their conscience dictates.”

Pope Pius asks for an appreciation of the sacrifice which is the Mass: “It is therefore desirable that all the faithful should be aware that to participate in the eucharistic sacrifice is their chief duty and supreme dignity, and that not in an inert and negligent fashion, giving way to distractions and day-dreaming, but with such earnestness and concentration that they may be united as closely as possible with the High Priest, according to the Apostle “Let this mind be in you which was also in Christ Jesus.” [Phil 2:5] And together with Him and through Him let them make their oblation, and in union with Him let them offer up themselves.”

Bl. Paul VI in his encyclical *Mysterium Fidei* reminds us also: “It is a good idea to recall at the very outset what may be termed the heart and core of the doctrine, namely that, by means of the Mystery of the Eucharist, the Sacrifice of the Cross which was once carried out on Calvary is re-enacted in wonderful fashion and is constantly recalled, and its salvific power is applied to the forgiving of the sins we commit each day.”

Bl. Paul continues with regard to the Sacrifice and Sacrament: “The Lord is immolated in an unbloody way in the

Sacrifice of the Mass and He re-presents the sacrifice of the Cross and applies its salvific power at the moment when he becomes sacramentally present - through the words of consecration - as the spiritual food of the faithful, under the appearances of bread and wine.”

The 2004 Instruction *Redemptionis Sacramentum* clearly states the risk of an understatement of the Mass as Sacrifice: “The constant teaching of the Church on the nature of the Eucharist not only as a meal, but also and pre-eminently as a Sacrifice, is therefore rightly understood to be one of the principal keys to the full participation of all the faithful in so great a Sacrament. For when “stripped of its sacrificial meaning, the mystery is understood as if its meaning and importance were simply that of a fraternal banquet.”

The Eucharist is that Sacrament, in which Christ, under the form of bread and wine, is truly present, with his Body and Blood, in order to offer himself in an unbloody manner of sacrifice to the Heavenly Father and to give himself to the faithful as spiritual nourishment.

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ARCHDIOCESAN LITURGICAL HANDBOOK



ARCHDIOCESE OF PORTLAND IN OREGON
OFFICE OF DIVINE WORSHIP

4

Archdiocesan Liturgical Handbook

The Archdiocesan Liturgical Handbook (ALH) was published on the Solemnity of *Corpus Christi* (June 3) 2018. It is intended to serve as a guide to many of the aspects of the sacramental life of our parishes, relating to the celebration of the Sacred Liturgy and the understanding of the faith it expresses. It is intended in the first place for priests and deacons, but also for the lay religious and laypeople who are engaged in a great variety of roles in ensuring that the Church in our Archdiocese is true to herself – one, holy, catholic and apostolic, but also alive, praying, caring and by God’s grace, spiritually growing.

In page after page, the Archdiocesan Liturgical Handbook tries to steer a path that allows it to be a practical and pastoral guide, and not simply a statement of the law, necessary as the law is. There are also elements of teaching and of spiritual inspiration. The documentation aims to be for the most part discrete and circumscribed, but there are enough references to provide in many cases at least a

foothold for those moments when a person wants to follow up a thought.

Apart from the Sacred Scriptures, many wonderful teaching documents of the Church are referenced, all of which would bear careful re-reading and pondering in prayer. They are not documents written to gather dust in forgotten corners, but to rouse and encourage committed Catholic people, and they have changed many lives. Particularly frequent are the appearances of the documents of the Second Vatican Council, with all their power to challenge us to deeper faith and to greater deeds for the Lord and for those for whom he sacrificed his life. The Catechism of the Catholic Church and also our own United States Catholic Catechism for Adults (2006) are cited often, and a considerable number of pastoral documents issued by the US Bishops. A good many of these texts are drawn upon verbatim, or with only modest rewording to clarify the sense in a new context.

The Handbook is intended to be a living document which guides and steers the Liturgical praxis within our Archdiocese. As such it will be updated on a regular basis according to the additions, modifications and revisions to the Rites of the Church and the documents issued from the Holy See pertaining to the Sacred Liturgy.

Primarily, the Handbook will be used as a reference tool for all things liturgical in the Archdiocese. Its depth however means that it can be used as an aid in teaching programs that involve the liturgy; it may be used in the formation of priests and deacons and those who will be involved in preparing the Sacred Liturgy in parishes, schools and other Catholic Institutions.

The Handbook will be of interest to extraordinary ministers of Holy Communion as it contains the norms and expectations of the Archdiocese with regard to this ministry. It can be downloaded free of charge as a pdf file from the Archdiocesan website or purchased from Amazon as a Kindle eBook. Click on the icons below to go to these sites.





5

The Pyx

A pyx (pronounced pix) is a small round container used to carry the Most Holy Eucharist to the sick or those impeded from attending Holy Mass.

The word “pyx” comes from the Greek word πυξίς, “pyxis” meaning box or receptacle. While the word may be applied to any covered carrier, in the modern usage the term is usually applied to small, flat, clamshell-style containers often about the size of a pocket watch and usually made of brass or other metals, traditionally lined with gold. A fabric or leather pouch in which the pyx may be carried is known as a burse. Typically, this kind of burse can be securely closed and is fixed with cords so that the priest, deacon, or extraordinary minister of Holy Communion can affix it to his or her person during transport to prevent the consecrated host(s) from being accidentally lost. The burse is placed around the neck so that the pyx rests upon the breast of the minister, close to their heart as a sign of deep reverence for Our Lord being taken to the sick.

The term pyx is also a standard term used in the Catholic Church to refer to a flat, circular container, sometimes called a lunette, composed of a ring of metal (usually lined with gold) holding two glass or crystal disks, to create a round, flat, glass-enclosed space for the Eucharistic Host. This is used together with a monstrance for exposition and Benediction services. The lunette is often kept in another object, itself sometimes called a pyx, luna, or custodia, which is usually a round box often on a small stand.

All of these objects, whenever they contain a consecrated host, are normally kept within the church tabernacle when they are not being carried.

The Archdiocesan Liturgical Handbook [3.17.1] encourages pastors to have a balanced and appropriate pride in the furnishing of the church especially in the sacred vessels which contain the Holy Eucharist. Furthermore they are obliged to provide “worthy pyxes for carrying Holy Communion to the sick”.

A pyx should be made of metal and preferably lined with a precious metal. Plastic and paper inserts are never acceptable to carry the Blessed Sacrament.

Extraordinary ministers of Holy Communion who have a pyx that has a

plastic or paper lining are asked to return it to their parish and ask for a new one. Old pyxes should be returned to the parish for reverent disposal (see ALH 20.8.7).

Like all sacred vessels pyxes should be blessed before they are used, the appropriate blessing can be found in the Book of Blessings chapter 39.

Extraordinary ministers of Holy Communion are reminded that their pyxes should be purified after every use. This can be done simply by pouring a little water into the pyx and then consuming it, followed by a gentle drying with a clean cloth. They are also reminded to always keep their pyx in a safe and worthy place when not in use since it is a sacred vessel.

Here we also remind extraordinary ministers of Holy Communion that once they have received their pyx with the Blessed Sacrament they are to go directly to the sick call; they should not stop to chat to anyone or go anywhere else on the way to their visit. The upmost reverence for the Blessed Sacrament is to be maintained at all times when carrying Our Lord to the sick.

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