



Extraordinary Minister of Holy Communion Training Manual



***All Saints Catholic Church
2443 Mt. Vernon Road
Dunwoody, Georgia 30350***

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Dear Extraordinary Minister of Holy Communion,

Our parish is deeply grateful for your decision to be an Extraordinary Minister. Your service and dedication are important parts of our parish life. It is a privilege to be in the sanctuary as our Savior, Jesus Christ, becomes truly present, body, blood, soul and divinity, just as He was at the Last Supper and Calvary, and therefore Extraordinary Ministers are chosen from those who display a desire for a more intimate union with Our Lord and God, Jesus Christ.

Saint Thomas Aquinas said, "The celebration of the Holy Mass is as valuable as the death of Jesus on the Cross." The primary duty of an Extraordinary Ministers is to assist the priest, as a representative of the people of the parish, in a visible manner, as the mystery of Calvary unfolds on the Altar and to extend His presence in distribution of holy communion to those at mass and those who are unable to attend in person. What an honor to serve our Lord at this most praiseworthy gift of love.

The place of the Extraordinary Minister in liturgical celebrations, and with those who are unable to join us in person, remains one of prominence and distinction. All actions of the Extraordinary Minister are woven from signs and symbols whose meaning is rooted in the works of creation and in human culture, specified by events in the Old Testament and fully revealed in the person and work of Jesus Christ in the Gospels. Accordingly, Extraordinary Ministers have a solemn responsibility to do their assigned duties with dignity and reverence.

The purpose for this manual is to give you direction for distributing communion during our parish masses, and to be a guide to help you in taking communion to those who are unable to be with us in person. Along the way, you will learn most matters concerning the Rite of Communion and many matters concerning liturgical worship. We pray that you will strive to grasp their spiritual meaning.

We remain yours in Christ,

Msgr. Hugh Marren
Reverend Monsignor Hugh M. Marren

Rev. Dan Rogaczewski
Parochial Vicar

Deacon Ed Krise
Deacon Ed Krise

Deacon Rick Medina
Deacon Rick Medina

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Guidelines for Extraordinary Ministers of Holy Communion

The Extraordinary Minister of Holy Communion (EMHC) performs a great service to the Church, by distributing Holy Communion to God's people on those occasions where there are an insufficient number of priests and deacons to distribute Holy Communion to the people present at the mass, and to the homebound. It is an honor and a privilege to serve the Church in this capacity, and requires careful preparation on the part of the EMHC.

Introduction

The Archdiocese of Atlanta is blessed with many large, thriving parishes where the great number of communicants at Sunday mass, coupled with a limited number of priests and deacons, presents a real need for extraordinary ministers of Holy Communion. For that reason, when the permission to employ extraordinary ministers was first given in 1971, the Archdiocese of Atlanta made use of it almost immediately. Thus, when the permission to use EMHC was made universal with the instruction *Immensae Caritatis* of 1973, the practice was already established in Atlanta. In that year, Pope Paul VI noted that in some places there was a shortage of ordinary ministers of Holy Communion, (priests and deacons) and provided for the institution of extraordinary ministers in certain circumstances. Indeed, since that time, extraordinary ministers have been of great service in many parishes of the Archdiocese. The presence of extraordinary ministers in the Church is a very new one in terms of the history of the Catholic Church, and is accommodated to particular circumstances of the modern world, and can be expected to develop as the Church has an opportunity to reflect upon this particular service offered to the Church. This document presents the guidelines of the Catholic Church for the use of EMHC, together with those norms specific to the Archdiocese of Atlanta.

Extraordinary Minister of Holy Communion Defined

In short, an extraordinary minister of Holy Communion is a lay person or religious who has been deputed by the bishop for a period of time, or by a priest or deacon for a single occasion, to assist the priest and deacon in distributing Holy Communion to the faithful on those occasions where a shortage of ordained clergy makes it impossible for them to distribute Holy Communion to all the faithful in a reasonable way. It is thus a privilege to which the Church invites certain individuals under given circumstances, and not a right. The distribution of Holy Communion should not be seen as a more complete exercise of the priesthood that belongs to all believers in virtue of their baptism, as that priesthood is ordered to the sanctification of the world through the public life of the individual, together with their private prayer and sacrifice, and not to conducting public worship in the name of the Church. Rather, it is to be looked at as the exercise of a function that is proper to the ordained priesthood, but which, of necessity, must be carried out by others. This highlights the extraordinary nature of this service, which, rather than being part of the structure of the Church, is instead tied to particular needs arising from the limited number of clergy.

Pope John Paul II points this out in his instruction *Domenicae Cenae*: To touch the sacred species and to distribute them with their own hands is a privilege of the ordained, one which indicates an active participation in the ministry of the Eucharist. It is obvious that the Church can grant this faculty to those who are neither priests nor deacons, as is the case with acolytes in the exercise. It is thus useful for the diocesan bishop to issue particular norms concerning extraordinary ministers which, in complete harmony with the universal law of the Church, should regulate the exercise of this function in his diocese. Such norms should provide, amongst other things, for matters such as the instruction in Eucharistic doctrine of those chosen to be extraordinary ministers, the meaning of the service they provide, the rubrics to be observed, the reverence to be shown for such an august Sacrament and instruction concerning the discipline on admission to Holy Communion.

The proper term for laypeople delegated to distribute Holy Communion at mass is “Extraordinary Minister of Holy Communion” here often abbreviated to extraordinary minister. The preference for this term is noted in *Redemptionis Sacramentum* 156, which states “This function is to be understood strictly according to the name by which it is known, that is to say, that of extraordinary minister of Holy Communion, and not “special minister of Holy Communion” nor “extraordinary minister of the Eucharist”, nor “special minister of the Eucharist,” by which names the meaning of this function is unnecessarily and improperly broadened.” The term “Extraordinary Minister” which had been commonly used, is likewise inappropriate, and should be avoided. Thus the use of extraordinary minister of Holy Communion must be considered a sign of the shortage of priests and deacons, and should be an encouragement to pray for an increase in holy vocations to the priesthood and diaconate. Extraordinary ministers of Holy Communion perform a very valuable service to the Church in supplying for this temporary need, but it is important to recognize that this service corresponds to an extraordinary situation in the life of the Church.

Why the Church Regulates the Liturgy

In any document that addresses the norms provided by the Church for the regulation of the liturgy, the question may naturally arise of why the Church places certain requirements and guidelines on liturgical actions. It has to be recognized that this regulation may sometimes provoke an impression of legalism or excessive control, especially in a culture that values individual expression and autonomy. To begin to understand this phenomenon, it is important to remember that the Church is not primarily an institution or an association of individuals, but is more fundamentally a communion with Christ, and established by Him, which exists through the sacred bonds of the sacraments, and which is expressed in certain concrete forms. Thus the activity of the Church, and especially her sacred liturgy, is an expression of that communion and of the inheritance that she has received from the Lord. While recent times have amply demonstrated the human dimension of the liturgy, and the many ways in that it can be adapted to different concrete circumstances, it remains, in essence, a sign of that communion, something shared by believers throughout the world. As such, it is not the property of any individual, priest, or local community, but belongs to the whole Church. To change those elements of the liturgy that express its universal character would be to isolate the local community from the broader communion of the Catholic Church, and, ultimately, to make its worship inward focused and arbitrary. The Church provides certain guidelines and regulations to express the universal character of Catholic worship, showing that the essential character of her public prayer is shared throughout the world, and is received as part of a dynamic tradition reaching back to Christ’s own action, while at the same time providing sufficient flexibility to be at home in local situations all over the world. The regulations discussed in this document should be understood with that spirit – not simply as rules to be followed, but as expressions of the unity of the Church throughout the world in her common worship of Christ.

When Extraordinary Ministers of Holy Communion are Called

Having spoken of the extraordinary nature of extraordinary ministers, it is important to speak about what constitutes a sufficient need to call for their use. The General Instruction of the Roman Missal provides a basic description of the occasion when extraordinary ministers should be called upon: The priest may be assisted in the distribution of Communion by other Priests who happen to be present. If such Priests are not present and there is a truly large number of communicants, the Priest may call upon extraordinary ministers to assist him, that is, duly instituted acolytes or even other faithful who have been duly deputed for this purpose. In case of necessity, the Priest may depute suitable faithful for this single occasion. While the Church has avoided giving a precise definition of the term “truly large number” of communicants, in order to allow flexibility for diverse local situations, the Instruction on Certain Questions Regarding the Collaboration of the Non Ordained Faithful in the Sacred Ministry of

the Priest does give a more precise expression of this requirement: “Extraordinary ministers may distribute Holy Communion at Eucharistic celebrations only when there are no ordained ministers present or when those ordained ministers present at a liturgical celebration are truly unable to distribute Holy Communion. They may also exercise this function at Eucharistic celebrations where there are particularly large numbers of the faithful and which would be excessively prolonged because of an insufficient number of ordained ministers to distribute Holy Communion. To avoid creating confusion, certain practices are to be avoided and eliminated where such have emerged in particular Churches: the habitual use of extraordinary ministers at mass thus arbitrarily extending the concept of "a great number of the faithful".

The Instruction, *Immensae Caritatis* adds a fourth reason—to bring communion to the sick when no priest or deacon is available, or when they are impeded by other ministries. There are four occasions when the Church calls upon the service of extraordinary minister: At mass, when the presider is physically unable to distribute Holy Communion; at communion services when no ordained minister is available; at masses where the great number of faithful prevents the priests and deacons from distributing Holy Communion to all of them; and to the sick when they are unable to be visited by a priest or deacon. We will examine the procedures for distributing Holy Communion on each of these occasions later in this document.

Qualifications to Serve as an Extraordinary Minister of Holy Communion

It is important that those individuals selected to serve as extraordinary ministers are chosen carefully. The instruction *Immensae Caritatis* describes them in the following manner: The faithful who are special ministers of communion must be persons whose good qualities of Christian life, faith, and morals recommend them. Let them strive to be worthy of this great office, foster their own devotion to the Eucharist, and show an example to the rest of the faithful by their own devotion and reverence toward the most august sacrament of the altar. No one is to be chosen whose appointment the faithful might find disquieting.

The Archdiocese of Atlanta has given some concrete expressions of these norms, namely that an extraordinary minister, if married, be married within the Church, have received the sacrament of Confirmation, be at least 16 years of age, and have received the certification of their pastor that they are properly qualified and trained, and—for those who distribute communion to the homebound—have completed the current safe environment and HIPP training. Additional expectations may be added by individual parishes, but All Saints Catholic Church has no additional expectations.

Selection of Extraordinary Ministers of Holy Communion

Parishes in the Archdiocese are strongly encouraged to actively select individuals who are particularly well qualified to serve as extraordinary ministers, and not to simply ask for volunteers. Pastors are encouraged to develop their own additional criteria for selecting extraordinary ministers, which might consist of participation in Eucharistic Adoration or in being active in stewardship programs. The goal is to choose individuals whose exemplary Catholic life and morals will reflect well upon the Church and show the dignity and importance of Holy Communion. The instruction *Immensae Caritatis* gives some additional guidance on the selection of individuals: The fit person referred to in nos. I and II will be designated according to the order of this listing (which may be changed at the prudent discretion of the local Ordinary): reader, major seminarian, man religious, woman religious, catechist, one of the faithful—a man or a woman. Thus, it seems advisable that a parish that is blessed with the presence of a seminarian or religious make use of them if EMHC are called for. It would also be very fitting for candidates for the Diaconate to serve as an extraordinary minister.

Way of Life of an Extraordinary Minister of Holy Communion

It is not sufficient for an individual to demonstrate an exemplary Catholic life before becoming an extraordinary minister; it is also important that they cultivate those virtues after they have been chosen for that position of service to the Church. Again, a bare minimum below which an individual should recuse himself would consist in anything that would prevent him from receiving Holy Communion—grave sin, failure to attend Sunday mass, or a choice not to maintain communion with the teachings and life of the Church. Positively put, however, an extraordinary minister should seek, like all Christians, to cultivate holiness, especially through frequent confession, personal prayer, especially before the Blessed Sacrament, and attendance at daily mass if possible. They should seek to have a good knowledge and appreciation for the thought and beliefs of the Church, especially through study of scripture and Church teaching. If an extraordinary minister finds it difficult to live a life appropriate to his function, he might recuse himself for a time from the distribution of Holy Communion, or, if necessary, a pastor might ask him not to continue his service.

Training of Extraordinary Ministers of Holy Communion

It is important that each parish that employs extraordinary ministers to have a formal program of preparation, so that extraordinary ministers can understand the nature of their service, be well prepared to carry it out, and properly understand the Church's teaching, especially as regards the Blessed Sacrament and Holy Communion. While each parish's program will differ according to local needs, the archdiocese has given some guidelines that should be included in all training programs. The training requirement for extraordinary ministers at All Saints Catholic Church includes:

1. View:
 - a. [Serving as an Extraordinary Minister of Holy Communion](#)
 - b. [The Catholic Mass Revealed-Thy Kingdom Come](#) (optional).

2. Read:
 - a. "Rejoice in the Lord Always!" by Archbishop Donoghue's. (Appendix 1)
 - b. [The Real Presence of Jesus Christ in the Sacrament of the Eucharist: Basic Q&A.](#)
 - c. All Saints Catholic Church Extraordinary Minister Training Manual

3. Complete:
 - a. All Saints Extraordinary Minister Self-Knowledge Assessment (Appendix 4)
 - b. All Saints Catholic Church Extraordinary Minister Application form (Appendix 5)
 - c. Three shadow sessions (at mass, in home, and in assisted living facility).

4. Attend:
 - a. All Saints Extraordinary Minister hands-on training program, annually.
 - b. All Saints Annual Commissioning Mass, annually.
 - c. [Archdioceses of Atlanta Safe Environment](#) and HIPPA Training (EMHC for Homebound)

5. Purchase:
 - a. Pyx, burse on a cord, and book title: [Communion of the Sick](#). (EMHC for Homebound)
 - b. Extraordinary cross to wear when visiting the homebound.

Terminology for the Blessed Sacrament

The way we speak both reflects and shapes the way we believe, and so it is important that our language regarding the Blessed Sacrament reflect our understanding of its nature, and our faith in the real

presence of Christ. Although all of Christ is present under each species, it is customary to refer to the host after consecration as either simply “the host,” or “the sacred body.” Likewise, the chalice may be referred to simply as “the chalice” or as “the precious blood.” The terms “bread” and “wine” should be used to refer to the bread and wine brought forward as gifts, but not to the consecrated species, which are no longer bread or wine, but the body and blood of the Lord.

Certification of Extraordinary Ministers of Holy Communion

Because extraordinary ministers serve the Church in a public capacity, it is necessary that an individual be certified before beginning service as an extraordinary minister. While instituted acolytes (usually seminarians and men preparing for the diaconate) become extraordinary ministers by virtue of their institution, other individuals require a specific commissioning.

Commissioning for an Extended Period

In most cases, extraordinary ministers are certified for an extended period of up to three years. This is done by the Archbishop, upon request by the pastor of the parish. Extraordinary ministers at All Saints Catholic Church are certified for 3 years. Our pastor is responsible for selecting the individuals designated to serve and for verifying that they are in good standing with the Church (not in an invalid marriage or a situation of cohabitation, not an ex-priest, etc.), and that their selection would not scandalize the faithful. A form is supplied to aid in this process (Appendix 5). After the individuals have been selected and trained, our pastor then submits a list to the Chancellor’s office. When they receive their certification, they are able to begin functioning as extraordinary ministers until their certification expires. It is advisable that, once the commission is granted, that they receive it through the Order for the Commissioning of extraordinary minister.

Commissioning of extraordinary ministers will take place during all weekend masses on the second Sunday of January (each year). Those being commissioned will be called to the altar after the homily for this special blessing (Blessing 63). All extraordinary ministers (i.e. including those whose commission has not yet expired) are invited to approach the altar during the annual commissioning mass, to receive a special blessing.

Commissioning for a Single Occasion

In some cases, a sufficient number of commissioned extraordinary ministers may be unavailable. In this case, if need requires, the priest presiding at the liturgy can commission extraordinary ministers for a single occasion, following the rite given in the Roman Missal, Appendix III, p 1457.

Preparation for Serving as an Extraordinary Minister of Holy Communion

There are two types of preparation for serving as an extraordinary minister—remote preparation and proximate preparation. Remote preparation includes the prayer and study that aid in appreciating the great gift of the Eucharist and in its distribution with proper care. This is described above in the section entitled Way of Life of an Extraordinary Minister of Holy Communion. Immediately before serving, however, it is also important that an extraordinary minister take some steps to prepare. First of all, the extraordinary minister should make sure that he/she is prepared to receive communion by being in a state of grace, and having fasted before mass according to the norms of See Redemptionis Sacramentum 168 4 Immensae Caritatis, 1, VI the Church. Secondly, the extraordinary minister should take time in prayer before mass to prepare for service. It may be helpful to visit the Blessed Sacrament chapel, in order to pray to our Lord present in the Blessed Sacrament.

Dress

Extraordinary ministers should dress in a way that is dignified and shows respect for the Blessed Sacrament and the function they are carrying out. Clothes should be clean and neat, and reflect the importance of the Blessed Sacrament, generally by being more formal. Any clothing that exposes the legs, upper arms, or other inappropriate parts of the anatomy should not be worn, nor should any clothing bearing prominent logos or slogans. Clothing should not be distracting; the focus of the communicant should be on the Blessed Sacrament, not on the person or his/her dress.

Actions before Mass

There is no formal scheduling for extraordinary ministers who serve during weekend masses. The exact number of ordinary ministers of Holy Communion (i.e. priest and deacons) celebrating mass determines the number of extraordinary ministers that are needed for each mass. For most masses, a priest and deacon serve as ordinary ministers; therefore four (4) EMHC are need for all weekend masses, with the exception of the Sunday 10:30am mass which requires 11 EMHC.

Upon arrival to the church (20 minutes early), all extraordinary ministers attending mass should review the EMHC Sign-in Book (located on the center round table in the narthex) to determine if they are needed to serve. If needed, the EMHC should sign-in to serve at that mass. Serving as an extraordinary minister is offered to those who arrive to mass first. Extraordinary ministers are encouraged to assume the role and sign-up without hesitation. The Usher will review the book 5 minutes prior to the start of mass and (in what should be rare situations) inform the lector if additional extraordinary ministers are need. Extraordinary ministers already seated, but not signed up should immediately proceed to the narthex and sign-in. The intent is to prevent the need for the usher to signal the need for extraordinary ministers during the Liturgy of the Eucharist. Please be proactive in signing-up upon arrival to church.

Once all spaces for the given mass have been filled, no more extraordinary ministers are needed (for that mass). Once mass begins and the number of ordinary ministers is apparent, the number of extraordinary ministers who distribute Holy Communion may need to be increased or decreased accordingly. It is best to determine how many celebrants will be participating before mass begins. It is important to arrive at the church 20 minutes early, not only to sign-in but to also prayerfully prepare for serving as an extraordinary minister. The extraordinary minister who signs in on the line designated as EMHC #1 servers as the team leader and is responsible for helping the usher identify additional EMHC, determining the number of ordinary ministers present, adjusting the number of EMHC needed, completing the EMHC Sign-in and Assessment form, and providing feedback to other extraordinary ministers after mass.

Actions during the Mass

During the mass, the extraordinary minister sits with their family and the rest of the faithful, and should participate fully in the mass, listening to the readings, and joining the community in prayer. If possible, extraordinary ministers should sit in the front pews and close to the aisle as a way to easily move to position prior to approaching the altar.

Approaching the Altar

Extraordinary ministers should line up in two lines (hands in prayer formation) in front of the altar (just after the offering of peace and before the Lamb of God). They are not to approach the altar until after all of the priests and deacons have received both species of communion. Immediately after the priest(s) and deacons have consumed Holy Communion, the extraordinary ministers will reverence the altar with a profound bow (30 degree bending of the torso) and walk to their position behind the altar. There is no

need to wait for a signal from the priest to approach the altar. The path taken should be around the outer edge of the sanctuary; extraordinary ministers should step-up to the sanctuary from behind the ambo (left side) and lectern (right side) of the altar. After obtaining hand sanitizer from the round tables on the back of the altar, extraordinary ministers should stand shoulder-to-shoulder behind the altar facing the congregation.

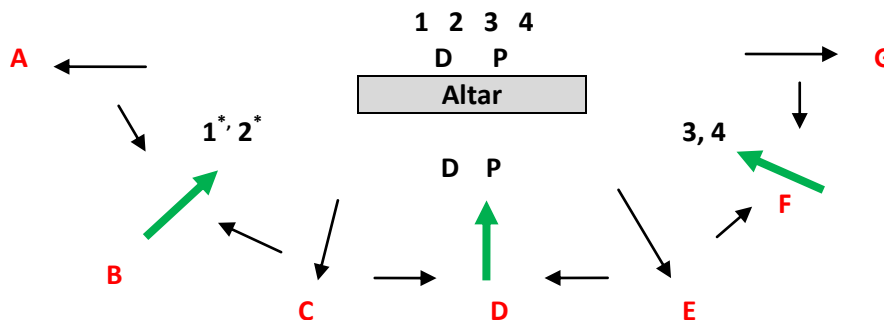
Receiving Holy Communion when 1 Species is offered

Extraordinary ministers should remain in a line standing shoulder-to-shoulder to receive Holy Communion. The priest will distribute Holy Communion by starting on his left (EMHC position #1) while facing the line of 4 or (in the absence of a deacon) 5 extraordinary ministers.

Receiving a Vessel when 1 Species is Offered

Once the priest finish distributing the sacred body, the priest (and deacon) will hand a ciboria to each of the extraordinary ministers. The priest will begin at the right of the line (position 3 and 4) while the deacon will begin from the left of the line (position 1 and 2). Once all of the extraordinary ministers have received a ciboria (along with the priest and deacon), they should move in unison to their position around the edge of the sanctuary (figure 1). Extraordinary ministers should know where their station is before mass. Extraordinary ministers should only step down off the sanctuary (to distribute Holy Communion) if the priest steps down to administer Holy Communion. The figures below illustrate the locations where priests, deacons, and extraordinary ministers should stand to distribute Holy Communion when 1 species is offered.

Figure 1: Positions for ministers of HC when 1 species is offered (e.g. 5pm, 8:45am) masses.



Upon request by the usher, and after finishing the distribution of communion at their assigned location on the altar, the extraordinary minister assigned to position 1* will be escorted by an usher to the back of church and administer communion those unable to approach the altar. The lead usher will designate a peer usher to escort the extraordinary minister. If an usher is not available, the extraordinary minister should proceed on their own. The path taken is by exiting the sanctuary at aisle A and proceeding to the back of church and then around the back to the center aisle. Upon arrival to the back of church, the usher will identify individuals who requested communion while seated. The return path for the altar server and extraordinary minister is down the center aisle (D), reverence the altar (simple bow), then onto the sanctuary from behind the ambo.

Note:

1. When only 1 priest is celebrating mass and there is no deacon present, then a 5th extraordinary minister is needed. The extraordinary minister in position 5 assumes the location normally occupied by the deacon to distribute communion.

- When 1 species is distributed AND 2 priest are celebrating the mass, the deacon moves to position 2*, and extraordinary minister assigned to position 2 remains seated in the pew.
- Every effort should be made prior to mass to make the necessary adjustments to the number of EMHC needed based on the number of ordinary ministers celebrating the mass.
- During the Sunday 5:00pm mass, it is necessary (due to the Lifeteen band) that EMHC assigned to position 3 step down from the sanctuary and stand in front of the first row of pews.
- It is never appropriate for an extraordinary minister to obtain hosts from the tabernacle.

Receiving Holy Communion when 2 Species are offered

After approaching the altar and obtaining hand sanitizer from the round tables on the back of the altar, extraordinary ministers should remain in a line standing shoulder-to-shoulder to receive Holy Communion. The priest will distribute Holy Communion by starting on his left (EMHC position #1) while facing the line of 11 extraordinary ministers. When both species are offered (e.g. Sunday 10:30am mass), then the deacon will follow the priest and offer the precious blood to the extraordinary ministers.

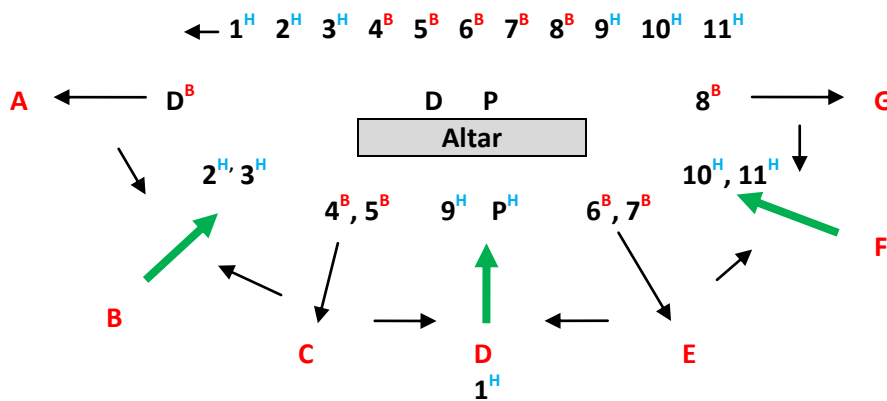
Receiving a Vessel when 2 Species are Offered

Once the priest and deacon finish distributing the sacred body and precious blood, the priest and deacon will hand a ciboria or cup to each of the extraordinary ministers.

- The priest will begin at the left of the line (EMHC position 1) and hand a ciboria to extraordinary ministers in positions 1, 2, and 3, and a cup to those in position 4 and 5.
- The deacon will begin from the right of the line (EMHC position 11) and hand a cup to the extraordinary ministers in position 6, 7, and 8, and a ciboria to those in position 9, 10, and 11.
- The priest will obtain the pyx containing gluten-free host from the altar, extraordinary should not obtain this pyx from the altar.

Once all of the extraordinary ministers have received a ciboria or cup, they will all move together-in unison with the priest and deacon-to their assigned position around the edge of the sanctuary (figure 2). Extraordinary ministers should know where their station is before mass. Extraordinary ministers should only step down off the sanctuary (to distribute Holy Communion) if the priest steps down to administer Holy Communion. There is no need for communicants to step-up on the altar to receive precious blood.

Figure 2: Positions for ministers of HC when 2 species are offered (e.g. weekend 10:30am mass).



During the Sunday 10:30am mass, an extraordinary minister will always go to the back of church to distribute communion. As all the extraordinary ministers begin to walk to their position on the altar, the

extraordinary minister in position 1 will be immediately be escorted by an usher, to (and from) the back of church. The lead usher will designate a peer usher to escort the extraordinary minister. If an usher is not available, the extraordinary minister should proceed on their own. The path taken is by exiting the sanctuary at aisle A and proceeding to the back of church and then around the back to the center aisle. Upon arrival to the back of church, the extraordinary minister should stand between the last two pews and administer communion to those seated in the cry room and standing in the back of church. Prior to returning to the altar, the usher will direct the extraordinary minister to individuals who requested communion while seated. The return path for the altar server and extraordinary minister is down the center aisle (D), reverence the altar (simple bow), then onto the sanctuary from behind the ambo.

Notes:

1. When both species are distributed and only 1 priest is celebrating mass, and the deacon is absent, then a 12th extraordinary minister is needed. The extraordinary minister in position 5 assumes the location normally occupied by the deacon to distribute the precious blood.
2. When both species are distributed AND 2 priest are celebrating mass, the extraordinary ministers assigned to 9^h remains seated in the pew.
3. Every effort should be made prior to mass to make the necessary adjustments to the number of EMHC needed based on the number of ordinary ministers celebrating the mass.
4. The priest will obtain the pyx containing gluten-free host from the altar, extraordinary should not obtain this pyx from the altar.
5. The precious blood should never leave the altar. Do not take the cup to those seated in the pews. Communicants must approach the altar to receive the precious blood.
6. It is never appropriate for an extraordinary minister to obtain the sacred body from the tabernacle.
7. EMHC should be aware that some married couples may approach the altar during communion shoulder-to-shoulder with the intent of receiving Holy Communion together.

Notes:

1. Only one species is offered on Holy Days of Obligation and other Holy Days. A one page form is used for EMHC to sign-in when serving. Below is a list of the Holy Days where one species is offered and 4 EMHC are needed. EMHC are asked to use a sign-in form (located in the sign-in book) to indicate their intention to serve during the mass they attend.

The Feast of Mary, the Mother of God (January 1)	Ascension Thursday (40 days after Easter)
Ash Wednesday (date varies)	Assumption of the Blessed Virgin Mary (Aug 15)
Holy Thursday (date varies)	All Saints Day (November 1)
Good Friday (date varies)	Feast of the Immaculate Conception (December 8)
Holy Saturday Vigil (date varies)**	Christmas (December 25)

Due to the small gathering of communicants on weekday and holiday (Memorial day, Fourth of July, Labor Day, Thanksgiving Day, masses, extraordinary ministers do not need to sign-in. Instead, they are asked to assess the need during mass by identifying how many ciboria the priest has on the altar. The number of extraordinary ministers needed for these masses are equal to the number of ciboria minus 1.

Manner of Distributing and Receiving Holy Communion

While the norm for the distribution of communion in the Roman Rite remains under one species and on the tongue, specific permissions have allowed communion under both species and communion on the

hand to take place. It is important to consider each of these methods of receiving communion, because they each place particular burdens on the extraordinary minister.

First, we will consider communion under one species on the tongue. The communicant will generally make a sign of reverence (a bow is the norm in the United States), and then approach the minister standing. While standing is the norm in the United States, communion is not to be denied to those who prefer to approach by kneeling. The extraordinary minister takes the host and shows it to the communicant, saying "The Body of Christ." Other words are not appropriate. It is best if the minister take the host between the thumb and the forefinger in such a way that they may place the host on the tongue by pressing down with the forefinger from above. This makes it easier to avoid contact with the tongue of the communicant. The extraordinary minister should pay attention that no small fragments of the host fall to the ground. For this reason, the instruction *Redemptionis Sacramentum* states that "the Communion-plate for the communion of the faithful should be retained, in order to avoid the danger of the Sacred Host or some fragment of it falling" (*Redemptionis Sacramentum*, 93), however, the communion-plate is currently not used at All Saints. If the communion-plate is used, it is generally held by the server in such a way that it is under the Host at all times. Since it is not routinely used, it may be helpful to keep the host over the ciborium when possible.

Communion in the Hand

The practice of receiving communion in the hand, which is permitted in the United States by a special indult from the Holy See, places additional requirements on the extraordinary minister, because it is now necessary that they make sure that the Sacred Host is properly consumed, and that it is treated with reverence by the communicant. Pope John Paul II describes this difficulty: "In some countries the practice of receiving Communion in the hand has been introduced. This practice has been requested by individual Episcopal conferences and has received approval from the Apostolic See. However, cases of a deplorable lack of respect towards the Eucharistic species have been reported. This is in no way meant to refer to those who, receiving the Lord Jesus in the hand, do so with profound reverence and devotion, in those countries where this practice has been authorized." Thus it is necessary for the extraordinary minister to observe the person receiving communion until he consumes the host. If they begin to walk off without receiving communion (as is sometimes the case with children who have not received proper catechesis or non-Catholic adults), it is important that the extraordinary minister follow that individual and either ask him to consume the host, or to retrieve it so that nothing untoward happens. It is important to note that the decision to receive communion on the hand is on the part of the communicant, and no one can compel them to receive on the hand or on the tongue.

Both Species

The permission to distribute communion under both species in certain cases was granted by Pope Paul VI in 1970. The responsibility for determining when it is appropriate to permit communion under both species rests with the diocesan bishop. In the Archdiocese of Atlanta, communion under both species is permitted at all masses, meaning that the individual priest celebrant may decide whether to offer communion under one or both species. If communion is offered under both species, the ordinary minister of the chalice is the deacon; however, especially large celebrations may require the use of extraordinary ministers (i.e. Sunday 10:30am mass) here, also. The only words used in distributing the Precious Blood are "The Blood of Christ." In distributing the Precious Blood, it is important to avoid any danger of spillage. Care should be taken to make sure that the communicant has taken the chalice firmly before releasing it, but the extraordinary minister should, in ordinary circumstances, not hold on to the chalice while an individual receives communion. After distributing communion, the extraordinary minister should take the chalice, wipe the lip of it with the purificator, and rotate it slightly. If Holy

Communion is offered under both species, then the decision to receive the precious blood from the chalice or not belongs to the individual communicant.

Communion from the Chalice Alone

Some individuals, for medical reasons, are unable to receive even a small particle of the Sacred Host. For this reason, it is permitted for individuals to receive Holy Communion only under the species (appearance) of wine. Thus, "In case of necessity, depending on the judgment of the bishop, it is permitted to give the Eucharist under the species of wine alone to those who are unable to receive it under the species of bread." In such cases, communion from the chalice is distributed just as when the communicant receives under both species.

Intinction

Although it is not customary in the Archdiocese of Atlanta, the Church also permits communion under both species by Intinction. This decision is to be made by the priest celebrant—individual members of the faithful cannot choose to receive communion by Intinction when it is not offered. In any case, at All Saints Catholic Church, "The communicant must not be permitted to intinct the host himself in the chalice, nor to receive an intincted host in the hand."

Communion-Plate

Some parishes in the Archdiocese of Atlanta have the custom of using communion-plates, which are held under the host as the communicant receives, usually by an altar server. This practice is recommended to avoid the danger of the sacred host or some fragment of it falling. When these plates are used, they are purified in the same way as the other sacred vessels. At this time All Saints does not use the communion-plates.

Those Unable to Receive Communion

In most churches there will be some people who are unable to receive Holy Communion, or who choose not to. Someone might not be able to receive communion because they have not yet made their first communion, are not prepared through fasting, are not in communion with the Catholic Church, or are in a state of serious sin. There can also be many valid personal reasons. It is important not to judge the motivation for an individual not receiving Holy Communion.

Blessings

Although they are not a part of the approved rite of the mass, it has become customary in many parts of the United States for individuals who are not receiving Holy Communion to come forward and ask for a blessing. Often this is indicated by hands crossed across the chest, although in some cultures, particularly Latin ones, people desiring to receive Holy Communion on the tongue may also come forward with crossed arms. If the extraordinary minister determines that a person is seeking a blessing, it is appropriate that he respond with a prayer that is clearly distinct from the blessing given by a priest. It is recommended that the extraordinary minister say, "Receive the Lord Jesus into your heart," while raising his hand without a host (in rare situations a gentle touch to the shoulder or forehead is appropriate). Alternatively, the extraordinary minister may say "May God Bless you". It is important that he not have the host in hand while giving a blessing, and that he not touch the person with the fingers he has used for distributing Holy Communion, lest some particles be rubbed onto the individual. See the statement on Blessing found in Appendix 2 for the concerns associated with giving blessing.

Denying Holy Communion

There are practically no situations when Holy Communion should be denied by an extraordinary minister. Church norms state that: "Any baptized Catholic who is not prevented by law must be admitted to Holy Communion". The extraordinary minister should not make a judgment on the worthiness of any individual to receive Holy Communion. In the case of individuals clearly living a life in discrepancy with church teachings, the decision is to be made by the pastor, in consultation with the Archbishop, and he will then inform the extraordinary ministers involved. If the extraordinary minister is unsure whether an individual is Catholic or has received their first communion, he should ask them or their parent, and if they reply that they are not, the extraordinary minister should let them return to their pew without receiving communion.

Returning the Blessed Sacrament to the Altar

After distributing communion, the extraordinary minister who distributed the precious blood should turn to face the altar and consume whatever remains of the precious blood. Extraordinary ministers may ask another person to consume the precious blood if large amounts remain. After completing communion, all extraordinary ministers should return to their position behind the altar and hand the cup (or ciboria) to the priest or deacon.

Note:

1. The purificator should lie across the top of the cup and be handed to the deacon (or priest).
2. If necessary, the cup or ciboria may be placed on the altar. In doing so, be sure to place the vessel on the corporal in an organized manner (e.g. two rows of three cups).
3. Do not stuff the purificator into the cup.
4. If the extraordinary minister has been distributing the Sacred Host, he should take the opportunity to purify his fingers of any particles that may have clung to them. For this purpose, a small bowl of water is often provided at the credence table. Alternatively, the EM may touch his fingers to his tongue or a purificator.

After returning the ciborium or cup, the extraordinary ministers should exit the sanctuary to the left by walking behind the ambo and proceeding to the left side of the altar and wait for the priest to place any remaining hosts in the tabernacle.

Note:

1. One line should be formed with one species is offered, and 2 lines (5 EMs in first row and 6 in second row) should be formed when 2 species are offered.
2. At the time that the priest genuflects before the tabernacle, all extraordinary ministers should perform a profound bow (30 degree bend at the torso), and then return to their pew once the priest stands. There is no need to reverence the altar a second time upon returning to the pew.

Accidents Involving the Blessed Sacrament

While every care should be taken to avoid accidents involving the Blessed Sacrament, the extraordinary minister should be prepared to respond to them should they occur. The most common sort of accidents involves a particle of the host or a portion of the precious blood falling on the ground or another object. If a particle of the host falls on the ground, it should be picked up and consumed. If for some reason it cannot be consumed (for example, if it has already been in an individual's mouth who is unable to consume it), it may be dissolved in water and the water later poured down the sacrarium, however, it is best to contact a priest or deacon should this be necessary. A greater difficulty is presented if some of the precious blood should fall to the ground. The extraordinary minister should insure that no one steps

on the spot, perhaps by delegating an individual to guard it. A clean purificator should be used to cover and mark the spot. Then, with the priest or deacon's assistance, water should be brought and poured over the spot. It is important to note that when it is diluted with water to the point where it loses the appearance of wine, the Precious Blood ceases to be the Eucharist. The resulting water, however, should still be treated with respect, and, collected in a non-consecrated vessel (a lavabo bowl, for example) through the use of purificators; it should then be poured down the sacrarium. If some of the precious blood should drop on an individual's clothing or possessions, it should be treated in the same way, with due respect for the individual involved.

Purification of Vessels

The purification should be carried out by a priest, deacon, or instituted acolyte (usually a seminarian or deacon candidate) either after communion or immediately following mass. The purification can take place on the altar or at the credence table, but not in the sacristy. This requirement helps to emphasize that the purification of vessels is not simply "doing the dishes" but a part of the ritual of the mass, by which respect is shown to our Guest: Christ as present in the Blessed Sacrament. Lay ministers may still assist in any cleaning or washing of the vessels that take place after the ritual purification is complete. The most important principle at stake in the purification of vessels is respect for the Blessed Sacrament. It must be emphasized that all of the Blessed Sacrament must be consumed, and that none of it may be disposed of in any way. The Church emphasizes this fact by excommunicating anyone who disposes of the Blessed Sacrament (for example, by pouring the Precious Blood down the sacrarium.) This excommunication can only be lifted by the Holy See.

Cleansing of Linens

The individuals, who clean altar linens, in particular purificators, need to act with respect for the Blessed Sacrament. It is customary to soak all of the linens in water, so that any particles of the host or precious blood might be dissolved, and then pour this water down the sacrarium. It is not necessary to consume this water. After this process, they may then be washed normally, apart from other linens.

Service to the Sick and Homebound

Extraordinary ministers are also frequently employed in bringing communion to those who are sick or homebound on those occasions when it is impossible for a priest or deacon to bring them communion in a regular fashion. It is important that extraordinary ministers to the homebound obtain a copy of the booklet titled [Communion of the Sick](#), which contains the appropriate ritual that should be followed when distributing Holy Communion to the homebound.

Receiving the Blessed Sacrament

Upon arriving to mass, the extraordinary minister for the homebound should sign the EMHC Sign-in book (located on the round table in the narthex) and take their pyx to the sacristy and fill it with the number of hosts needed. The extraordinary minister should obtain a purificator from the sacristy (for use in purifying the pyx after use). The extraordinary minister will then place their pyx on the credence table (on a tray). The extraordinary minister will receive the Blessed Sacrament (in a pyx) from the priest or deacon, immediately after communion during the Sunday 8:45am mass. Extraordinary ministers will be called to the altar. Upon receipt, the extraordinary minister should place the pyx in a burse (a small pouch) on a cord. The cord should be placed around the neck, and then the burse (with the pyx inside) may be placed in a shirt pocket, or left hanging around the neck. The burse and pyx should not be placed in a purse, pants pocket, or other location. Extraordinary ministers at All Saints Catholic Church are expected to purchase a pyx (burse and cord), and an extraordinary minister cross, for their own use in this ministry. It is never appropriate for an extraordinary minister to obtain the sacred body from the

tabernacle. If there is a need for the sacred body (outside the 8:4am mass), extraordinary ministers should contact the priest or deacon.

Traveling to the Sick or Homebound

Once the extraordinary minister has received the Blessed Sacrament, it is important that she go directly to the place where she is to distribute Holy Communion. It is never appropriate to take the Blessed Sacrament home for later distribution. These are considered grave matters by the Church. While on the way to distribute Holy Communion, it is important that the extraordinary minister avoid anything that might diminish his focus on the Blessed Sacrament, for example, engaging in unnecessary conversations or listening to the radio in the car.

Distributing Communion to the Homebound

When the extraordinary minister has reached the location where they are to distribute Holy Communion, it is good that they move directly into the rite, as they are in the presence of the Blessed Sacrament. Socializing is best postponed until afterwards. If they are met at the door with a candle for the Blessed Sacrament, they should be accompanied to the place where they will distribute communion. If a table has been prepared with a white cloth and a crucifix, they should place the pyx on the table and genuflect in adoration. They may want to bring a small white cloth and crucifix in the event that such preparations have not been made. They should follow the rite given for the distribution of Holy Communion in all cases. After they have finished, they should be sure to purify the pyx (using the purificator) in the usual way. Leave behind a copy of the weekly church bulletin and a current Missalette. Used purificators should be rinsed in the sacrarium (by a priest or deacon) and placed in the laundry basket located in the sacristy.

Home visits

When you enter the home, greet those present. Conduct the Communion service according to the "[Communion of the Sick](#)" (pages 23-28). As a minimum, the extraordinary minister should begin with a prayer, followed by the reading of the day, and end with a closing prayer. The service may be adjusted, depending on the situation and condition of the recipient. After giving the Eucharist, dab your fingers on your tongue or wipe them on the purificator, and neatly fold the purificator back to its original form to contain any fragments of the host. After the visit, follow the instructions below.

Nursing home visits

Upon arriving at the nursing home, sign in at the visitors' log. Be sure to wear your extraordinary minister cross and nursing home volunteer badge. (Note: When you visit the nursing home for the first time, you will need to visit the Activities Office, fill out a volunteer application and complete a short orientation. You will then receive a volunteer badge. Obtain the latest list of Catholic residents from the Activities Director or her assistant. As you visit each patient/resident, mark the list to indicate the action taken: communion given, resident not in room, asleep, or did not want Communion, visited or prayed with only.

If the resident is present, greet him/her and identify yourself by name and as an extraordinary minister from All Saints Catholic Church. If there is not an NPO (nothing by mouth) or other notice precluding the taking of Communion, ask if he/she would like to receive the Eucharist. If the resident cannot or does not want to receive, ask if you may say a short prayer such as the Lord's Prayer with them instead. Document a "V" on the list to indicate that you only visited and did not distribute Communion.

If the resident wishes to receive the Eucharist, turn the television or music down or off. If possible, place the purificator on a clean, flat surface such as the window sill or tray table, and place the pyx in the center. You may also place a small crucifix on the cloth. (If there is no appropriate space available, you will have to hold the pyx.) Follow the guidelines in the "[Communion of the Sick](#)". As a minimum, the EMHC should begin with a prayer, followed by the reading of the day, and closing with a prayer. The service may be adjusted, depending on the situation and condition of the recipient.

Depending upon the number of residents taking Communion, you may need to break hosts in half. The host may be broken into very small pieces if that is all a resident is able to consume. Take great care when breaking a host so as to prevent or minimize fragments. Some residents may need a sip of water after receiving Communion. After giving Communion, dab your fingers on your tongue, wipe them on the purificator, and neatly fold the purificator back to its original form to contain any fragments of the host. Note on the list indicating that you gave Communion. Upon completion of your visits, return the annotated list of Catholic residents to the Activities Director or her assistant. After your visit to the nursing home, follow the instructions below.

Communion Services

While conditions calling for Sunday celebrations in the absence of a priest are not present in the Archdiocese of Atlanta, there are some occasions when an extraordinary minister of Holy Communion might be called upon to perform a Communion service in accordance to the guidelines outlined in [Communion of the Sick](#) (pages 9-20). It may be used when a priest is unable to celebrate a regularly scheduled mass, or on days when no priest is available to celebrate mass in a parish. A deacon or instituted acolyte would normally conduct the service, but in their absence, an extraordinary minister might be called upon to perform this function. They should follow the norms given in the Rite.

When a minister of the Church brings Communion to the homebound, the sick or elderly person shares in the Eucharistic meal of the parish community. This Holy Communion manifests the support and concern of the community for its members who are not able to be present. Holy Communion is a bond to the community for its members who are not able to be present. Holy Communion is a bond to the community, as it is a union with Christ. When the Eucharist is brought to the home, the family should prepare a table with a cloth and a lighted candle (only in the absence of patients using oxygen to facilitate breathing). All members of the household may receive Communion with the sick person, according to the usual norms. The following texts are among many that may be chosen from the Rite of Communion of the Sick. A briefcase may be needed to carry the following items:

- White stole (for the priest or deacon)
- Holy water sprinkler
- Ritual, or card with prayers
- Crucifix
- Purificator

One should check with the priest as to what is needed; in some cases (e.g., Communion in a hospital), the requirements differ. The priest usually does not wear a surplice during the trip but does wear a narrow white stole under his suit coat.

Guidelines for the Reception of Communion

On November 14, 1996, the National Conference of Catholic Bishops approved the following guidelines on the reception of communion. These guidelines replace the guidelines approved by the Administrative

Committee of the NCCB in November 1986. The guidelines, which are to be included in Missalette and other participation aids published in the United States, seek to remind all those who may attend Catholic liturgies of the present discipline of the Church with regard to the sharing of Eucharistic communion.

For Catholics

As Catholics, we fully participate in the celebration of the Eucharist when we receive Holy Communion. We are encouraged to receive Communion devoutly and frequently. In order to be properly disposed to receive Communion, participants should not be conscious of grave sin and normally should have fasted for one hour. A person who is conscious of grave sin is not to receive the Body and Blood of the Lord without prior sacramental confession except for a grave reason where there is no opportunity for confession. In this case, the person is to be mindful of the obligation to make an act of perfect contrition, including the intention of confessing as soon as possible (canon 916). A frequent reception of the Sacrament of Penance is encouraged for all.

For our fellow Christians

We welcome our fellow Christians to this celebration of the Eucharist as our brothers and sisters. We pray that our common baptism and the action of the Holy Spirit in this Eucharist will draw us closer to one another and begin to dispel the sad divisions which separate us. We pray that these will lessen and finally disappear, in keeping with Christ's prayer for us "that they may all be one" (Jn 17:21). Because Catholics believe that the celebration of the Eucharist is a sign of the reality of the oneness of faith, life, and worship, members of those churches with whom we are not yet fully united are ordinarily not admitted to Holy Communion. Eucharistic sharing in exceptional circumstances by other Christians requires permission according to the directives of the diocesan bishop and the provisions of canon law (canon 844 § 4). Members of the Orthodox Churches, the Assyrian Church of the East, and the Polish National Catholic Church are urged to respect the discipline of their own Churches. According to Roman Catholic discipline, the Code of Canon Law does not object to the reception of communion by Christians of these Churches (canon 844 § 3).

For those not receiving Holy Communion

All who are not receiving Holy Communion are encouraged to express in their hearts a prayerful desire for unity with the Lord Jesus and with one another.

For non-Christians

We also welcome to this celebration those who do not share our faith in Jesus Christ. While we cannot admit them to Holy Communion, we ask them to offer their prayers for the peace and the unity of the human family.

Council Members

The extraordinary minister ministry at All Saints Catholic Church is a parochial program and seeks individuals who have a strong desire to serve the parish and grow closer to Christ. The program requires a commitment on the part of the EMHC and clergy. The goals of the program are three fold: (1) provide support for the priest, and deacons during all masses, (2) to provide appropriate training for all extraordinary ministers, and (3) to extend the presence of Christ to those who are unable to participate in the celebration of the Eucharist at the altar. To this end, an Extraordinary Ministers Council has been established and is composed of the members listed below. Council members are charged with administering the program in accordance to the procedures outlined in this manual. Council members are encouraged to serve for a minimum of 2 years.

- **Chaplain**

A deacon or priest who is responsible for overseeing the program, approving applicants who wish to serve as an extraordinary minister, appointing council members, organizing and leading the annual extraordinary minister of Holy Communion Commissioning, and leading council meetings to ensure the program is carried out in accordance to the procedures outlined in this manual.

- **Schedule Coordinator**

Responsible for recruiting extraordinary ministers, maintaining a sufficient number of active ministers, responding to inquires for extraordinary ministers to serve during mass and off-site, maintaining a community e-mail distribution list and annual calendar of events, distributing Certificate of Commissioning, serving as liaison to the archdiocese to ensure participant requirements are met (i.e. Safe Environment (Virtus) Training and HIPP laws). Responsible for managing the schedule (for homebound EMHCs), processing application forms and maintaining the data base of active and inactive extraordinary ministers, communicating scheduling needs, identifying ministers for the Rite of Communion for the Homebound.

- **Training Coordinator**

Responsible for maintaining the training manual, conducting training sessions, preparing council meeting agenda (as needed) and leading the meetings in the absence of the chaplain. Responsible for responding to inquires from extraordinary ministers as it relates to program requirements, procedures, and training.

Council Meetings

The extraordinary ministers council will meet as needed. The purpose for meeting will be to: (1) ensure that the basic actions needed to sustain the program are clearly defined and achieved, and (2) ensure that an appropriate amount of time and resources are dedicated to advancing the program. There will be no standing meetings for extraordinary ministers.

Annual Training

All Extraordinary Ministers are expected to attend one of three refresher training session offered each year. New extraordinary ministers are required to attend at least one in-person training session to become certified. To this end, specific training dates will be communicated via emailed and church bulletin/Pulpit. All extraordinary ministers should attend the Commissioning Mass which will be held in November of each year. Additional training and commissioning may be available throughout the year based on interest and need.

Annual Calendar

Activity	Date
Bulletin/Pulpit Announcement: for new EMHCs and training dates	Last 3 weekends of September
Three training dates offered: new & existing EMHC to attend 1 of 3	Last 3 weeks of October
Commissioning/special blessing of all (new and existing EMHCs)	All Masses on 2 nd weekend of Nov.
Update master list of active and inactive EMHCs	Last two weeks of November
Distribute certificates and inform Arch Dioceses of active EMHC	December
Additional training and commission available based on interest and need.	

Scheduling

There is no formal scheduling for extraordinary ministers who serve during weekend masses. See the information above on how the exact number of ordinary ministers (i.e. priest and deacons) celebrating mass determines the number of extraordinary ministers that are needed for each mass.

The scheduling coordinator is responsible for identifying extraordinary ministers to take the Holy Communion to the homebound. The intent is to engage enough extraordinary ministers each week to limit the number of site visits to 2 locations per extraordinary minister. Since the relationship between the extraordinary minister and the homebound is very personal, efforts are made to minimize the variation in which extraordinary ministers visits any given locations. A list of extraordinary ministers interested in participating in taking Holy Communion to the homebound is maintained and opportunities to serve will expand over time so that long-term relationships can be established.

Glossary

Ablution Cup: A small glass cup with a lid placed next to the tabernacle to purify the fingers of the priest or deacon who removes the Blessed Sacrament outside of mass.

Altar: Place of Sacrifice; central location for the Liturgy of the Eucharist.

Ambo: Place where the readings from sacred scripture are proclaimed during mass. May also be used for the homily.

Blessed Sacrament: The consecrated hosts and precious blood, in which Catholics believe that Jesus Christ is truly present.

Burse: 1. Square cloth envelope of the liturgical color of the day, in which the corporal may be placed when not in use. 2. A small pouch for carrying a pyx, with a cord which goes around the neck.

Ciborium Plural, ciboria: Sacred vessel with a lid for holding consecrated or unconsecrated hosts

Chalice: Sacred vessel in which wine, after Consecration, becomes the Precious Blood.

Chalice Veil: A cloth in the liturgical color of the day which may be placed over the chalice and paten. The burse may then be placed on top.

Communion-Plate: A metal plate, sometimes with a handle, which is held by an altar server to catch any fragments of the host that might fall during Holy Communion. Also called a communion paten

Corporal: Linen square which is unfolded on the altar during the Liturgy of the Eucharist. The chalice and paten are placed on the corporal. It is folded in a way that captures any fragments of the host that might have fallen. Before being placed in the laundry, it is soaked, with the water being poured down the sacarium.

Credence Table: Table near the altar on which are located the various sacred vessels, the lavabo bowl and towel, the water and wine cruets, etc., used during the Liturgy of the Eucharist.

Cruets: Glass vessels that hold water and wine for the mass.

Evangelary: A book which holds the gospel readings for mass. Often called the Book of the Gospels.

Extraordinary Minister of Holy: Either an instituted acolyte or a lay person who meets criteria of CIC can.230.

Communion Host: A small wafer of unleavened bread, which is consecrated in the mass so as to become the Body of Christ.

Instituted Acolyte: A man who has been permanently commissioned to assist at the altar, and who, by virtue of his office, is an extraordinary minister of holy communion. Usually, he is a seminarian or deacon candidate.

Lavabo Bowl and Pitcher: A bowl and pitcher used to wash the priest's hand during mass.

Lectionary: Book which rests on the ambo, containing the Scripture readings for mass.

Luna: Round glass case within which is kept a large consecrated host so that it may be inserted into the center of the monstrance.

Monstrance: Sacred Vessel which holds the luna with the consecrated host for adoration and benediction.

Ordinary Minister Of Holy Communion: A bishop, priest or deacon who by virtue of their office ordinarily distributes Holy Communion.

Pall: Square of stiff material covered by linen which is used to cover the chalice and paten.

Paten: Small metal plate on which hosts are consecrated during the mass.

Precious Blood: A term for the real presence of Jesus Christ under the appearance of wine.

Purificator: Small linen cloth folded three ways, which is used to purify a chalice when communion is received. Before being placed in the laundry, it is soaked, with the water being poured down the sacrarium.

Pyx: Small metal container used to carry sacred hosts when communion is taken to the sick or homebound; it is carried in the burse with cord around neck.

Ritual Books: Any official book approved by the Church, containing the rites used in the liturgy and the administration of the sacraments.

Roman Missal (Sacramentary): Ritual book containing the prayers recited at mass by the priest. Tabernacle. Locked and secured place of reservation of the Blessed Sacrament.

Sacrarium: A sink-like receptacle in the sacristy, which drains directly into the ground, rather than into a sewage system. It is used for disposing of water which may have come into contact with sacred things.

Sacred Vessels: Any vessel which is used to hold the Blessed Sacrament. Sacred vessels must be made out of certain materials, and are to be blessed according to the rites of the Church.

Sacristy: Room where sacred vessels are kept and where the priest and deacon vest when there is not a separate vestry.

Sanctuary: Area of the church building set aside for the celebration of the sacred rites. The altar and ambo are placed within the sanctuary.

Sanctuary Lamp: A fixture containing a candle or an oil lamp, usually suspended by a chain or affixed to the wall. It is located near the tabernacle. When lit, it indicates the presence of the Blessed Sacrament in the Tabernacle.

Appendix 1

Rejoice in the Lord, Always! A Pastoral Letter on the Eucharist, December 12, 1993

My dear brothers and sisters in Christ, On the third Sunday of Advent the Church proclaims our joyful expectation of the fulfillment of God's promise in the prophetic antiphon: "Rejoice in the Lord always: again I say, rejoice! The Lord is near." Truly, at this time of year, we celebrate through the liturgy, the nearness of the Lord in a twofold way. The approaching feast of Christmas reminds us of all the wonder and glory associated with the coming of the Son of God, through the gentle love of the Virgin Mary. And peering into the wider lens of the Advent season, we also look into the future, to the day when Jesus Christ will return, Judge and Savior, when "all who want it may have the water of life, and have it free." (Revelation 22:17) In the midst of this season of sacred memory and hopeful awaiting, I write to you in praise of that singular miracle which Jesus Christ has given the Church as the wellspring of our salvation and the ultimate meaning of our individual lives, the Holy Eucharist. This belief has been reasserted for our times in the words of the Second Vatican Council: the Eucharist is the source and summit of the whole Christian life. (Lumen Gentium, 11) For we believe, that at every offering of the Holy Sacrifice of the Mass, the very Body and Blood of Jesus Christ is placed on the altar before us. Not just a sign, or a symbol, not just indication or illustration - but the very Body and Blood. Christ's words were these: "This is my body. . . this is my blood." Why should we doubt this, or try to explain it, or attempt to qualify it in any way at all? Do we question the miracle by which life is created, or suppose that life is less miraculous because science has the expertise to describe it? Do we question the feelings that well up inside us when we see a mother nursing her baby, or a father placing his life on the line for the sake of his child? It is the same kind of profound reaction with which we must greet the miraculous words of our Savior, those words which daily bring to life a sacrifice and a triumph enacted in the past but "re-presented" daily in the Holy Mass. Under the signs of bread and wine, signs that recall the goodness of creation, we are able to enter into the deep and wide mystery of God's presence in humankind. Many events come to mind - the unleavened bread of the Passover, the Manna in the desert, the multiplication of the loaves, the transformation of water into wine at the wedding feast of Cana - these events and others reawaken in us some grasp of the pervasive influence of our God. For by partaking in the banquet of this mystery, we are also enabled by the mercy of the Everlasting Father to escape the Angel of Death - to be fed the bread of heaven in the arid desert of our hungering human natures - to be granted the refreshing wine of Love's inspirited libation, our "cup of blessing." In this way, the Eucharist reawakens in us a sense of the fundamental agreement made between God and mankind - that a woman would bear a child who would erase the sin of Adam and Eve, and restore the flow of grace between the Creator and the created. In the wisdom which is fed to us by the living Word of God, we come to understand that the Eucharist is first a sign of redemption - a sign of God's forgiveness extended to the entire human race. The Eucharist is also sign of remembrance by which is fulfilled the direct commandment of our Lord to His Apostles: "Do this in memory of me." Thus, sustained by uninterrupted generations of the ordained priesthood, the sacrifice of the Last Supper and the Cross is made alive and present to the Faithful in their celebration of the Mass. In turn, the Faithful are able to unite themselves to the sacrifice of Jesus Christ, so that the Church may be drawn together in all places and at all times, through the abiding source of her unity, the Eucharist. In the Eucharist, the sacrifice of Christ becomes also the sacrifice of the members of his body. The lives of the faithful, their praise, sufferings, prayers and works, are united with those of Christ and with his total offering, and so acquire a new worth. (Catechism of the Catholic Church, 1368, trans. from original) It is this "new worth" which transforms the Church from simply a human gathering into a living temple inhabited by the actual, real and true presence of Jesus Christ. And where the Son of God dwells, there dwells also His Father whose

love offers the Son, and the Holy Spirit, who is Christ present in word and power. It is not irreverent to declare that in the Eucharist, we "have" God, for His presence is true and real. We call this presence real "because it is a presence par excellence, since it is substantial, in the sense that Christ, whole and entire, God and man, becomes present." (Council of Trent, 1551) In a time such as ours, with the deposit of our faith questioned by many and rejected by some, it is sad to think that the immense wonder of the principal source of God's love should be questioned and rejected as well. It is to arouse the Faithful of the Archdiocese of Atlanta against this tendency exhibited both within and without the Church that I now write. At such times, when the central mystery of God's redemptive act is assailed, then the Faithful must meet the doubters with renewed conviction and visible witness. God has given us everything by giving us the life and death and Resurrection of His Son - now we must respond by giving ourselves devotedly to His real Presence. For who does not desire to sit in the company of a best friend, and to know in advance the joy of heaven, where friends will gather forever around the throne of God - singing, feasting, rejoicing and remembering in such a way as will suffice for eternity. As a faithful reflection of this vision, and in order to offer a strong and visible witness to the world, particularly to the people of North Georgia, I will establish at the Cathedral Parish of this Archdiocese Perpetual Adoration of Jesus Christ in His most holy Eucharistic Presence, and I encourage all parishes to promote Eucharistic devotions. This initiative is taken in union with and inspired by the example of our Holy Father, Pope John Paul II, who has written: The Church and the world have a great need for eucharistic worship. Jesus awaits us in the sacrament of love. Let us not refuse the time to go to meet him in adoration, in contemplation full of faith and open to making amends for the serious offenses and crimes of the world. May our adoration never cease. (Dominicae cenae, 3.) 24

In the tradition of our Holy Church, we call upon the Mother of God to aid us in this undertaking, inspiring us by her maternal example. For after the Annunciation, Mary waited upon the coming of the Lord, protected by the fostering love of her husband Joseph. When He was born, she cared for His childly wants, remaining with her Son as He grew to maturity and wisdom. When His destiny was revealed, there stood the Mother at the foot of the Cross, broken by sorrow, but steadfast in faith. And when finally the Holy Spirit was given to bring life to the Church, Mary, the first model of all Christians was there, always ready to take her place in the meaning of what her Son came to reveal. Brothers and sisters, through participation in Perpetual Adoration of the Eucharist, may we hope to fashion in ourselves the example of Mary, who by accepting the will of God, attained for herself and for all people the "new worth" of the Son of God, and "the merciful and redeeming transformation of the world in the human heart." (Dominicae cenae, 7.) By receiving the Body and Blood of our Lord at Mass, and by adoring His presence in the tabernacle, may we also entreat the Father, "Be it done unto me according to thy word," thus uniting our lives forever to the birth, death and rising of Jesus Christ. Given, with my blessing, on Gaudete Sunday, December 12, 1993. John F. Donoghue Archbishop of Atlanta 25

Appendix 2

Blessings at the Time of Holy Communion

In the Archdiocese of Atlanta, the practice of giving blessings in lieu of Holy Communion has become quite commonplace. While motivated by significant pastoral concerns, it is important to note that it is not an approved liturgical rite. Several concerns have been voiced about the practice that suggests it may receive a negative judgment from the Holy See. These concerns include the following:

1. The liturgical blessing of the Holy Mass is properly given to each and to all at the conclusion of the Mass, just a few moments subsequent to the distribution of Holy Communion.
2. Lay People, within the context of Holy Mass, are unable to confer blessings. These blessings, rather, are the competence of the priest (cf. *Ecclesia de Mysterio*, *Notitiae* 34 (15 Aug. 1997) art 6, & 2; can. 1169, & 2; and *Roman Ritual De Benedictionibus* (1985) n. 18)
3. Furthermore, the laying on of a hand or hands-which has its own sacramental significance, inappropriate here-by those distributing Holy Communion, in substitution for its reception, is to be explicitly discouraged.
4. The Apostolic Exhortation *Familiaris Consortio*, n. 84, “forbids any pastor, for whatever reason or pretext even of a pastoral nature, to perform ceremonies of any kind for divorced people who remarry.” To be feared is that any form of blessing in substitution for communion would give the impression that the divorced and remarried have been returned, in some sense, to the status of Catholics in good standing.
5. In a similar way, for others who are not to be admitted to Holy Communion in accord with the norm of law, the Church’s discipline has already made clear that they should not approach Holy Communion nor receive a blessing. This would include non-Catholics and those envisaged in can. 915 (i.e., those under penalty of excommunication or interdict, and others who obstinately persist in manifest grave sin). For those reasons, while the Archdiocese has no policy prohibiting the use of blessings at the time of Holy Communion, it may be appropriate to avoid promoting the practice until a more definitive judgment regarding its value in the liturgical celebration can be obtained.

Appendix 3

Rite of Holy Communion for the Homebound

Greeting: All make the Sign of the Cross. The minister of Communion speaks the following or a similar greeting:

V. Peace be with this house and with all who live here.

R. And with your spirit.

Sprinkling with Holy Water

The Blessed Sacrament is placed on the table. The sick person and all present may be sprinkled with holy water. Before this sprinkling, the minister of Communion says:

V. Let this water call to mind our baptism into Christ, who by his death and resurrection has redeemed us.

Penitential Rite: The minister invites all to join in the penitential rite:

V. My brothers and sisters, let us turn with confidence to the Lord and ask forgiveness for all our sins.

After a brief silence, the penitential rite continues:

R. I confess to almighty God and to you, my brothers and sisters, that I have greatly sinned in my thoughts and in my words, in what I have done and in what I have failed to do, (They strike their breast:) through my fault, through my fault, through my most grievous fault; therefore I ask blessed Mary ever-Virgin, all the Angels and Saints, and you, my brothers and sisters, to pray for me to the Lord our God.

or

V. Lord Jesus, you healed the sick: Lord, have mercy.

R. Lord, have mercy.

V. Lord Jesus, you forgave sinners: Christ, have mercy.

R. Christ, have mercy.

V. Lord Jesus, you give us yourself to heal us and to bring us strength: Lord, have mercy.

R. Lord, have mercy.

Then the minister concludes the penitential rite:

V. May almighty God have mercy on us, forgive us our sins, and bring us to everlasting life.

R. Amen.

Reading of the Scripture: Then a selection from the Scriptures is read. An appropriate reading should be selected and prepared by the family or the minister of Communion. The following Scriptures are appropriate but are not intended to limit the choice of a reading.

A reading of the Holy Gospel according to (choose 1 of the following 3 verses):

John 6:51: *Jesus says: "I am the living bread which has come down from heaven. Anyone who eats this bread will live forever; and the bread that I shall give is my flesh, for the life of the world."*

John 15:5: *"I am the vine; you are the branches. If you remain in me and I in you, you will bear much fruit; apart from me you can do nothing."*

1 John 4:16: *"And so we know and rely on the love God has for us. God is love. Whoever lives in love lives in God, and God in them"*

V. The Gospel of the Lord.

R. Praise to you, Lord Jesus Christ.

Lord's Prayer and Communion: Following a time of silence, all join in prayers of intercession. Then, in preparation for holy Communion, all recite the Lord's Prayer.

V. Now let us pray to God as our Lord Jesus Christ taught us. Our Father,

After this, the minister shows the Eucharistic bread to those present, saying:

V. This is the Lamb of God who takes away the sins of the world. Happy are those who are called to his supper.

All who are to receive Communion respond:

R. Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed. The minister gives Communion saying, "The body of Christ," "The blood of Christ," as appropriate. The sick person answers "Amen." All who wish to do so receive Communion in the usual way.

After a time of silence, the minister says the following or another prayer:

V. All-powerful and ever-living God, may the body and blood of Christ your Son be for our brother (sister). A lasting remedy for body and soul. We ask this through Christ our Lord.

R. Amen.

Viaticum: Viaticum is the sacrament of the dying. When the minister has brought holy Communion, the rite may begin with the renewal of the dying person's profession of faith. Viaticum is then celebrated in the same manner as Communion of the Sick, except that after giving Communion, the minister says:

V. May the Lord Jesus Christ protect you and lead you to eternal life.

R. Amen.

The concluding prayer follows:

V. God of peace, you offer eternal healing to those who believe in you; you have refreshed your servant (name) with food and drink from heaven: lead him (her) safely into the kingdom of light. We ask this through Christ our Lord.

R. Amen.

Appendix 4: Self-Knowledge Assessment

(Return completed form to Parish Office)

Name: _____

Date completed: _____

True or False

1. ____ EMHC exist because of the priest and deacon shortage.
2. ____ EMHC have existed for centuries in the Catholic Church.
3. ____ Serving as an EMHC a right for anyone who is catholic.
4. ____ The proper term used to refer to an EMHC is Extraordinary Minister of Holy Communion.
5. ____ The church regulates EMHC to express universal catholic worship across the world.
6. ____ EMHC may be called for extended (or single) periods of service.
7. ____ There are 4 basic occasions when the church calls upon EMHC to distribute Holy Communion.
8. ____ Any parishioner may serve as an EMHC.
9. ____ I have watched the required video and read the EMHC training manual.
10. ____ An EMHC should recuse himself from serving if he is in a state of grave sin.
11. ____ All EMHC at All Saints must attend one training class each calendar year.
12. ____ The correct terminology is sacred body, and the precious blood.
13. ____ EMHC must be certified and have a certificate in hand prior to serving.
14. ____ EMHC are only commissioned for 2 years.
15. ____ EMHC should sign-in before mass to indicate their intent to serve.
16. ____ EMHC should arrive at church early to sign-in and pray before the Blessed Sacrament.
17. ____ EMHC must sit in the front row of the church.
18. ____ EMHC should only approach the altar just before the priest has received communion.
19. ____ Two lines of EMHC are formed on the altar when receiving the ciborium/cup from the priest.
20. ____ The appropriate words to use when distributing the host are "The Body of Christ".
21. ____ EMHC may not place the sacred body on the tongue of the communicant.
22. ____ Both species are distributed by EMHC at all masses.
23. ____ EMHC may distribute only the precious blood if requested by a communicant.
24. ____ Communicants are permitted to intinct the host himself.
25. ____ EMHC may use good judgment to determine who is worthy of receiving the sacred body.
26. ____ EMHC may offer special blessings to communicants.
27. ____ There are only 3 situations where an EMHC may deny Holy Communion to a communicant.
28. ____ EMHC should always place the ciborium on the altar when finished distributing Communion.
29. ____ EMHC should stuff the purificator in the cup when finished distributing the precious blood.
30. ____ EMHC may pour excess precious blood down the sacrarium.
31. ____ EMHC may purify a chalice and ciborium while at the altar.
32. ____ Linens used during communion are soaked in water-which is poured down the sacrarium.
33. ____ EMHC who serve the homebound must learn the Rites of Communion for the Sick.
34. ____ EMHC may store the sacred body at home for 2 days prior to taking it to the homebound.
35. ____ EMHC should leave behind a copy of the bulletin & Missalette when visiting the homebound.
36. ____ EMHC may perform a communion service in the absence of a priest.
37. ____ Catholics should fast 1 hour prior to receiving Holy Communion (15 minutes for homebound).
38. ____ Canon law does not object to reception of communion by members of Orthodox churches.
39. ____ Non-Christians are welcome to receive Holy Communion.
40. ____ EMHC (for homebound) are required to complete Safe Environment Training before serving.

Answers: 1T, 2F, 3F, 4T, 5T, 6T, 7T, 8F, 9T, 10T, 11T, 12T, 13T, 14F, 15T, 16T, 17F, 18F, 19F, 20T, 21F, 22F, 23T, 24F, 25F, 26F, 27F, 28F, 29F, 30F, 31F, 32T, 33T, 34F, 35T, 36T, 37T, 38F, 39F, 40T.

Appendix 5

Extraordinary Minister Interview Form This form is provided as a sample to assist parishes in interviewing candidates to become Extraordinary Ministers of Holy Communion

Name

Address

Home Phone

Work Phone

E-mail

Are you 18 or more years old? if under 18, how old? _____

Circle which settings you wish to serve as an EMHC.

1. During Mass
2. To the homebound
3. Both 1 & 2

Circle which sacraments have you received

1. Baptism
2. First Penance & Reconciliation
3. First Communion
4. Confirmation

Marital Status (circle)

1. Single
2. Separated
3. Engaged
4. Widowed
5. Married
6. Divorced

If married or engaged

1. is this or will it be your first marriage? Yes___ NO___
2. is this or will it be your spouse/fiancée's first marriage? Yes___ No___
3. Is this/will you be married by a Catholic bishop/priest/deacon in a Catholic Church? Yes__No___

Circle the weekend mass that you routinely attend:

Saturday 5pm

Sunday: 7:30am 8:45am 10:30am 12:15pm 5pm

Appendix 6

Procedure to Request Certification

Instructions for Extraordinary ministers Council, Communications Coordinator

Certificates for Extraordinary Ministers of Holy Communion are now being generated electronically. Hard copy lists of names will no longer be accepted. Once training has been completed please enter the names of the candidate for certification on an Excel spreadsheet as outlined below. After you have saved the file, please e-mail it as an attachment to emhc@archatl.com. This will ensure prompt and proper handling of your completed certificates. Please enter the names of the Extraordinary Ministers on the Excel spreadsheet in the format indicated by the column headings. If the minister is under 18, type TRUE in the "Under 18" column. If the minister is over 18, the cell may be left blank. The certificate date should also be left blank. An example of the spreadsheet is below:

Last Name First Name Under 18 Certificate Date

Cook Steve

If Steve is under 18 the sheet would look as follows:

Last Name First Name Under 18 Certificate Date

Cook Steve True

Please contact the chancellor's office (emhc@archatl.com; 404.920.7335) with any questions.

Extraordinary Minister Sign-in and Assessment form

Sat/Sun Date: _____

Saturday 5:00pm Weekend Mass

Priest		Deacon	
EMHC #1*		EMHC #3	
EMHC #2		EMHC #4	
Priest #2		EMHC #5	

Assessment Notes: EMHC #1* to document deviations from procedures

Sunday 7::30am Weekend Mass

Priest		Deacon	
EMHC #1*		EMHC #3	
EMHC #2		EMHC #4	
Priest #2		EMHC #5	

Assessment Notes: EMHC #1* to document deviations from procedures

Sunday 8::45am Weekend Mass

Priest		Deacon	
EMHC #1*		EMHC #3	
EMHC #2		EMHC #4	
Priest #		EMHC #5	

Assessment Notes: EMHC #1* to document deviations from procedures

Home Bound Extraordinary Ministers

Location 1*		Location 8	
Location 2		Location 9	
Location 3		Location 10	
Location 4		Location 11	
Location 5		Location 12	
Location 6		Location 13	
Location 7		Location 14	

The number of EMHC need to serve the homebound varies each week.

Extraordinary Minister Sign-in and Assessment form

Sat/Sun Date: _____

Sunday 10:30am Weekend Mass			
Priest		Deacon	
EMHC #1*		EMHC #7	
EMHC #2		EMHC #8	
EMHC #3		EMHC #9	
EMHC #4		EMHC #10	
EMHC #5		EMHC #11	
EMHC #6			
Priest #2		EMHC #12	
Assessment Notes: EMHC #1* to document deviations from procedures			
Sunday 12::15pm Weekend Mass			
Priest		Deacon	
EMHC #1*		EMHC #3	
EMHC #2		EMHC #4	
Priest #2		EMHC #5	
Assessment Notes: EMHC #1* to document deviations from procedures			
Sunday 5::00pm Weekend Mass			
Priest		Deacon	
EMHC #1*		EMHC #3	
EMHC #2		EMHC #4	
Priest #2		EMHC #5	
Assessment Notes: EMHC #1* to document deviations from procedures			

Extraordinary Minister Sign-in and Assessment form

Holy Day Date: _____

Use this section when 1 species is offered			
Priest		Deacon	
EMHC #1*		EMHC #3	
EMHC #2		EMHC #4	
Priest #2		EMHC #5	
Assessment Notes: EMHC #1* to document deviations from procedures			
Use this section when both species are offered			
Priest		Deacon	
EMHC #1*		EMHC #7	
EMHC #2		EMHC #8	
EMHC #3		EMHC #9	
EMHC #4		EMHC #10	
EMHC #5		EMHC #11	
EMHC #6			
Priest #2		EMHC #12	
Assessment Notes: EMHC #1* to document deviations from procedures			