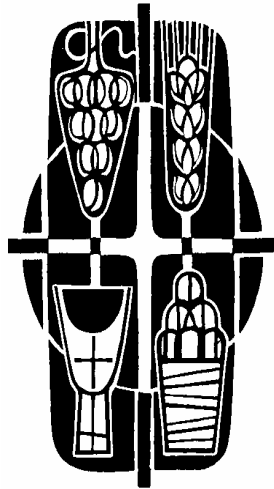


# Participant's Notes

## 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*

# **Participant's Notes for the Formation Program**

## **For Extraordinary Ministers of Holy Communion**

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# **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 Participant's Notes 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, *Participants' Notes for EMHC*.

The instructors have a Leaders' 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](mailto:dwimmer@gbdioc.org)

# 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 an 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.

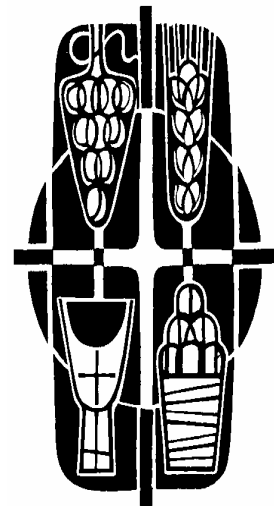
### Prayer

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



## A Reflection on the Eucharistic Prayer

### ❖ 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 blessings 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.

### Meditation

#### *Remembering*

Remember God's wonderful works. Praise and thank God!

#### *Calling the Spirit*

Ask the Spirit to transform our gifts and make us holy.

#### *Blessing*

Remember the night before Jesus died. Remember what He gave us.

#### *Offering*

Offer the sacrifice and be united in sharing the Body and Blood of Christ.

#### *Petitioning*

Take joy and courage from the Communion of Saints.

#### *Praising*

Give all glory and honor to the Lord. Amen, Amen!



# The Call to Ministry

## Extraordinary Ministers of Holy Communion

### Basic Principles for Reflection

- ✦ 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 of 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.**

## **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



## 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 ¼ 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



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 fresh 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!**



# **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.



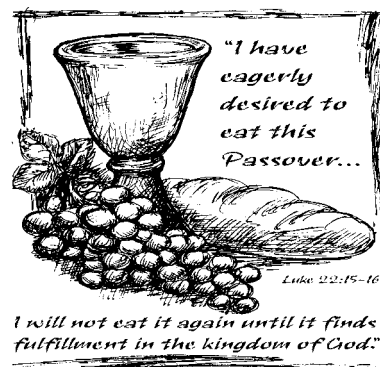
**GOAL 3:** Third, we need to recognize that what is happening inside of us is a direct result of what is happening outside of us. What happens to us when we hear the Word of God? Does it stimulate a response, or are we just as unaffected as we were before we walked into church? What happens inside us 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:**

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



## 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 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 Roles:** 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.

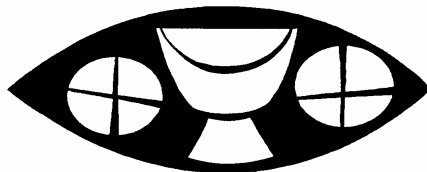
**Attire:** Attire for Lay Liturgical Ministers is the choice of the parish. It is the responsibility of the Pastor and the Worship and Spiritual Life Committee to study the nature of their celebrations and recommend the appropriate attire for ministers in their parish.

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)

## **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,  
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***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  
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Diocese of Green Bay, WI  
Department of Worship  
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