

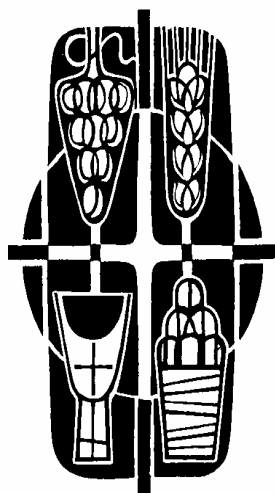
Leader's Guide

Formation Program for the Extraordinary Ministers of Holy Communion

Diocese of Green Bay, WI

Draft 2006

*“While they were eating, Jesus took bread, said the blessing,
broke it, and giving it to his disciples said,
Take and eat; this is my body.
Then he took the cup, gave thanks and gave it to them saying,
Drink from it, all of you,
for this is my blood of the covenant which shall be shed
on behalf of many for the forgiveness of sins.”
Matthew 26:26-28*



The Formation Program for Extraordinary Ministers of Holy Communion is designed and presented for the development of ministers who assist with the distribution of Holy Communion at Masses in the parishes and institutions of the Diocese of Green Bay. The basic text and source for the presentations is the *Norms for the Distribution and Reception of Holy Communion Under Both Kinds in the Dioceses of the USA*.

The Formation Program for Extraordinary Ministers of Holy Communion
is developed and published by the Worship Department
and the Liturgical Commission.

For the Son of Man did not come to be served, but to serve. Matt. 20:28

Leader's Guide for the Formation Program

For Extraordinary Ministers of Holy Communion

Table of Contents

The Formation Program: Introduction	page 1
Preparation for the EMHC Formation Program	page 2
Preview of the Schedule	pages 3-4
Competencies and Learning Activities	page 5
Suggested Notes for the Facilitator	page 6
Inspiration, Introduction, Goals and Prayer for the EMHC	page 7
Notes for the Presentations and Demonstration of the Communion Rite:	
Presentation 1: A Reflection on the Eucharistic Prayer	pages. 8-11
Presentation 2: The Call to Ministry	page 12
Demonstration: Procedures for the Communion Rite during Mass,	pages 13-16
Presentation 3: The Spirituality of the EMHC	pages 17-18
Presentation 4: Go Forth To Be What You Have Received	pages 19-20
Resources for Leaders and Presenters: Sample Letter	page 21
General Evaluations	page 22
Order of Blessing of Those in Ministry	pages 23 & 24
Sacred Vessels	page 25
Communion from the Cup	page 26
General Diocesan Guidelines	page 27-29
Bibliography	page 30
Conclusion and Reflection	page 31
Application Form for Extraordinary Ministers of Holy Communion	page 32
Acknowledgments	page 33



The Formation Program

For the Training and Development of Extraordinary Ministers of Holy Communion in the Diocese of Green Bay

Introduction

Welcome

Thank you for your interest in the Green Bay Diocesan Leader's Guide to assist in the continued formation and development of well-trained Extraordinary Ministers of Holy Communion. The desired outcome of the Formation Program is the preparation of effective extraordinary ministers who prayerfully and respectfully assist the faithful in partaking of the Body and Blood of Christ during the celebration of Mass in the parishes and institutions of the Diocese of Green Bay.

Description of Program for Extraordinary Ministers of Holy Communion, EMHC

The Formation Program is a two-hour and fifteen minute session for both experienced and new EMHC. It includes four short presentations on theological issues related to Eucharist and a practicum demonstrating procedures for the EMHC as they serve Holy Communion at Mass. Follow-up individualized training with practice in the customs and traditions of particular parishes and institutions is encouraged.

History

The program for the continued formation of Extraordinary Ministers of Holy Communion in the Diocese of Green Bay was inspired by the questions and requests of parish leaders who were responsible for training liturgical ministers for the parishes. The Liturgical Commission appointed a Committee to research, develop and pilot a Program in 2004-2005. In the summer of 2004 the Committee gathered to present their research with five topics to include in a Program for EMHC. The Program was launched at The Gathering, October 2004. The Program for EMHC is available from the Office of Worship.

Leadership of the Program

There are two options for leadership with the parish or regional programs:

- 1) A trained parish leader conducts the Program for Extraordinary Ministers of Holy Communion. Diocesan training sessions are provided for the parish leaders/coordinators of the EMHC. A certificate of attendance will be issued for leaders.
- 2) Members from the EMHC Diocesan Committee may be hired to conduct the Program for EMHC.

Resource Booklets and the Basic Texts for Participants and Leaders

Each participant receives a small booklet, *Participant's Notes for EMHC*.

The instructors have a Leader's Guide, *A Formation Program for Extraordinary Ministers of Holy Communion*, and purchase the basic text, *Norms for Distribution and Reception of Holy Communion Under Both Forms in the Dioceses of the USA*. (From a Catholic Bookstore)

Cost of the Formation Program for Extraordinary Ministers of Holy Communion

The booklet with Participant's Notes is 40 cents. The Leader's Guide is \$3.00. If the parish/region hires a team of presenters from the Diocesan Committee, there is an honorarium plus travel expense for each presenter.

Scheduling the Program for Extraordinary Ministers of Holy Communion

To schedule the Program and order materials, call the Worship Department, Ext. 8311 or email: dwimmer@gbdioc.org

Preparation for the Formation Program for Extraordinary Ministers of Holy Communion

- Prepare for the Workshop with the Pastor/Parish Director, the Worship Committee and any parish leadership who may be involved. Select an appropriate time and location. Order the **Leader's Guide** and plan for leadership of the Workshop: four presentations and a demonstration of the Communion Rite.
- Send a letter of invitation to all EMHC and prospective ministers. Prepare announcements for the bulletin and any parish newsletters. If a phone or email rely is organized, send the message by this communication as well. (See page 21)
- Order **Participant's Notes** for all who attend and distribute them at registration.
- In cooperation with the Pastor/Parish Director compile directives pertaining to your particular circumstances and give them to the EMHC.
- Include in the **Participant's Notes** the final evaluation forms reproduced from the master in the **Leader's Guide**. Collect final evaluations as the participants leave the Church.
- Reserve the Church or Chapel so that the demonstrations and procedures with the altar and vessels take place in a liturgical space.
- Provide for the communion vessels, purificators and the use of the Sacramentary and the Altar. Also have a microphone for the speakers if the acoustics of the space require it.
- For those who will lead the workshop, order a **Leader's Guide** and the text, *Norms for the Distribution and Reception of Holy Communion Under Both Kinds in the Dioceses of the USA*, by the US Conference of Catholic Bishops. Four or two presenters are suggested, one for each presentation or two for two talks each.
- Prepare for hospitality and refreshments at the gathering of the participants and during the break.
- Collect a set of resources to show the participants what is available for further development as a EMHC.



Preview of the Schedule

Program For the Training and Development of Extraordinary Ministers of Holy Communion

Time	Format	Activity	Leader
10 min	Large Group Welcome and Introduction	<p>Welcome the participants (See Leader's Guide p. 6), and give a brief introduction of the team members and the participants.</p> <p>Give an overview of the workshop, naming the four presentations and the demonstration of the Communion Rite. Read the goals from Leader's Guide p. 7 and ask all to use Participant's Notes page 1 to follow the goals and to read the prayer.</p>	<p>Moderator</p> <p>Leader's Guide pages 6 & 7</p>
15 min	Large Group Reflection on the Eucharistic Prayer	<p>Presentation 1:</p> <p>A Reflection on the Eucharistic Prayer</p> <p>A reflection on the Liturgy of Eucharist with focus on the intent of the Eucharist Prayer. Using selective words of the Eucharistic Prayer, lead a meditation showing that the source of the Communion Rite is found in the Eucharistic Prayer where humanity is given the presence of Christ through the transformation of our gifts of bread and wine. See the format for the script on the Leader's Guide, pages 8 -11.</p> <p>Participant's Notes, page 2</p>	<p>Presenter 1:</p> <p>Leader's Guide pages 8 -11</p>
15 min	Large Group Discussion of the Call to Ministry	<p>Presentation 2:</p> <p>The Call to Ministry</p> <p>Discussion of the Ministry: Ministry is rooted in Baptism. Why Is the call more than a job or profession? How did God call you to ministry? How do you know that ministry is founded on love and service? How can ministry shape and form us in faith? How were you trained for ministry?</p> <p>Participant's Notes, page 3</p>	<p>Presenter 2:</p> <p>Moderator lead the discussion taking their ideas</p> <p>Recorder Write the ideas</p> <p>Leader's Guide page 12</p>
		<p>Demonstration: Procedures for the Communion Rite During</p>	

30 min	Large Group	<p>Mass</p> <p>Practicum demonstrating and explaining the basic procedures of the EMHC before, during and after Mass. Leader's Guide, pp. 13 -16.</p> <p>Ask for questions and comments.</p> <p>Participant's Notes, pages 4 - 7</p>	<p>Demonstration</p> <p>Team and selected participants walk through the Communion Rite</p> <p>Leader's Guide pages 13 - 16</p>
10 minute Break			

15 min	Small group discussion and large group sharing	<p>Presentation 3:</p> <p>Spirituality of the EMHC</p> <p>Small group discussion: Form small groups of 3 to answer the question:</p> <p>How can we as EMHC show the faith and grace that we bring to the ministry? How do ministers contribute to the prayer and celebration of the Lord's Supper?</p> <p>Take several large group comments.</p> <p>Participant's Notes, pages 8</p>	<p>Presenter 3:</p> <p>Guide and direct the small groups.</p> <p>Take group sharing.</p> <p>Leader's Guide pages 17 & 18</p>
--------	--	---	--

15 min	Large Group	<p>Presentation 4:</p> <p>Go Forth To Be What You Have Received</p> <p>Final reflection: Review the points for reflection on the realization that celebration of the Lord's Supper includes the sending forth into the world to promote the Reign of God with the peace, justice and charity.</p> <p>Participant's Notes, pages 9 & 10</p>	<p>Presenter 4</p> <p>Leader's Guide pages 19 & 20</p>
--------	-------------	---	--

10 min.	Large Group	<p>Resources, conclusion and evaluation:</p> <p>Take comments and suggestions from the group: What was helpful? What will you remember from tonight/today?</p> <p>Explain Bibliography, page 27.</p> <p>Give evaluations. Thank all participants.</p>	<p>Moderator</p> <p>Leader's Guide pages 25 - 28</p> <p>Participant's Notes p. 11-16</p>
---------	-------------	--	---

Competencies and Learning Activities

for the Program to Prepare Extraordinary Ministers of Holy Communion

Basic principles and ideas to help in the preparation of the presentations

Competency 1

Demonstrate a greater awareness of the everyday theology of Eucharist through reflecting on the Eucharistic Prayer and the Communion Rite.

Participants will

- grow toward a deeper understanding of the intent of the Eucharistic Prayer.
- create a more personal connection to the words of the Eucharistic Prayer and the Communion Rite.
- enter into ministry with greater reverence and care.

Competency 2

Act out of response to God's Call to the Ministry of the Eucharist

Participants will

- understand that ministry flows from Baptism and depends on God-given gifts.
- see that the EMHC is important to the celebration of Eucharist and call for spiritual and practical preparation.
- be open to using the grace of their ministry beyond Sunday morning Mass.

Competency 3: Demonstration

Demonstrate the Procedures and Ritual of the Communion Rite

Participants will

- know the basic principles for distribution of Holy Communion according to the Norms of the Church and the needs of the local priest and parish.
- understand appropriate appearance and demeanor for this ministry.
- understand the appropriate handling of sacred vessels and Consecrated Elements.

Competency 4

Reflect on the inner spiritual life as it motivates one to service and ministry.

Participants will

- realize that the foundation of ministry is an active spiritual life.
- know that a deep spirituality will affect the way ministry is given and Mass is celebrated.

Competency 5

Identify the resolutions to guide our lives as we go forth to be what we have received.

Participants will

- understand that, as members of the body of Christ, we are called into loving service and action in the world.
- realize the two-fold goal of our celebration of the Eucharist:
 - the conversion of our hearts to living the love of Christ we have received
 - the transformation of the world by sharing the love we have received.
- realize participation in the Eucharist demands action, not complacency.

Suggested Notes for the Facilitator

To Begin the Program for Extraordinary Ministers of Holy Communion

Welcome and Introductions: Introduce the team with brief comments about the leaders of the workshop. Ask the participants to raise hands if serving as Extraordinary Ministers of Holy Communion for more than 5 years ... 2-5 years ... 1yr. or new. We praise and thank God for the knowledge and experience of this group. Welcome!

Thank you to _____ for their hospitality and preparations for this meeting.

Goals: Use **Leader's Guide p. 7**. Tonight we ask you to pray, study and work with us to develop our faith and our skills as we serve at the Banquet of the Lord. Our goal is to

- Reflect on the power of the Eucharistic Prayer and the gift of Holy Communion.
- Respond to our call to serve at the Banquet of the Lord.
- Know the procedures of the Communion Rite so we may function well as a EMHC.
- Realize that our spirituality affects how we minister as EMHC.
- Accept the mission to go out to the world and promote the Reign of God.

These are our goals.

Thank you for responding to God's call to serve as a liturgical minister.

Let us pray the **Prayer of an Extraordinary Minister of Holy Communion**

Use **Leader's Guide p. 7**. Ask all to pray from the **Participant's Notes, p. 1.**)

Tonight there will be four presentations with invitations for you to share your insights, a short break and an important demonstration. We will close the meeting in 2 hours 15 minutes.

At this time I ask _____ **to lead us in the first presentation.**

+ Closing of the Meeting: Ask participants to please complete the evaluations. (Enclosed with Participant's Notes) **Note that their evaluations will be helpful and important to us. Based on them, we will try to improve this workshop.**

Thank you for your participation tonight/today.

Inspiration, Introduction, Goals and Prayer

Extraordinary Ministers of Holy Communion

Inspiration

Liturgy gathers the community around the altar in response to Christ's invitation to remember, to give thanks and to feast. The reception together of the Lord's Body and Blood in a paschal meal is the culmination of the Eucharist. The Communion Rite expresses the mutual love and reconciliation given through the Presence of Christ for our holiness and the sanctification of the world.

Introduction

Through baptism, Christians receive the right and duty to participate in the sacramental life of the Church and, above all, in the sacrament of the Eucharist. Those who serve at Mass are called to exemplify the life of charity lived by the Christian community. They are called to share the Body and Blood of Christ with those who come to the Lord's Banquet. The Eucharist is the source of the Christian's life of charity. It is nourishment for all who are called to a life of holiness.

Goals

As we prepare to serve at the Banquet of the Lord. Our goal is to

- Reflect on the power of the Eucharistic Prayer and the gift of Holy Communion.
- Respond to our call to serve at the Banquet of the Lord.
- Know the procedures of the Communion Rite so we may function well as a EMHC.
- Realize that our spirituality affects how we minister as EMHC.
- Accept the mission to go out to the world and promote the Reign of God.

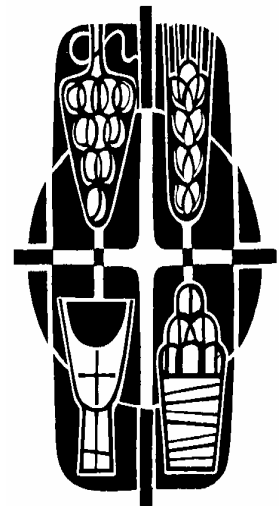
Prayer

Gracious God,
You gather us around the banquet table
to taste and see your goodness
and great love.

Teach us to cherish the paschal mystery,
the dying and rising of your Son, Jesus.

Bless us as we share the Bread of Life
and the Cup of Salvation
with those who long to be united with you.
Increase the gifts of grace in us
so that we may freely share them with all.

We ask this in hope
as we long for the heavenly banquet. Amen



Presentation 1

A Reflection on the Eucharistic Prayer

Leader's Notes:

- The following reflection on the Eucharistic Prayer is intended to revitalize a prayer that we hear so often and unfortunately, may not always take to heart. The readings and statements are presented as a guided reflection. Give the participants time to realize the intensity of the words. The format of the reflection is an introduction followed by
a focus word, a selected reading from the Eucharistic Prayer II and a reflective statement. (This format is repeated for six readings.)
- To give focus, Presenter 2 is holding the Sacramentary and begins by silently and prayerfully placing the Sacramentary on the altar.
- Presenter 1 reads the introduction and the opening Litany with spontaneous responses from the participants.
- Then Presenter 1 turns toward the altar while Presenter 2 opens the Sacramentary, standing at one far end of the altar (never in the center). When the Sacramentary is opened, Presenter 1 reads the focus word: **Remembering**. (Note that Presenter 1 reads each of the subsequent **Bold** focus words as well as the reflective statements.)
- Presenter 2 prayerfully reads the selected words from Eucharistic Prayer II. Allow a short pause and then Presenter 1 reads the statement for reflection. (It is **NOT** advisable to play any music during this reflection to allow the participants to focus entirely on the words from the Eucharistic prayer.)
- Continue with each of the six selected readings.
- Concerning the Sacramentary, feel free to use post-it notes in the parish's Sacramentary to mark the selected prayers. Remove them after the reflection.
- Be well prepared. Proclaim clearly and with passion. Remember that the designated time for the reflection is 15 minutes.

A Reflection on the Eucharistic Prayer

❖ Presenter 1: Introduction

From ancient times humanity has turned to God in thanksgiving, praise and petition. The Berakah, the ancient prayer of blessing, forms the root system of the Eucharistic Prayer today. We are a part of a great tradition that turns to God and remembers the goodness, mercy and love that God shows for humanity.

In the spirit of Christ, we celebrate the great blessing prayers over bread and wine. Remembering the covenant, we repeat the Eucharistic action of taking, blessing, breaking and sharing. Indeed we know the Lord chooses to live with us.

Let us hear the invitation that rings throughout the world at each Mass. **(Pause)**

(With high expectation and an arm raised for the spontaneous answer:)

Lift up your hearts.

All: We lift them up to the Lord.

Let us give thanks to the Lord our God.

All: It is right to give Him thanks and praise.

(Presenter 1 turns deliberately toward the altar. Direct the focus to the Sacramentary)

Presenter 2: *(Standing at the side of the altar, prayerfully open the Sacramentary)*

✚ Then presenter 1 boldly announces: Remembering

Presenter 2 *(Proclaims from the Sacramentary)*

**“...He is the Word through whom you made the universe,
the savior you sent to redeem us.**

**By the power of the Holy Spirit
he took flesh and was born of the Virgin Mary.**

**For our sake he opened his arms on the cross;
he put an end to death and revealed the resurrection.**

In this, he fulfilled your will and won for you a holy people...”

(pause)

Presenter 1: Remember God’s wonderful works. Praise and thank God! *(pause)*

✦ Presenter 1 then announces: Calling the Spirit

Presenter 2 (*Proclaims from the Sacramentary*)

**“...Lord you are holy indeed, the fountain of all holiness.
Let your spirit come upon these gifts to make them holy
so that they may become for us the body and blood of our Lord Jesus Christ...”**
(pause)

Presenter 1: Ask the Spirit to transform our gifts and make us holy. *(pause)*

✦ Presenter 1 announces: Blessing

Presenter 2 (*Proclaims from the Sacramentary*)

**“...He took bread and gave you thanks.
He broke the bread, gave it to his disciples and said:
Take this, all of you, and eat it: this is my body which will be given up for you.
When supper was ended, he took the cup.
Again he gave you thanks and praise,
gave the cup to his disciples and said:
Take this all of you, and drink from it:
this is the cup of my blood, the blood of the new and everlasting covenant.
It will be shed for you and for all so that sins may be forgiven.
Do this in memory of me...”**
(pause)

Presenter 1: Remember the night before Jesus died. Remember what He gave us. *(pause)*

✦ Presenter 1 announces: Offering

Presenter 2 (*Proclaims from the Sacramentary*)

**“...In memory of his death and resurrection,
we offer you, Father, this life-giving bread this saving cup.
We thank you for counting us worthy to stand in your presence and serve you. May all of
us who share in the body and blood of Christ
be brought together in unity by the Holy Spirit...”**
(pause)

Presenter 1: Offer the sacrifice and be united in sharing the Body and Blood of Christ.
(pause)

✦ Presenter 1 announces: Petitioning

Presenter 2 (*Proclaims from the Sacramentary*)

“...Lord, remember your Church throughout the world;
make it grow in love...
Remember our brothers and sisters who have gone to their rest
in the hope of rising again;
bring them and all the departed into the light of your presence.
Have mercy on us all;
make us worthy to share eternal life with Mary,
the Virgin Mother of God, with the apostles,
and with all the saints who have done your will throughout the ages.
May we praise you in union with them,
and give you glory through your Son, Jesus Christ...”
(pause)

Presenter 1: Take joy and courage from the Communion of Saints. *(pause)*

✦ Presenter 1 announces: Praising

Presenter 2 (*Proclaims from the Sacramentary*)

“...Through him, with him, in him, in the unity of the Holy Spirit,
all glory and honor is yours, almighty Father, for ever and ever. AMEN!
(pause)

Presenter 1: Give all glory and honor to the Lord. Amen, Amen!
(pause)

Sources

Hughes, Kathleen. *Saying Amen: A Mystagogy of the Sacraments*. Chicago: Liturgy Training Publications, 1999.

Eucharistic Prayer #2. *The Sacramentary*. New York: Catholic Book Publishing Company, 1985.

Presentation 2
+
The Call to Ministry
Extraordinary Ministers of Holy Communion

Basic Principles for Reflection

Leader's Notes

Invite the participants to consider: How were you called to ministry? What are the gifts that God has given you? When you said yes, how were you trained for the ministry as an EMHC?

After a pause, invite people to share with one other person the experience of their call to ministry and their training. Then use their answers as you bring out the following principles and ideas.

- ✦ Through Baptism we have the privilege and the responsibility to minister to the church.
- ✦ The mode of our service depends on the gifts we have been given and God's grace. All need to develop and share their gifts.
- ✦ The call to serve may come from the assembly, parish staff, pastor or the whisperings of the Holy Spirit. General calls for volunteers are often not productive.
- ✦ Church leadership has the responsibility to acknowledge and foster the ministry of the lay faithful.
- ✦ Ministry presupposes an attentiveness to God's people, a willingness to learn skills and to grow in faith.
- ✦ Ministry can be a means of spiritual formation. Living the Liturgical Year will be an inspiration and guide.
- ✦ Being an EMHC is not just about fulfilling a function on Sunday morning. It is about sharing in the very life of the Body of Christ. Ministers are called to feed those who come to the Sacred Banquet.
- ✦ Formation of the EMHC requires both training in procedures as well as direction for spiritual growth.
- ✦ EMHC serve as a team with other ministers and offer life-giving energy by their full participation in the Mass: in hospitality, praying, listening, singing and serving together.

Ministers who are called to serve at the Lord's Banquet
are people who seriously follow the Christian life of service to others,
are fully initiated through the sacraments of Baptism, Confirmation and Eucharist,
and are joyful and grateful witnesses
who give thanks for life's blessings and bring God's presence to others.

Demonstration of the Ritual for Holy Communion at Mass

In the action of the Eucharist, the bread and wine are transformed and become our spiritual food and drink.

The Eucharist is the promise of eternal life to all who eat and drink it.

The Eucharist is a sacred meal, a sacrament of love, a sign on unity, a bond of charity in which Christ calls us as His friends to share in the banquet of the kingdom of heaven.

From Norms for Distribution and Reception of Communion, No. 4.

Note that each parish and institution will need to make adaptations to the following procedures for the Communion Rite in respect to the arrangement of their Worship Space, the ability of the celebrant and the availability of trained Extraordinary Ministers of Holy Communion.

INSTRUCTING NEW MINISTERS

The leader needs to plan, set a time, give an invitation and rehearse Communion procedures with new ministers.

The parish may provide ministers with a written manual or sheet of instructions for procedures in their respective worship space.

Rehearse the procedures at the credence table, the gift table and the Altar using vessels so the person knows what their responsibility will be.

For the practice, wine vessels may contain water to experience handling a filled vessel.

Time for the demonstration and questions: 30 min.

Procedures Before Mass

1. Pray for God's gift of peace, confidence and generosity.
2. Dress professionally, appropriately and simply as to serve at the Banquet of the Lord. Norms # 29
3. Arrive 15 minutes before Mass begins.
4. Note your arrival at the Mass with a sign-in according to the practice of the Parish: such as taking a pendant, cross, etc. or checking a list, etc.
5. Review the instructions and procedures. (especially if the celebration is special and/or the celebrant is a visiting priest or bishop)
6. Check that a suitable number of EMHC are present for the Mass having two Cup ministers for each minister of the Body of Christ. Norms # (26) 30
7. At the Credence table demonstrate the preparation and setting out of the vessels and purificators: (if customarily done by the EMHC)
 - i. Provide sufficient ciboria/plates for the bread.
 - ii. Provide wine cups and purificators.
8. At the gift table show how to place the paten or ciborium with the proper number of hosts and a flagon with sufficient wine. (Know the parish custom.) Consult with the ushers/greeters for estimated numbers in attendance. [7 & 8] Norms # 32, 36
9. Genuflect toward the Tabernacle while preparing before Mass, (not during Mass). Bow toward the Altar.
10. Take your place within the assembly (or a place according to parish custom).
11. Participate fully in the Mass by singing, praying, listening, processing, etc. GIRM. # 18

The leader
rehearses basic
procedures for the
Communion Rite

Procedures during the Communion Rite

1. Approach the sanctuary after the priest receives Communion. Stand in the place designated by parish custom. *Norms # 38, 39*
2. Receive the Consecrated Host and Wine from the priest or deacon. GIRM # 162B If one chalice is not sufficient for Communion to be distributed under both kinds to the Priest concelebrants or Christ's faithful, there is no reason why the Priest celebrant should not use several chalices. *Norms # 36 Redemptionis Sacramentum 105.* (In situations of serious need, the priest will give directions for any assistance with distribution of Holy Communion to the Extraordinary Ministers.) *Norms # 28*
3. Receive the vessels for distribution from the priest or deacon. (In cases of serious need, the priest may ask for assistance with distribution of the vessels to the EMHC.) *Norms # 38, 40*
4. Walk reverently holding the sacred vessel with both hands. *Norms # 22, 25*
5. If ministering the Cup, stand far enough away from other ministers to avoid congestion and to allow the Communion procession to move.
6. Be alert to the way in which individuals approach Communion:
 - i. Be friendly in your approach to each communicant. Look attentively at each person.
 - ii. Allow each person time to reverence the Sacrament with a bow the head, the designated gesture of reverence in the USA. *GIRM. #160B*
 - iii. Be aware that the Bishops have designated standing as the normative posture for receiving Communion. (however do not deny Communion to anyone who kneels.)
 - iv. Note that persons may receive the consecrated Host in the hand or on the tongue. *Norms # 41 GIRM. # 160C*
 - v. Allow time for the Communicant to say "Amen" before presenting the Host or the Cup. *Norms # 14, 46*
 - vi. After each person receives from the Cup, dry both sides of the rim of the Cup with the purificator. Then turn the Cup $\frac{1}{4}$ turn. Unfold the purificator to allow for a clean surface. *Norms # 42, 45*
 - vii. Note that self-intinction of the Host is not permitted. If a person places the Host into the Chalice, tell the priest or deacon after the Mass that this has happened. (Do not deny Communion to anyone during the Mass. This decision rests with the Bishop and the Pastor.) *Norms # 24, 44, 50*

7. When distributing Communion, say *The Body of Christ; The Blood of Christ*.
Norms # 41, 43
 - i. Do not change, delete or add to the words of presentation.
 - ii. Avoid using the individual person's name when sharing Communion.
8. Keep your voice loud enough for the communicant to hear, but not so loud as to distract others who are receiving Communion.
9. Only when Hosts from the Mass are not sufficient, go to the Tabernacle for additional consecrated Hosts. Frequently this ministry is done by a liturgy coordinator or a deacon who oversees the procedures of the Communion Rite. *Norms # 30 GIRM # 85*
10. If the amount of Precious Blood in a Cup is not sufficient, either
 - a. stop and return the Cup to the Credence Table or
 - b. take an additional Cup usually provided by a liturgy coordinator or a deacon or
 - c. note that other ministers of the Cup whose Communion procession is ended may assist at the Communion station that is in need.
11. Check that all people who desire Communion have received. Make certain that all person/s with disabilities have received. (Ask about the parish plan for this provision.)
12. Check with the arrangement for the musicians and the choir to receive Communion. Ask the pastor or the musicians how to proceed with this provision of Communion.
GIRM # 86, 159
13. When finished ministering the Cup, go to the Credence Table and consume what remains of the Precious Blood from your Cup. If a large amount of Precious Blood remains, the EMHC may share in consuming it. Never pour the Precious Blood onto the ground or into the sacrarium. *Norms # 52, 54, 55*
14. If Hosts remain after the Communion Procession, return them to the Altar. (or to the place designated by the parish plan) Walk slowly and reverently to the Altar, Tabernacle or the Credence Table. *Norms # 22*
15. In case of an accident with Hosts or Cup, wash the area touched by Host or Precious Blood and pour the water into the sacrarium. *Norms # 29*
16. After returning the vessels, walk reverently with hands folded to your place. Avoid swinging arms and running the steps. *Norms # 22, 25*

Procedures After Mass

**The instructor rehearses procedures for Ministers after Mass.
Go to the credence table and well as the sacristy to demonstrate the procedures
and the process for cleansing the vessels.
Show ministers where the vessels are stored.**



1. Before leaving the church, remove any pendant or vesture as customarily used in the parish.
2. Assist with the cleaning of the vessels if this is the responsibility of the EMHC.
3. Handle the vessels with care to help preserve the appearance and plating. Take care if wearing rings because they may mark a soft metal surface. Carry the vessels reverently because of their sacred use.
4. If another Mass is to follow, place the vessels on the Credence Table with clean purificators. If it is the last Mass, return the vessels to their storage place.
5. Place all used linen in the laundry container.
6. Ask the priest or deacon if you can assist with any other duties.

Thank you for your important ministry at the Banquet of the Lord!

Presentation 3

The Spirituality of the Extraordinary Ministers of Holy Communion

... we rush out to be Word to others, to tell the story and let it come true in us, to be the Body of Christ for a hungry, yearning world.

We do this and remember. Megan McKenna

Leader's Notes Presentation 3

Objective:

The purpose of this presentation is to help reconnect spirituality and lived faith with the reception of the Body and Blood of Christ. The Eucharist is a transformative event. When we are sent forth it should be as people who are changed in some way.

Each EMHC enters into God's grace and becomes a person of the Spirit, transformed by the Body of Christ. The reign of God is promoted by the celebration of the Eucharist.

This presentation can be an effective place for the presenter to share his/her own experience of the Eucharist and how this event is lived out in daily life.

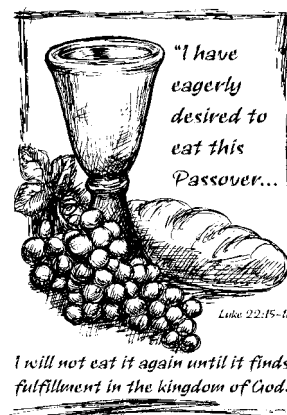
Emphasize the importance of prayer and reflection and the importance and transformative nature of the Eucharist.

The role of the EMHC is to facilitate this process of transformation by offering the Body and Blood of Christ to a hungry and thirsty world.

Allow time for personal reflection and small group sharing on one or more of the suggested questions on this page.

Time for presentation: 15 min.

- What we do in liturgy should model what we do at home.
- How do you live a life of thankfulness and hospitality in your home?
- The purpose of Eucharist is not to create a community closed off from the world, but to sustain one that embraces it, fully and boldly. *(Nathan Mitchell)*
- In what ways do you take what you've received – the body and blood of Christ – into the world?
- Be what you see, receive what you are. *(Hippolytus)*
- How are you the Body and Blood of Christ for others?



Meditation

Spirituality, Having an Eye for God

The Spirituality of the Extraordinary Minister of Holy Communion Makes a Difference

The presence of God is eased by the holiness of those who serve at the prayer of the church. As ministers let us have an eye and heart for God. Let us live a life rooted in God, driven by the passion and fire of the Spirit and moved by love for the community, the Body of Christ. Let us have an eye to interpret life in the light of God and the Scriptures, to see the spirit shaping the events of life. We are assured by God's history of faithfulness.

As Extraordinary Ministers of Holy Communion, called by God, we strive to:

Appreciate silence and do more listening. Slow down and live simply.

Pray often: spontaneous as well as formal. Pray for the community we serve.

Read and pray with the Scriptures. Let them guide our lives.



Handle each religious symbol, vessel, book or object with respect and care.

Be attentive, joyful, hospitable and gracious when hearing God's Word.

Know ourselves with our gifts and weaknesses. Be at ease with ourselves so that we may become worthy instruments of God.



Reflect on the meaning of our faith, our community and our personal call to serve the Lord.

Act with reverence: stand, walk, kneel, speak, sing and serve reverently.

Realize that our service is more than a job or a profession. It is a ministry flowing from the power of our Baptism. It is a gift, a right and a responsibility.



Open our hearts and minds to the message and movement of the Spirit. Be ready for change that is directed by the Spirit.

Study and grow in knowledge and understanding of our liturgical ministry.

Cultivate a heart of gratitude and praise. See all of life as gift.

Presentation 4: Go Forth To Be What You Have Received!

“When we receive communion as the minister says
‘The Body of Christ,’ he or she is saying,
‘Do you accept the Body of Christ, the community here, these people
with their weaknesses, their sins, their differences from you?’
‘Do you accept this body and will you heal it, feed it,
care for it and cherish this body?’ ...

And when we answer ‘Amen,’ we are likewise saying ‘Yes.’
‘Yes, I accept the responsibility of living in the Body of Christ.
Yes, these are my sisters and brothers... all of them. I do accept the Body of Christ.’”

Bill Huebsch, “Rethinking the Sacraments”



The Constitution on the Sacred Liturgy makes it clear that the celebration of the sacraments is a beginning and not an end. That is certainly true of our Eucharistic celebrations. The liturgy lives and moves and has its being in the flowing life of the Christian people. Through the mystery of Christ with which they come in contact, Christians reach out to the world around them and strive by example and word to carry it out.

The goal of our celebration of the Eucharist is twofold: the conversion of our hearts to living the love of Christ we have received, and the transformation of the world by sharing and living the love we have received.

TRANSFORMING OUR LIVES

What is transformation?

If transformation is the goal of our celebration of the Eucharist, what exactly are we transforming? How does transformation happen? What does it mean to us as a community to become the Body of Christ? Transformation can happen in many ways.

GOAL 1: First, we need to become a hospitable people, to *become* the community in need of transformation. We come as individuals, in all our brokenness and sinfulness, in our hurt and pain, joys and sorrows, to celebrate God’s presence in us, and in the world and people around us. Our attitude needs to be one of openness and hospitality to those who come to share, worship and celebrate with us. We need to say to each other: “There’s room right now for you in my life.” To be hospitable means to stop being pre-occupied with self. To be hospitable, to be present to, to pay attention to, is the first ministry of a celebrating and transforming community.

GOAL 2: Second, we need to acknowledge what is going on in us, and in the lives of those around us. We don’t stop at a simple smile or “good morning.” Indeed we listen and share the life experiences of others. In generosity we also share our lives with them.



GOAL 3: Third, we need to recognize that what is happening inside of us is a direct result of what is happening outside of us. What happens to us when we hear the Word of God? Does it stimulate a response, or are we just as unaffected as we were before we walked into church? What happens inside us when we break bread together? Do we feel part of something greater than ourselves and intimately connected to Body of Christ, or is it just another piece of bread? We need to take the time to reflect on what happens inside us, what God is trying to transform in us. What are we celebrating?

THE BOTTOM LINE: Our response to these three stages of transformation are what call us, what make us, a ministering and response-filled assembly. During liturgy, we come to know Jesus as the perfect model of what a true minister is. He ate with sinners, he cured the blind and the lame, he forgave the adulteress, he loved the lowly of the world as if they were his own flesh and blood.

Do we minister as Jesus did? Do we see those sitting next to us who are sick, or lonely or old? Do we see the hungry and homeless among us, or do we think that those people are only in big cities, or third world countries far, far away? If we are to be transformed into the Body of Christ, we need to accept each part of the body as valuable, and worthy of dignity and respect – and show that! We need to see the face of Christ in each person each day, not just on Sunday morning. We need to leave liturgy on Sunday morning fed and ready to be Christ’s love and compassion in the world we live in.

Some thoughts for reflection:

Our purpose for coming together each week is to celebrate as a community the paschal mystery of Jesus’ life, death and most importantly, his resurrection.

Each one of us is called to pray and sing with all that we are in praise of God’s tremendous love for us, manifested in the gift of Jesus. We don’t come to Mass to sit back and watch, nor do we come for our own private devotions.

We come in praise and gratitude, singing and celebrating the God who created and loves us, the Son who shared this earth and redeemed us, and the Spirit who will be with us always, until the end of the world.

“Liturgical services are not private functions, but are celebrations of the Church, the ‘sacrament of unity’” (Constitution on the Sacred Liturgy :26)



Resources for the Leaders and Presenters

(Sample letter to send as an invitation)

Invitation to the Program for the Training and Development of Extraordinary Ministers of Holy Communion

(date)

Dear Friends,

Thank you for your commitment to serve as Extraordinary Ministers of Holy Communion. More and more people are aware of the significance of assisting at the celebration of Mass, the Banquet of the Lord.

In light of changes in some of the procedures during the Communion Rite, it is important that we study and review our role in the Mass.

Having this same concern, the Bishop has asked that we give special attention to the formation and development of Extraordinary Ministers of Holy Communion in our parishes. Topics included in the workshop are:

- The significance of the Eucharistic Prayer.
- Our call to serve at the Banquet of the Lord.
- The procedures of the Communion Rite so we may function well as a EMHC.
- Our spirituality that reflects the grace of the celebration of Mass.
- The mission to go out to the world and promote the Reign of God.

Formation Program for the Training and Development of Extraordinary Ministers of Holy Communion

DATE: *(insert appropriate date)*

TIME: *(insert time)*

PLACE: *(insert location)*

Deadline for registration is (insert date)

Whether you have been a EMHC for a long time or are just beginning, this program is for you. **Because this training is so essential, we strongly encourage you to participate.** If a serious reason prevents you from participating, I ask that you call and let me know. I will then set up a time to meet with you to share the important information for serving during our Masses.

Registration is necessary so that we can order the materials for you. **Please register no later than (insert date)**

Registration may be made by a phone call to (insert name and phone number) or by email (insert email address).

Gratefully,

Director of Liturgical Ministers **(insert your title)**

(This letter is shared with the kindness of Jeannette Piette)

**Response to the Program for
Extraordinary Ministers of Holy Communion**
General Evaluations

1. In this workshop, what was most helpful for you as a minister?

2. What could we do to improve this workshop?

3. Other comments or suggestions:

Thank you for your presence and participation in this workshop.

**Response to the Program for
Extraordinary Ministers of Holy Communion**
General Evaluations

4. In this workshop, what was most helpful for you as a minister?

5. What could we do to improve this workshop?

6. Other comments or suggestions:

Thank you for your presence and participation in this workshop.

Order for the Blessing of Those Who Exercise Ministry in the Parish/Institution

The Book of Blessings
Adapted to include all Commissioned Ministers

Introduction

- ❖ In the life of a parish there is a diversity of services that are exercised by lay persons. It is fitting that as people publicly begin their service they receive the blessing of God who gives the gifts needed to carry out this work.

- ❖ This order may be celebrated during Mass or during a celebration of the word of God. (See the Book of Blessings pp. 686-690)

- ❖ This blessing may be given by a priest or a deacon.

Order of Blessing Within Mass

Directives for the Liturgy

- ❖ *The celebrant, after the gospel reading and during the homily, explains the meaning of the celebration. The homily is based on the sacred text and pertinent to the particular place and the people involved.*

- ❖ *The priest/deacon may invite the liturgical ministers to stand or to come forward.*

- ❖ *The general intercessions follow, either in the form usual at Mass or in the form provided here. The celebrant concludes the intercessions with the prayer of blessing. Choose from the following intentions those best for the occasion or adapt them as needed. Other intentions that apply to the particular circumstances may be composed.*

General Intercessions

Celebrant: Let us now ask God to strengthen and bless our liturgical ministers as they dedicate time, prayer and service in this parish.

Reader: That those who minister to others may grow to a greater love of Christ.
We pray:
R . Lord, hear our prayer.

Reader: That they may lighten the burdens of others and assist them in their struggles. We pray:
R . Lord, hear our prayer.

Reader: That the Holy Spirit may strengthen their hearts and enlighten their minds as they serve the people of God. We pray:
R . Lord, hear our prayer.

Reader: That through their endeavors this parish may grow in faith, hope, and love.
We pray:
R . Lord hear our prayer.

Prayer of Blessing

- ❖ *With hands extended over the new minister(s) the celebrant says immediately:
(option to invite the assembly to extend hands over the new ministers)*

Celebrant: Lord God,
In your loving kindness you sent your Son
to be our shepherd and guide.
Continue to send workers into your vineyard
to sustain and direct your people.

Bless N...
Let your Spirit uphold them always
as they take up responsibility and ministry
among the people of this parish.
We ask this through Christ our Lord. Amen

SACRED VESSELS

Sacred vessels are to be made from materials which are solid and, in the common estimation of the respective country, considered noble. Vessels which are to contain the Blood of the Lord must have a cup made of a material which does not absorb liquids.



Chalice

The vessel used at the Eucharistic celebration to hold the wine which becomes the blood of Christ.



Ciborium

A vessel with a cover in which breads are consecrated and reserved in the tabernacle for distribution to the sick and for adoration.



Communion Basket or Plate

The vessel used for consecration and distribution of the hosts to the people during the Eucharistic service.



Cups and plates for use in distributing under both species from several stations.

These may be kept on the credence table until the presentation of the gifts. They are then brought to the altar and filled from the one large bread container and flagon(s) which is taken to the credence table after the wine is poured into the cups.



Flagon

The vessel used to present the wine at the Presentation of the Gifts.



Monstrance

A tall vessel used to expose the Blessed Sacrament. The top is usually circular with simulated sun rays coming from the center where the lunette is inserted. It is used for exposition of the Blessed Sacrament and at Benediction.



Paten

A saucer-like plate which the presider uses to hold a larger host or section of bread.



Pyx

Small vessel in which the Blessed Sacrament is placed when taken to the sick.

Communion from the Cup

Meaning and Importance



Because of its ancient sign value, Communion from the cup or chalice is always to be preferred to any other form of ministering the precious blood. The chalice is always offered to the communicant with the words, “The Blood of Christ,” to which the communicant responds, “Amen.”

When Communion is to be given from the cup, there should generally be two ministers of the consecrated wine for each minister of the consecrated bread. In this way, the Rite of Holy Communion will not be unduly prolonged.

The chalice may never be left on the altar or another place to be picked up by the communicant for self-communication (except in the case of concelebrating bishops or priests), nor may the chalice be passed from one communicant to another. There shall always be a minister of the cup.

After each communicant has received the Blood of Christ, the minister shall carefully wipe the inside and the outside of the rim of the cup with a purificator. This action is both a matter of courtesy and hygiene. It is also customary for the minister to move the chalice a quarter turn after each communicant for the same reasons.

When Communion from the cup is offered to the assembly, it shall always be clear that it is the option of the communicant and not of the minister whether the communicant shall receive the consecrated wine. Pastors should encourage the whole assembly to receive Communion under both kinds.

Special care shall be given when children receive Communion from the chalice. Parents should be instructed that Communion under both kinds is an ancient tradition for children old enough to drink from a cup. However, children should have some familiarity with the taste of wine at home before they are offered the chalice.

General Diocesan Guidelines for Lay Liturgical Ministers

Diocese of Green Bay

Revised 2006

Qualifications: Lay Liturgical Ministers should be Catholics in good standing with the Church, practicing the faith and fully initiated through the sacraments of baptism, confirmation and Eucharist (with the exception of young family members, not fully initiated, but serving in the ministry of Altar Serving, Hospitality and Music).

Age: The age of 18 is established as the minimum age for Lay Liturgical Ministers with the exception of family ministry for Altar Serving, Hospitality and Music. Exceptions to the age requirement, outside of family ministry, require permission from the Pastor and the Vicar General/Chancellor. Besides the age factor, the question of maturity is taken into account as well as the necessary training and competencies. Consideration can be given for mature and qualified high school students to serve as lectors.

Selection of Lay Liturgical Ministers:

When the pastor, parish director or pastoral team has determined a need for additional Lay Liturgical Ministers, they begin to surface qualified parishioners. A personal invitation to each is the normative procedure rather than a general call for volunteers. Selection should consider that

- Candidates selected for Lay Liturgical Ministries need to reflect the diversity of the parish community which includes individuals of various ages, abilities, social and ethnic background; male and female; married, single and widowed.
- The number of ministers is determined by need. There should not be so few as to require multiple services on any one day nor so many that each does not serve at least monthly.
- The lives of potential ministers need to reflect service to the community. The ministry is not a reward for those active in the parish or the creation of any type of elite status.
- The Christian Community, who calls forth the Lay Liturgical Ministers, needs to be instructed so that the ministry may be fully appreciated as service at the Eucharist.

Terms of Service: Parishes have found that it is generally desirable to commission Lay Liturgical Ministers for a three-year period with the exception of musicians and artists. After three years of service, it is helpful for ministers to evaluate their service. Each may decide to take time for renewal, serve in another ministry or be commissioned for another three-year term. It is not recommended that ministers serve more than three terms in succession, that is, nine years. Reasons: It encourages turnover in this ministry and gives many people the opportunity to serve. It also prevents the parish staff and Worship and Spiritual Life Committee from relying too heavily on a limited group and ensures that ministers will not be called upon to serve indefinitely in one form of ministry.

Liturgical Role: Lay Liturgical Ministers normally assume only one liturgical role at a liturgy. In liturgical celebrations each one, priest and layperson, who has an office to perform, should do all of, but only, those parts which pertain to that office by the nature of the rite and the principles of liturgy. *Constitution on the Sacred Liturgy (CSL)*, 28. In this way no one needs to serve in more than one area of liturgical ministry for a given year.

Training: All who serve as Lay Liturgical Ministers need to attend special training sessions to become aware of the theological, pastoral and procedural aspects of their service. Appropriate knowledge, a prayerful life and particular skills are essential for those who serve in the ministries. The Diocesan Worship Office provides a *Leader's Guide* and *Participant's Notes* for a training session of the Lay Liturgical Ministers.

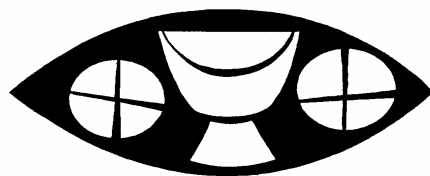
Attire: Attire for Lay Liturgical Ministers is the choice of the parish. It is the responsibility of the Pastor and the Worship and Spiritual Life Committee to study the nature of their celebrations and recommend the appropriate attire for ministers in their parish.

Lay Liturgical Ministers are first and foremost members of the assembly. Their attire needs to speak authentically and respectfully of their identity and of reverence for the ministry in which they are privileged to serve.

The **alb** is the robe of the Baptized Christian. There is an option for all Lay Liturgical Ministers to wear the alb since Baptism is the source of all ministry. Or the alb may be worn weekly or selectively to add festivity to the great feasts and seasons of the church year. Some parishes give a personal white alb to all who serve as ministers.

Ordinary attire of dignity, such as what would be worn for business or similar circumstances, is also appropriate for all Lay Liturgical Ministers.

Commissioning: Commissioning ministers for their role is recommended in accordance with the Rite found in the *Book of Blessings*, Chapter 63, #1871-1896. It is appropriate that those selected as liturgical ministers be formally commissioned during the weekend liturgies. In this way they will be supported by the prayer of the people they will serve. Commissioning some ministers at each liturgy gives the entire parish the opportunity to participate and becomes a means of catechizing all on the importance and meaning of this ministry. New parish members who have been Lay Liturgical Ministers in their former parishes are commissioned in the same way.



Extraordinary Ministers of Holy Communion

Revised 2006

Extraordinary Ministers of Holy Communion need to be authorized by the Bishop or his designee, the Vicar General/Chancellor. An application form to list the names of candidates and to request permission to commission the candidates is to be sent to the Chancery. A copy of the application form is included in the Leader's Guide for each of the parishes/institutions or it is available from the Worship Office.

Each parish keeps a list of Extraordinary Ministers of Holy Communion with the date of their appointment. This list is available to the Vicar General/Chancellor upon request and to the Bishop at the time of parish visitation.

Extraordinary Ministers of Holy Communion are designated for service only in a particular parish or institution. In special circumstances (e.g. Weddings, Funerals or occasions when an extraordinary minister has a sick relative or close friend in another parish, etc.) an Extraordinary Minister of Holy Communion may serve in that parish/institution with the permission of the pastor from that location.





Bibliography

Documents

Introduction to the Order of Mass, A Pastoral Resource of the Bishop's Committee on the Liturgy, USCCB, 2003

Norms for the Distribution and Reception of Holy Communion Under Both Kinds in the Dioceses of the USA, USCCB, 2002

General Instruction of the Roman Missal, USCCB, 2003

Redemptionis Sacramentum, USCCB, 2004

Called and Gifted, USCCB, 1995

Books

(Note: The following sources may not reflect the revisions of the current the General Instruction and other documents.)

Gather Faithfully Together: Guide for Sunday Mass, Card. R. Mahony, LTP, 1997

Liturgical Ministry: A Practical Guide to Spirituality, Donna M. Cole, Resource Publications, 1996

The Eucharist and the Hunger of the World, Monika K. Hellwig, Sheed & Ward, 1992

Real Presence: The Work of Eucharist, Nathan Mitchell, LTP, 2001

With Burning Hearts: A Meditation on the Eucharistic Life, Henri Nouwen, Orbis Books, 1994

Liturgy Made Simple, Mark Searle, Liturgical Press, 1981

The Communion Rite at Sunday Mass, Gabe Huck, LTP, 1989

Video Resources

(Note: This resource is not yet updated with the 2003 General Instruction)

The Eucharistic Prayer and The Communion Rite, from *The Sunday Mass Video Series*, Liturgy Training Publications, 1995. AV No. 99901 (from Diocesan Audio Visual Center)

Conclusion

Catholics are called to promote a renewal that enhances the dignity of the celebration of Eucharist, glorifies God, increases holiness and advances the transformation of the world.

We are invited to respond with a renewal of:

✦ Reverence

shown with an inner disposition of dignity and an outward demeanor of respect.
Cultivate a reverent heart and respectful manner toward all things holy and sacred especially toward the Blessed Sacrament, the altar of sacrifice and all God's people.

✦ Holiness

rooted in the Eucharist, the center of the whole Christian life.
Celebrate the Mass as the action of Christ and the People of God.
Grow continually in holiness by conscious, active and fruitful participation in the Eucharist.

✦ Meaning of the Mass

understood more deeply with reflection on the movement and prayer of the Eucharist.
Open our ears to the Word of God and
contemplate the presence of Christ in the Eucharistic Banquet.
Receive the Lord and be sent forth to transform the world.

✦ Mystery of Christ

unfolded with meditation and celebration of the feasts and seasons of the Church Year.
Enter into the spirit and prayer of Advent and Christmastime: **redemption;**
of Lent, Triduum and Easter time: **passion/death/resurrection;**
of Ordinary Time, the counted Sundays that celebrate the Mysteries of Faith.

✦ Participation and Unity

demonstrated by an active assembly, service in ministry and our mission to the world.
Be a holy people called by reason of Baptism to full participation.
Embrace the mission of the Church wherein God sanctifies the world in Christ.

✦ Prayer

inspired by the Eucharist and centered in the centuries of tradition of God's grace.
Let us discover the wisdom and treasury of the prayers and rites of the Liturgy.



EXTRAORDINARY MINISTERS OF HOLY COMMUNION
Application Form for the Diocese of Green Bay

Dear Bishop:

I request that the following people of

_____ (Parish/institution),

_____ (City) be installed as Extraordinary Ministers of Holy Communion.

NAME

NAME

All of the above persons are exemplary Christians, have sound moral background, are prepared for this ministry and have met the minimum age requirement. They are recommended by:

- ____ Pastor/Parish Director
- ____ Associate Pastor
- ____ Parish Pastoral Council
- ____ Parish Worship and Spiritual Life Committee
- ____ Hospital Pastoral Care/Home Pastoral Care

I, as pastor/pastoral leader of the parish/institution, assure you that the Extraordinary Ministers of Holy Communion have been properly instructed as to their role in this ministry.

Thank you for your consideration of this request.
Sincerely,

Pastor/Parish Director

Send to **The Most Reverend David A. Zubik, P.O. Box 23825, Green Bay WI 54305**

Acknowledgments

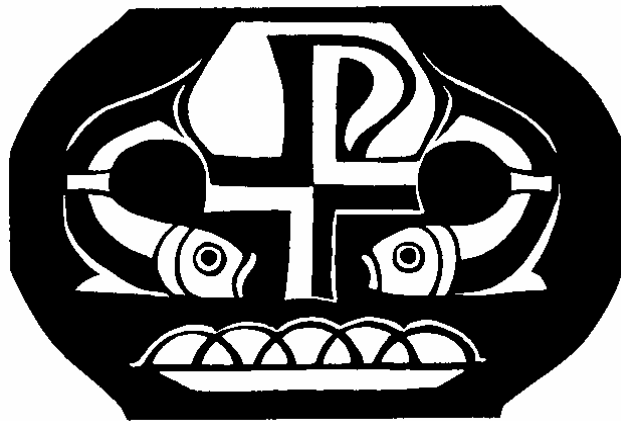
**The Diocesan Committee that continues to study, design and
present the Program for Extraordinary Ministers of Holy Communion:
Diann Wimmer, Clare Sturm, Laurie Svatek,
John Schmitt, Jean Simons, and Anissa Willkom**

*Thank you for serving as an
Extraordinary Minister of
Holy Communion
during a time of
great need in the church.*

*Through your ministry
the love of God is shared
with all who come
for the Bread of Life and
the Cup of Salvation.*

*With gratitude and
God's blessing,*

*The Department of Worship,
Diocese of Green Bay*



The Formation Program for Training and Development of
Extraordinary Ministers of Holy Communion

Diocese of Green Bay, WI
Department of Worship
2006