GUIDELINES FOR THE EXTRAORDINARY MINISTERS OF HOLY COMMUNION

Diocese of Whitehorse Whitehorse, Yukon March 1, 2017

I. INTRODUCTION

The Catechism of the Catholic Church teaches, "The Eucharist is a sacrifice of thanksgiving to the Father, a blessing by which the Church expresses her gratitude to God for all his benefits, for all that he has accomplished through creation, redemption and sanctification" (CCC 1360).

Catholics actively participate in the Eucharist as the source and summit of their Christian life. This active participation manifests itself by:

- gathering with a community of believers each Sunday and holy day,
- praying together at Mass in word, gesture and song,
- listening together to God's word,
- giving thanks and praise to God together for the gifts of creation, and in a special way, for the gift of Jesus Christ his life, death and resurrection, and
- sharing in and becoming the Body of Christ through reception of Holy Eucharist at Mass. Catholics believe that through active participation in the Mass and in a special way, through the reception of Holy Communion at Mass, they are filled with the real presence of Christ, and are therefore sent to be Christ's presence in the world until he comes again in glory. St. Augustine, bishop of Hippo, put it this way in the 5th century:

What you see...is bread and a cup. This is what your eyes report to you. But your faith has need to be taught that the bread is the body of Christ, the cup the blood of Christ...If then, you wish to understand the body of Christ, listen to the Apostle as he says to the faithful, "You are the body of Christ and His members"...You reply "Amen" to that which you are, and by replying you consent... Be a member of the body of Christ so that your "Amen" may be true... Be what you see, and receive what you are.

Centuries later St. Thomas Aquinas gave us an explanation of how this mystery happens. He called it transubstantiation. By that he meant that the "accidents" (the visible reality) of bread and wine remain, but the "substance" is changed into Christ's Body and Blood. This has also come to be understood as what Catholics mean by the "real presence" of Christ in the Eucharist.

On January 29, 1973, the instruction *Immensae caritatis* was issued by Pope Paul VI. With this instruction, the diocesan bishop was given permission to designate lay men and women to distribute the Eucharist as Extraordinary Ministers of Holy Communion. It stated that "...this faculty may be used whenever there is no priest, deacon or instituted acolyte present, or when the ordinary minister is prevented from administering Communion because of other pastoral obligations, ill health, or advanced age, or when the number of the faithful is so great that, unless Extraordinary Ministers assist in the distribution, the celebration would be unduly prolonged" [Underline added].

These conditions above are outlined as the only reasons that Extraordinary Ministers of the Holy Communion (EMsHC) are needed. They should not assist the priest to distribute Holy Communion at any Mass in which available clerics can fully help to meet the needs of distribution. These clerics may even simply be visiting priests, in which case an EMHC should not take their place. In other words, a layperson may never distribute Holy Communion if an able-bodied cleric is available.

Nonetheless, Christ is truly present in every consecrated Host, no matter who gives that Host to us. Nonetheless, some people may wish to receive the Eucharist from a cleric rather than from a lay minister. Do not be offended - that is their personal preference. You can safely know there is nothing sinful about receiving Communion from a layperson. In a nutshell, Holy Communion is supposed to be distributed by a cleric but laymen and laywomen can lawfully be permitted to assist in its distribution, but only in circumstances which are not the norm. (From "Canon Law Made Easy: Church Law for Normal People", Blogpost, November 1, 2008).

II. 1983 CODE OF CANON LAW

Can. 230

- §1. Lay men who possess the age and qualifications established by decree of the conference of bishops can be admitted on a stable basis through the prescribed liturgical rite to the ministries of lector and acolyte. Nevertheless, the conferral of these ministries does not grant them the right to obtain support or remuneration from the Church.
- §2. Lay persons can fulfill the function of lector in liturgical actions by temporary designation. All lay persons can also perform the functions of commentator or cantor, or other functions, according to the norm of law.
- §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, according to the prescripts of the law.

Can. 231

§1. Lay persons who permanently or temporarily devote themselves to special service of the Church are obliged to acquire the appropriate formation required to fulfill their function properly and to carry out this function conscientiously, eagerly, and diligently.

Can. 910

- §1. The ordinary minister of Holy Communion is a bishop, presbyter, or deacon.
- §2. The extraordinary minister of Holy Communion is an acolyte or another member of the Christian faithful designated according to the norm of can. 230, §3.

III. CHURCH LAW

In addition to the ordinary ministers there is the formally instituted acolyte, who by virtue of his institution is an Extraordinary Minister of Holy Communion even outside the celebration of Mass. If, moreover, reasons of real necessity prompt it, another lay member of Christ's faithful may also be delegated by the diocesan Bishop, in accordance with the norm of law, for one occasion or for a specified time (*Redemptionis Sacramentum* 155).

A non-ordained member of the faithful, in cases of true necessity, may be deputed by the diocesan bishop, using the appropriate form of blessing for these situation, to act as an extraordinary minister to distribute Holy Communion outside of liturgical celebrations *ad actum vel ad tempus* or for a more stable period. In exceptional cases or in unforeseen circumstances, the priest presiding at the liturgy may authorize such *ad actum* (*Ecclesiae de mysterio*, 98).

The Holy See has emphasized that mandating Extraordinary Ministers must be based on the needs of the Church and the unavailability of ordinary ministers (Cf. *Ecclesiae de mysterio*, 8, 2; *Redemptionis Sacramentum*, 157).

This function is to be understood strictly according to the name by which it is known, that is to say, that of extraordinary minister of Holy Communion, and not "special minister of Holy Communion" nor "extraordinary minister of the Eucharist" nor "special minister of the Eucharist", by which names the meaning of this function is unnecessarily and improperly broadened (*Redemptionis Sacramentum*, 156).

Let the diocesan Bishop give renewed consideration to the practice [of EMsHC] in recent years regarding this matter, and if circumstances call for it, let him correct it or define it more precisely. Where such extraordinary ministers are appointed in a widespread manner out of true necessity, the diocesan Bishop should issue special norms by which he determines the manner in which this function is to be carried out in accordance with the law, bearing in mind the tradition of the Church (*Redemptionis Sacramentum*, 160).

It is thus useful for the diocesan bishop to issue particular norms concerning extraordinary ministers of Holy Communion which, in complete harmony with the universal law of the Church, should regulate the exercise of this function in his diocese. Such norms should provide, amongst other things, for matters such as the instruction in Eucharistic doctrine of those chosen to be extraordinary ministers of Holy Communion, the meaning of the service they provide, the rubrics to be observed, the reverence to be shown for such an august Sacrament and instruction concerning the discipline on admission to Holy Communion (*Ecclesiae de mysterio*, 101).

IV. PARTICULAR NORMS FOR THE DIOCESE OF WHITEHORSE

a. DESCRIPTION

Extraordinary Ministers for the distribution of Holy Communion (EMsHC) are properly formed, instructed and commissioned lay persons. This is the correct term for "Eucharistic Minister".

- EMsHC may be male or female.
- They should reflect the cultural diversity of their parish community.

- These ministers are appointed for a given parish community to aid in the distribution of Holy Communion at Mass and to the sick and homebound when ordinary ministers (priests and other ordained ministers) of Holy Communion are unavailable.
- EMsHC are not to function apart from their parish community. Ordinarily, EMsHC do not perform any other liturgical ministry at the Mass at which they serve as an EMHC.
- When the situation requires, the presider of the Mass may call upon members of the faithful who are not EMsHC to aid him in the distribution of Holy Communion on that one occasion.
- Those called must be Catholics in good standing who are themselves able to receive the Eucharist.
- As the Church teaches, the bishop is the chief liturgist of his diocese. For this reason, the Bishop of Whitehorse regulates this ministry and all other liturgical ministries in collaboration with the pastors of the parishes of the Diocese.
- The assistance of EMsHC is not be considered as a right or as a means of promoting participation in the service of the Church.

b. SELECTION CRITERIA

In order for a person to be appointed as an EMHC, the following conditions must be met:

- Be a Catholic living in harmony with the teachings of the Church and be able to receive the Eucharist.
- Be at least 18 years of age.
- Be chosen and appointed by the pastor for the parish entrusted to him.

The preferred order of choosing Extraordinary Ministers is: duly installed acolytes, seminarians of major seminaries, male and female Religious, catechists, Catholic men or women (cf. *Immensae Caritatis*, 4).

The pastor should submit the names of the suitable candidates for this ministry to the Bishop in writing.

c. FORMATION AND TRAINING

Prior to beginning their ministry, EMsHC should be formed and trained in the following:

- Theology of the Eucharist and understanding of the Mass
- Theology and spirituality of ministry
- Universal church and Diocesan procedures for their ministry

EMsHC should participate in ongoing theological and ministerial formation at the parish and/or Archdiocesan level.

d. COMMISSIONING

After preparation for this ministry is completed, a formal commissioning of EMsHC takes place, normally at a Sunday Eucharist, by the pastor or his delegate. EMsHC are to exercise their ministry only in their own parish or institution.

An "Order for the Commissioning of Extraordinary Ministers of Holy Communion" can be found in the Book of Blessings, ch. 63.

When the priest celebrant deputes a layperson as EMHC during one particular Mass (and it is someone who has not gone through the official training), he uses a simple rite found in the Missal, which is a short blessing over this person before they assist in distribution of the Holy Communion.

e. LENGTH OF SERVICE

Since ministry is a call both from God and the community in which it is exercised, it is appropriate that the choice of ministry and renewal of the term of service be mutually agreed upon by the individual and the parish. EMsHC generally will serve for a period of two (2) years, after which time an evaluation should occur.

This evaluation may lead to a determination that the minister either:

- be re-commissioned as an EMHC for another term;
- is being called to another ministry;
- ceases from ministry all together at this time.

It is helpful that each parish keep accurate records of each EMHC's training, ongoing formation and their term(s) of service. The mandate for an EMHC expires if the person departs from the parish or other place from which the mandate was issued.

f. REVERENCE AND ATTIRE

EMsHC ought to show the utmost reverence for the Eucharist. This reverence is reflected in their demeanor at Mass (full, active and conscious participation in the liturgy; CSL 14), their attire, and the manner in which they handle the Sacred Species.

A neat and reverential appearance is in keeping with the minister's role and belief in the presence of Christ in the Eucharist. The minister's attire should be appropriate and should not detract from that role. EMsHC should refrain from using strong cologne, perfume or aftershave because some recipients of Holy Communion have sensitivities to these scents and because these fragrances often

remain on one's hands and can be transferred to the Eucharist. In the Diocese of Whitehorse, EMsHC do not wear albs or any other special liturgical garb.

V. GUIDELINES FOR THE CHURCH CELEBRATIONS IN THE DIOCESE OF WHITEHORSE

EMsHC always serve at the discretion of the pastor or, in his absence, of the presiding priest. He discerns on the necessity and the number of the EMsHC required for the specific celebration.

a. Before Mass

- EMsHC should arrive at the church at least 15 minutes before the scheduled Mass to both check in, and prepare themselves interiorly for their ministry.
- Every EMHC should have been trained in the appropriate procedures for the distribution of Holy Communion as part of the formation program for Extraordinary Minister of Holy Communion.
- Keep in mind:
 - EMsHC should sit within the assembly of believers; they should not be part of the opening or closing procession, nor sit in the sanctuary.
 - o EMsHC should not perform another ministry during the same Mass, unless an emergency situation arises.

b. During Mass

- EMsHC are called, as is the entire assembly, to full, conscious, active participation in the Eucharistic celebration.
- Because EMsHC are models for the ritual behavior of the assembly, they should do all the ritual gestures of the assembly with strength and reverence, and make all verbal and sung ritual responses with faith and enthusiasm.
- If EMsHC do not regularly model the current church and parish practices during liturgy, they should be counseled, re-trained or perhaps relieved of their ministry.

c. PROCEDURES FOR DISTRIBUTION

- EMsHC may enter the sanctuary during the Fraction Rite, but should not approach the altar until after the presider has received Holy Communion; follow specific parish Procedure.
- Ordinarily no ministers should go to the tabernacle to bring previously consecrated hosts to the altar; all hosts for distribution should be consecrated at that Mass
- EMsHC receive Holy Communion after the priest has received, and before the reception of Holy Communion by the assembly; all should make a bow of the head while saying "Amen" when receiving both the Body of Christ and the Precious Blood

- If there is no assisting cleric, an EMHC may assist the presider in distributing Holy Communion to the other EMsHC; EMsHC are not to self-communicate either the Sacred Body or the Precious Blood.
- After EMsHC receive Holy Communion, they are given their appropriate Communion vessel by the priest.
- Once all EMsHC have their vessels, they proceed reverently to their Communion Stations.
- In giving Holy Communion, the minister holds the host slightly above the vessel, looks at the communicant, and in a clear voice says, "The Body of Christ" to which the communicant responds "Amen". These are the only words to be used. Nothing is to be added or subtracted, not even a name. Then the Sacred Body is placed on the palm of the hand or on the tongue according to the manner indicated by the communicant.
- If a communicant begins to walk away carrying the host, the EMHC should say in a subdued voice, "Please consume the host now".
- Distribution of Holy Communion under both Species is recommended in all celebrations of the Eucharist; but it is at the communicant's sole discretion to receive from the Sacred Cup.
- In giving the Precious Blood, the EMHC holds the Sacred Cup up slightly and says in a clear voice while looking at the communicant, "The Blood of Christ" to which the communicant responds "Amen". These are the only words to be used. Nothing is to be added or subtracted, not even a name. Generally, the communicant should hold the Sacred Cup firmly in both hands and drink from it. However, in the case of a physical disability or weakness, the EMHC should be ready to assist in holding the Sacred Cup.
- After the Blood of Christ has been received, the EMHC should wipe the rim of the Sacred Cup, inside and out, with a purificator and turn the Sacred Cup slightly before presenting it to the next communicant. The EMHC should be careful not to wipe the Sacred Cup in a manner where the purificator is dipped into the Precious Blood.
- The Sacred Cup is always ministered to the communicant; it may never be left for self communication, except in the case of concelebrating priests.
- Those EMsHC finishing distribution before others, can move to assist those ministers who still have communicants to serve.
- It is recommended that there be two ministers of the Sacred Cup for every one minister of the Body of Christ. This allows for a smooth flow of the Communion Procession.
- It is recommended that ministers of the Sacred Cup are positioned a sufficient distance from the minister of the Body of Christ to ensure a smooth flow of the Communion procession.
- It is recommended that every parish train enough EMsHC to be able to offer the Sacred Cup at every Mass

d. Accidents During Distribution

- If a host falls to the ground during distribution of Holy Communion, the EMHC should pick it up immediately and consume it then, or after distribution is over. It should never be put back in the vessel to be given to another communicant.
- If the Precious Blood is spilled, the area should immediately be covered. It should then be blotted and washed after Mass with water and a purificator. The purificator should be rinsed and wrung out in the sacrarium. If there is no sacrarium, it should be rinsed in another vessel and the water poured into the ground in a secluded spot.
- In either case, do not panic, and do not embarrass the communicant.

e. Procedures After Distribution

- Once EMsHC have finished the distribution, they return their vessels to the altar where any remaining hosts may be either consumed or prepared to be taken to the Tabernacle; any remaining Precious Blood should be consumed at the altar by the Priest.
- Communion vessels may be taken to the side (credence) table and purified after Mass, so that all may maintain a prayerful silence of word and movement after Communion; the vessels should be suitably covered.
- EMsHC should return to their places in a dignified and reverent manner, without rushing.
- Communion vessels should be purified by a cleric or an instituted acolyte.

f. MISCELLANEOUS

- EMsHC do not wash their hands in the ablution bowl in the sanctuary either before or after distribution of Holy Communion. All EMsHC are reminded to wash their hands in the sacristy or the restroom before Mass begins.
- While performing their ministry, EMsHC do not bow or genuflect to the altar or tabernacle.

VI. GUIDELINES FOR MINISTERING TO SICK AND HOMEBOUND

Extraordinary Ministers of Holy Communion who take Communion to the sick and homebound have a role in sharing the Church's total ministry to the sick after the manner of Jesus. In bringing Communion to the sick and homebound, the EMHC represents Christ and manifests faith and charity on behalf of the whole community toward those who cannot be present at Sunday Mass. This ministry is a sign of support and concern shown by the community for its members. Candidates for ministry of Communion to the sick should be selected from those who are engaged in some ministry to the sick, aged, or dying or who have demonstrated that they possess the loving care and solicitude needed for this ministry.

Patients who are in the hospital find it a comfort and source of healing to have Holy Communion brought to them as often as possible. Extraordinary Ministers of Holy Communion may make Communion visits any day of the week in accordance with the schedule and the protocol of each hospital or long-term residential facility.

The EMHC becomes a vital link between the parish community and the member who is sick or homebound. It is beneficial for visits to the sick and homebound to occur after Sunday Mass so that the link between the parish liturgical celebration and the parishioner is maintained. Taking a parish bulletin also helps maintain that relationship. The parish may also have a special blessing and dismissal for EMsHC after Communion; the assembly is sending them forth to fulfil their ministry on behalf of the whole parish community.

EMsHC do not replace the ministry of the priest to the people, but rather extend and expand it so that all will have more regular contact with Christ in Holy Communion.

EMsHC who minister to the sick and homebound should be empathic and compassionate. They should be sensitive to the sick and homebound person's needs including the spiritual, emotional, and material. They should always take care to maintain the confidentiality and dignity of the individual. They should also maintain contact with the pastor and/or parish pastoral care coordinator and inform them if the person is in need of the Sacrament of the Sick, the Sacrament of Reconciliation, or a pastoral visit. In addition, if EMsHC observe a particular physical or social need of a homebound person, they should bring this need to the attention of the pastoral care coordinator as well so that the parish may respond appropriately.

The document on Holy Communion and Worship of the Eucharist Outside of Mass states, "The Eucharist for Communion outside of church is to be carried in a pyx or other covered vessel; the vesture of the minister and the manner of carrying the Eucharist should be appropriate and in accord with local circumstances". EMsHC should dress in appropriate lay attire when bringing Communion to the sick or homebound. Consecrated hosts are usually taken from the EMHC's home parish or from the particular hospital's tabernacle.

If the sick/homebound person is well enough to participate in the full ritual, "Communion Under Ordinary Circumstances", use that ritual. If the person is not very well, use the shorter ritual "Communion in a Hospital or Institution". Both of these rituals are found in the rite, Pastoral Care of the Sick or in the smaller booklet, Communion of the Sick available from the Office of Worship.

EMsHC serving in hospitals or institutions should always be sure that they are giving Holy Communion to the correct person. If there are Catholic family members or Catholic staff present, the EMHC should ask them if they would like to receive Holy Communion as well. When EMsHC

have completed their assigned distribution, they should return any extra hosts to the hospital tabernacle or consume the hosts privately.

Extraordinary Ministers of Communion who are taking Holy Communion to the sick, homebound or to those in hospitals are to present the host in a prayerful manner. They are not to make judgments regarding the suitability of the person to receive the Holy Communion; such concerns are to be referred to the pastor or pastoral care coordinator. Ordinarily, the parish pastoral care coordinator makes assignments and communicates assignments to the EMsHC and the sick and homebound.

Do'S AND DON'TS OF BRINGING COMMUNION TO THE SICK AND HOMEBOUND

Do:

- 1. Make an appointment to visit. Ask how the person is feeling and if there will be others present so you will have sufficient hosts for all to receive. Also ask if they can prepare a table with a cloth, candle, cross or crucifix.
- 2. Use the ritual "Communion of the Sick" (Chapter 3) from Pastoral Care of the Sick and bring a Bible to read the scripture readings.
- 3. Begin informally. Introduce yourself to those who are present and briefly explain what you have come to do. Pay attention to how the sick/homebound person is feeling. Always keep in mind of the presence of the Eucharistic Christ among you.
- 4. Invite those who are present to participate in the prayers. If they feel comfortable, enlist the help of family or friends to proclaim the scriptural readings.
- 5. Based on the person's strength/attentiveness, share with them the day's homily.
- 6. Offer them the consecrated host, or a small piece of the host and have a cup of water handy if the person has difficulty swallowing.
- 7. Create links to the parish, e.g., bring a parish bulletin, share news from the parish, ask if there is anything the parish can do for them, if they need to see a priest for the Sacrament of Reconciliation or Anointing of the Sick.
- 8. Thank the person for the opportunity to pray with them and for their hospitality.

Don'T:

- 1. Don't visit a sick person if you are not feeling well yourself. Find a substitute.
- 2. Don't stay too long or take the role of a counselor or confidant.
- 3. Don't compete with a television or radio. Politely ask if these can be turned off during the celebration (liturgy).
- 4. Don't carry the consecrated host in a plastic bag, purse, pocket or other unsuitable container. Instead, use a pyx to carry the consecrated host.

5. Don't leave the consecrated host behind if the person cannot receive it. Instead, return at a later time to see the sick person. Consume any consecrated host or return it to tabernacle in the church or hospital chapel. Don't take hosts home or leave them in your car.

VII. SAMPLE RITE OF COMMISSIONING

(adapted from the "Order for the Commissioning of Extraordinary Ministers of Holy Communion," as found in the Book of Blessings).

Persons designated for the administration of Communion in special circumstances should be commissioned by the diocesan bishop or his delegate (*Immensae caritatis*, nos. 1, 6). The rite should be celebrated in the presence of the people during Mass or outside Mass. The pastor is the usual minister of this rite. However, he may delegate another priest to celebrate it when it is celebrated outside Mass.

ORDER OF COMMISSIONING DURING MASS

Presentation of the Candidates

After the homily the presider explains the reason for this ministry and the meaning of the celebration, and then presents those chosen to serve as Extraordinary Ministers of Holy Communion to the people, using these or similar words:

Dear friends in Christ,

Our sisters and brothers (N. and N.) are being entrusted with the important duty of administering the Eucharist, with taking Communion to the sick, and with giving it as viaticum to the dying.

The presider pauses, and then addresses the candidates:

In this ministry, you, my sisters and brothers, must be examples of the Christian life, taking your faith ever more seriously and striving to grow in holiness through this sacrament of love and unity. Remember that, though we are many, we who share this one bread and one cup become one body in Christ Jesus.

As ministers of Holy Communion, be, therefore, especially observant of the Lord's command to love your neighbor. For when he gave his body as food to his disciples, he told them: "This is my commandment: Love one another as I have loved you."

Examination

After the address, the candidates stand in front of the presider, who asks:

Are you resolved to administer the body and blood of the Lord to your brothers and sisters, and so serve to build up the Church?

R/. I am.

Are you resolved to administer the Holy Eucharist with utmost care and reverence?

R/. I am.

Prayer of Blessing

The assembly stands. The presider invites all present to pray:

Dear friends in Christ, let us pray with confidence to God our Father; let us ask that these our brothers and sisters who have been chosen to be ministers of the Eucharist may be filled with God's blessings.

All pray silently for a brief period. Then the presider invites the assembly to raise both hands in a gesture of blessing and says:

Gracious God, creator and guide of your family, bless + our brothers and sisters (N. and N.).

May they give the bread of life and cup of salvation to your faithful people, be strengthened and comforted by it, and one day share in the everlasting banquet of Heaven.

We ask this through Christ our Lord.

R/. Amen.

The Prayer of the Faithful

An invocation for the newly commissioned ministers and/or those to whom they will minister should be added to the Prayer of the Faithful such as:

For our ministers of Holy Communion, that they witness to the saving mystery of Christ by their deep faith in the Eucharist and by love of their neighbor, let us pray to the Lord...

For the sick who will share in Holy Communion through these ministers, that Christ heal and strengthen them, we pray to the Lord...

For the dying who will share in Holy Communion through these ministers, that as they receive the food for their final journey, Christ may welcome them into heaven, we pray to the Lord...

Liturgy of the Eucharist

In the procession at the presentation of gifts, some of the newly commissioned ministers carry the vessels with the bread and wine to the altar. At Communion they receive the Eucharist under both kinds.

VIII. BIBLIOGRAPHY

Guidelines for Extraordinary Ministers of Holy Communion: Archdiocese of Santa Fe, Office of Worship and Christian Initiation, June, 2005.

Archdiocese of Toronto Norms: Extraordinary Ministers of the Eucharist

Guidelines: Extraordinary Ministers of Holy Communion, Archdiocese of Vancouver, revised September 2005.

Redemptionis Sacramentum: On certain matters to be observed or to be avoided regarding the Most Holy Eucharist, Congregation for Divine Worship and the Discipline of the Sacrament in collaboration with the Congregation for the Doctrine of the Faith, March 25, 2004.

Ecclesiae de Mysterio: On certain questions regarding the collaboration of the non-ordained faithful in the sacred ministry of priest (Article 8), The Supreme Pontiff in Audience of the 13th of August 1997 approved in *forma specifica* this instruction and ordered its promulgation.