

Leader's Guide

Formation Program for Ministers of Hospitality

Diocese of Green Bay, WI

Draft 2006

*“As a body is one though it has many parts,
and all the parts of the body, though many,
are one body, so also Christ.*

*For in one Spirit we were all baptized into one body,
whether Jews or Greeks, slaves or free persons,
and were all given to drink of one Spirit.”*

1 Corinthians 12:12-13



The Formation Program for Ministers of Hospitality is designed and presented for the development of ministers who assist with the ministry of greeting, welcoming and providing hospitality in the parishes and institutions of the Diocese of Green Bay.

Resource: *Guide for Ushers and Greeters* by Lawrence E. Mick, publisher.

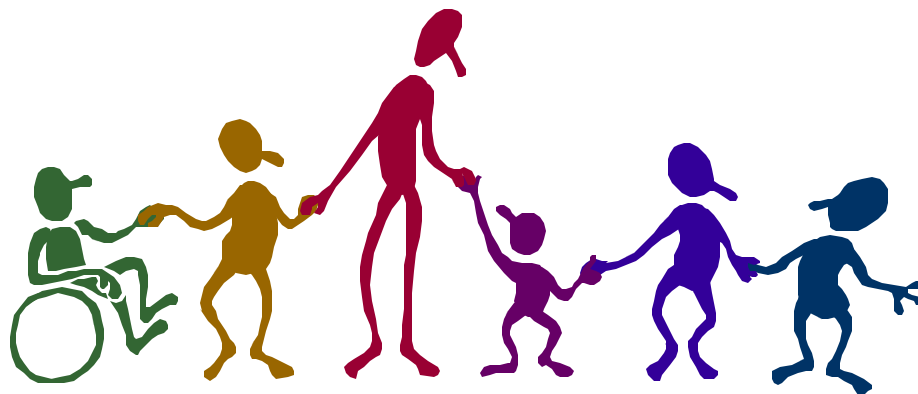
The Formation Program for Ministers of Hospitality
is developed and published by the
Worship Department and the Liturgical Commission.

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

Leader's Guide for the Formation Program For Ministers of Hospitality

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The Formation Program

For the Training and Development of Ministers of Hospitality in the Diocese of Green Bay

Introduction

Welcome

Thank you for your interest in the Green Bay Diocesan Leader's Guide to assist in the continued formation and development of well-trained Ministers of Hospitality. The desired outcome of the Formation Program is the preparation of effective ministers who prayerfully and respectfully assist the faithful to feel welcomed, be attended to, and know they are part of the body of Christ as they come to celebrate in the parishes and institutions of the Diocese of Green Bay.

Description of Program for Extraordinary Ministers of Hospitality

The Formation Program is a one and a half hour session for both experienced and new ministers of hospitality (MOH). It includes an ice breaker, prayer, discussion topics and questions, role playing and practical information that all ministers of hospitality should have as they carry out their ministry.

History

The program for the formation of Ministers of Hospitality in the Diocese of Green Bay was inspired by the questions and requests of parish leaders who were responsible for training liturgical ministers for the parishes. The Liturgical Commission appointed a Committee to research, develop and pilot a Program in 2005. In the spring and summer of 2005 the Committee gathered to present their research of topics to include in a Program for Ministers of Hospitality (MOH). The Program will be launched at The Gathering, October 2005. After this date the Program for MOH will be available to pilot during parish and regional programs for training and development of MOH.

Leadership of the Program

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

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

Resource Booklets and the Basic Texts for Participants and Leaders

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

The instructors have a Leader's Guide, *A Formation Program for Ministers of Hospitality*

A Resource book: *Guide For Ushers and Greeter* by Lawrence E. Mick, Liturgy Training Publications, 1997.

Cost of the Formation Program for Ministers of Hospitality

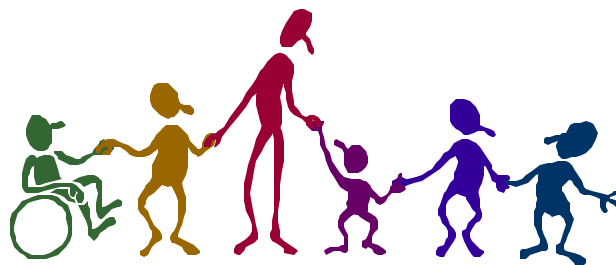
The booklet with Participant's Notes is 40 cents. The Leader's Guide is \$3.00. If the parish/region hires a team of presenters from the Diocesan Committee, there is an honorarium plus travel expense for each presenter.

Scheduling the Program for Ministers of Hospitality

To schedule the Program and order materials, call the Worship Department, Ext. 8301 or email: awillkom@gbdioc.org

Preparation for the Formation Program for Ministers of Hospitality

- Prepare for the Workshop with the Pastor/Parish Director, the Worship Committee and any parish leadership who may be involved. Select an appropriate time and location. Order the **Leader's Guide** and plan for leadership of the Workshop.
- Send a letter of invitation to all MOH and prospective ministers. Prepare announcements for the bulletin and any parish newsletters. If a phone or email relay is organized, send the message by this communication as well. (See page 21)
- Order **Participant's Notes** for all who attend and distribute them at registration.
- In cooperation with the Pastor/Parish Director compile directives pertaining to your particular circumstances and give them to the MOH.
- Include in the **Participant's Notes** the final evaluation forms reproduced from the master in the **Leader's Guide**. Collect final evaluations as the participants leave the Church.
- Provide a clipboard, overhead or PowerPoint to record Participant's ideas from the group discussions. Provide pencils for participants who may need one.
- Reserve the Church or Chapel so that the demonstrations and procedures take place in your liturgical space.
- For each of those who will lead the workshop, order a **Leader's Guide**. Two or three presenters are suggested, so that topics and sections of presentations may be divided up.
- Prepare for hospitality and refreshments at the gathering of the participants and during the break.
- Collect a set of resources to show the participants what is available for further development as a MOH.
- Order the text, *Guide for Ushers and Greeters* by Lawrence E. Mick, Liturgy Training Publications 1997, 1-800-933-1800



Preview of the Schedule

| Time | Format | Activity: How to conduct the session | Leadership |
|-------------|-------------------------------|---|-------------------|
| 5 minutes | Large Group | Welcome and introductions. See page 7 of leader's guide. | Leader 1 |
| 15 minutes | Presentation | Ice breaker activity – Getting to know you See page 9 of leader's guide. | Leader 2 |
| 10 minutes | Prayer | Prayer See pages 10-13 of leader's guide | Leaders 2 and 3 |
| 10 minutes | Presentation | Leader discusses their own experience of family gatherings in relation to hospitality – how do we welcome folks into our homes, how do we make people feel like they belong | Leader 3 |
| 15 minutes | Presentation and Small Groups | Use examples from scripture to illustrate Christian hospitality. See pages 12-18 of leader's guide. | Leader 2 |
| 5 minutes | Discussion | Have folks share their reflections on what they heard in their small groups | Leader 1 |
| 10 minutes | Break | Break – have hospitality/refreshments | All |
| 10 minutes | Presentation | Role playing – use examples from leader's guide | All Leaders |
| 10 minutes | Presentation and Discussion | Walk through nitty-gritty nuts and bolts of ministry of hospitality – use checklists provided in leader's guide | Leader 2 and Team |

Suggested Notes for the Facilitator To Begin the Program for Ministers of Hospitality

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

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

Goals: Use **Leader's Guide** Tonight we ask you to pray, study and work with us to develop our faith and our skills as we serve as ministers of hospitality. Our goal is to

- Reflect on how we welcome, acknowledge and treat people with respect.
- Respond to our call to serve with joy, enthusiasm and sincerity.
- Know the procedures for the ministry of hospitality so we may function well.
- Realize that our spirituality affects how we minister as MOH.
- Accept the mission to go out to the world and promote the Reign of God.

These are our goals.

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

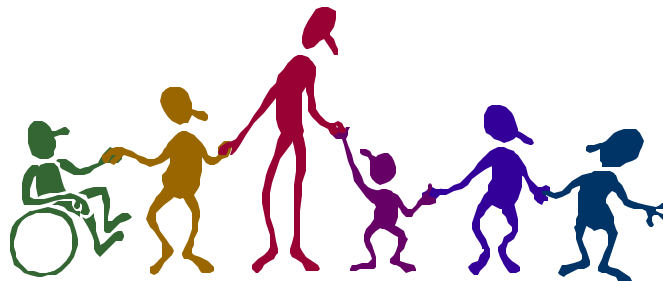
Use **Leader's Guide**. Ask all to pray from the **Participant's Notes, p. 1**.

Tonight there will be presentations with invitations for you to share your insights, a short break and an important demonstration. We will close the meeting in 1 hour 30 minutes.

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

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

Thank you for your participation tonight/today.



Inspiration, Introduction, and Prayer

Ministers of Hospitality

Inspiration

Liturgy gathers the community around the Table of the Word and the Table of the Altar in response to Christ's invitation to remember, to give thanks and to feast. As members of the body of Christ, we welcome each person who comes to the feast as we would welcome Christ himself. Through prayer and reflection on Christ's life and witness to true hospitality to all he encountered, we seek to imitate that Christ-like welcome and hospitality.

Introduction

Through baptism, Christians receive the right and duty to participate in the sacramental life of the Church and, above all, in the sacrament of the Eucharist. Those who serve at Mass are called to exemplify the life of charity lived by the Christian community. They are called to act as the body Christ in welcome to those who come to the Lord's Banquet. As members of the ministry of hospitality, they are to share the joy and compassion of Christ with all who come to celebrate the Eucharist.

Prayer

Welcoming and gracious God,
whose love and compassion are boundless,
place in us a desire
to greet each person we meet
with the same love, compassion, and respect
we would show to you.
Help us to see your face
in every person,
and to serve your people
with dignity and care.
Bless us as we seek to love as you loved,
and serve as you served.

We ask this through Jesus Christ, our Lord.
Amen.

Presentation 1

An ice-breaker - Getting to Know You!!!

This story is designed to help people start a conversation with someone, and helps them to remember names and other key details about them. Here's what you do:

Step 1: Story: (Leader uses these or similar words)

I have a story to tell you and it requires your imagination!

Imagine there is a mail box on the road that is swaying somewhat in the high winds.

The mail box is for a house that is situated just up from the drive way.

Suddenly the mail box flattens and so does the house.

There are children, cats, and dogs circling the house, around and around.

Then a loud noise erupts and out of the center of the house arises a giant work glove.

The work glove has a smiley face on the thumb and a sad face on the pinky finger.

The glove rises high into the sky where it reaches out and grabs a passing airplane.

The airplane has someone on the back of it that appears to be water-skiing across the clouds.

The water skier is holding a Billy club with a long rope attached to the airplane.

Step 2: Let's see what you can remember about this story:

Ask for people participation as they recall the story.

Step 3: What does this have to do with hospitality?

When getting to know someone new or even someone you know by face but don't really know, this story can be a big help! It is the starting point for conversation and will help us remember names also!

Option: You may want the people to guess after the first couple of cues what each part of the story might mean for conversation.

Mail Box: What is your Name?

Flattened House: Where do you live? (Imagine there are other questions that could follow such as, how long have you lived there? Where did you grow up?)

Children, dogs and cats: Do you have any children? Pets?

Work Glove: Where do you work?

Smiley Face/ Sad Face: What do you like about your position or job. What is the most challenging thing about your job? (Avoid asking what do you not like about the job because it may become a very long conversation.)

Airplane: Where have you traveled? Vacation Plans? Most exciting place you have ever been?

Water Skier: Hobbies?

Billy Club: Do you belong to any clubs?

Step 4: Let's Practice: Find someone you do not know and use the story to guide the conversation. One person asks the questions and the other person answers. After a few minutes switch roles.

Closing: This is a way of getting to really know someone in your parish or in the larger community.

Presentation 2

Prayer

The prayer is done by 2 leaders. It is read dramatically by both leaders taking turns as indicated.

(Leader I) This story concerns a monastery that had fallen upon hard times. There were only five monks left in the decaying mother house: the abbot and four others, all over seventy in age. Clearly it was a dying order.

(Leader II) In the deep woods surrounding the monastery there was a little hut that a rabbi from a nearby town occasionally used for a hermitage. Through their many years of prayer and contemplation the old monks had become a bit psychic, so they could always sense when the rabbi was in his hermitage. “The rabbi is in the woods, the rabbi is in the woods again,” they would whisper to each other. As he agonized over the imminent death of his order, it occurred to the abbot at one such time to visit the hermitage and ask the rabbi if by some possible chance he could offer any advice that might save the monastery.

(Leader I) The rabbi welcomed the abbot at his hut. But when the abbot explained the purpose of his visit, the rabbi could only commiserate with him. “I know how it is,” he exclaimed. “The spirit has gone out of the people. It is the same in my town. Almost no one comes to the synagogue anymore.” So the old abbot and the old rabbi wept together. Then they read parts of the Torah and quietly spoke of deep things. The time came when the abbot had to leave. They embraced each other. “It has been a wonderful thing that we should meet after all these years, the abbot said, but I have still failed in my purpose for coming here. Is there nothing you can tell me, no piece of advice you can give me that would help me save my dying order?”

(Leader II) “No, I am sorry,” the rabbi responded. “I have no advice to give. The only thing I can tell you is that the Messiah is one of you.”

(Leader I) When the abbot returned to the monastery his fellow monks gathered around him to ask, “Well, what did the rabbi say?”

“He couldn’t help,” the abbot answered. “We just wept and read the Torah together. The only thing he did say, just as I was leaving – it was something cryptic – was that the Messiah is one of us. I don’t know what he meant.”

(Leader II) In the days and weeks and months that followed, the old monks pondered this and wondered whether there was any possible significance to the rabbi’s words. The Messiah is one of us? Could he possibly have meant one of us monks here at the monastery? If that’s the case, which one? Do you suppose he meant the abbot? Yes, if he meant anyone, he probably meant Father Abbot. He has been our leader for more than a generation. On the other hand, he might have meant Brother Thomas. Certainly Brother Thomas is a holy man. Everyone knows that Thomas is a man of light. Certainly he could not have meant Brother Elred! Elred gets crotchety at times. But come to think of it, even though he is a thorn in people’s sides, when you look back on it, Elred is virtually always right. Often very right. Maybe the rabbi did mean Brother Elred. But surely not Brother Phillip. Phillip is so passive, a real

nobody. But then, almost mysteriously, he has a gift for somehow always being there when you need him. He just magically appears by your side. Maybe Phillip is the Messiah. Of course the rabbi didn't mean me. He couldn't possibly have meant me. I'm just an ordinary person. Yet supposing he did? Suppose I am the Messiah? O God, not me. I couldn't be that much for You, could I?

(Leader I) As they contemplated in this manner, the old monks began to treat each other with extraordinary respect on the off chance that one among them might be the Messiah. And on the off, off chance that each monk himself might be the Messiah, they began to treat themselves with extraordinary respect.

(Leader II) Because the forest in which it was situated was beautiful, it so happened that people still occasionally came to visit the monastery to picnic on its tiny lawn, to wander along some of its paths, even now and then to go into the dilapidated chapel to meditate. As they did so, without even being conscious of it, they sensed this aura of extraordinary respect that now began to surround the five old monks and seemed to radiate out from them and permeate the atmosphere of the place. There was something strangely attractive, even compelling about it. Hardly knowing why, they began to come back to the monastery more frequently to picnic, to play, to pray. They began to bring their friends to show them this special place. And their friends brought their friends.

Then it happened that some of the younger men who came to visit the monastery started to talk more and more with the old monks. After a while one asked if he could join them. Then another. And another. So within a few years the monastery had once again become a thriving order and, thanks to the rabbi's gift, a vibrant center of light and spirituality in the land. *(Chassid)*

(Leader I) Look around you.....(*Leave time for them to do this.)

Look at the person on your left.* Look at the person on your right...*

Look at the person in front of you.* Look at the person behind you..*

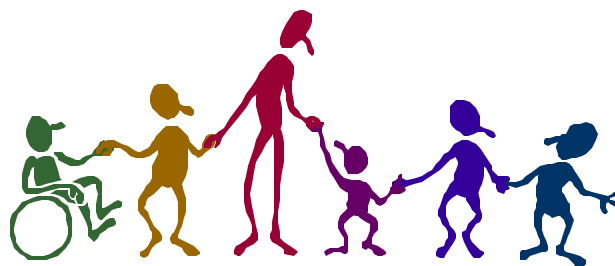
Look around you...here.... and in your churches..*

“The Messiah is one of you.”

Do you believe this?? (Pause for a moment to give people time to think...)

How would the gatherings in your parish look if you did? (Pause again –)

End with hymn: All Are Welcome - verses 1, 2, 4 & 5 (check # in your JS Paluch, GIA or OCP hymnal)



Presentation 3

Family Hospitality

This discussion will be different for each presenter/leader. The key here is to think of and talk about times in your family when hospitality happens, and when and why it is so important. As the leader of this section, here are some ideas for you:

Believe me, not every family gathering is straight from the Budweiser Commercial, a snowy, riding in a sleigh pulled by horses, with the music, "I'll be home for the holidays," in the background. Sometimes our celebrations and gatherings can get rather sticky! And yet, hospitality happens!

Think about your own family and the things you do to welcome people into your home. Here's an example:

When my mother passed away 13 years ago I inherited the Thanksgiving dinner. I am now the queen of Turkey day. During these 13 years there have been changes in our family. I have had 2 different sisters in law, (same brother) step-nieces/nephews who were present and now are not, nieces have married and now bring husbands and babies; my own children went from ages 4 & 7 to 17 & 20, and with that the introduction of girl friends; my widowed father meeting some lovely widowed lady friends; my college roommate befriending a woman who has spent several holidays in jail; and each of these people need to be greeted, welcomed and loved in their own way!

One of the ways I keep my mothers memory alive is to continue to make her recipes. At Thanksgiving this means I make a dressing which includes grinding raw liver into the mixture. I had a sister in law who didn't care for it and referred to it as "liver dressing", (yuck) and for her I always made sure there was a sage bread stuffing.

My sons now invite girl friends to the meal. Most of the time this is enjoyable but sometimes they share how their mother makes the same dish but makes it this way, (meaning, hers is better!) or they don't like mashed potatoes, (mine are lumpy?) or they couldn't eat a thing, never hungry at my house. (How do they live on nothing?)

Remember the infamous grown ups table vs. the children's table? In my little house, some of the adults don't ever make it to the grown up table. There was always the last minute who sits where and I am always the conductor of traffic. Nobody realizes that the reason I always stand during the meal because there is no room!

Have you ever walked into a home for a meal, and nobody even looks up from the TV, because the Packers are playing?

How about getting the command, "Take your shoes off." as you enter the house.

I have a sister-in-law who is allergic to chocolate. (I can't imagine such a fate!) My youngest son was confirmed last month and guess what kind of cake I ordered? Marble, how's that for being inhospitable?

I had a sister-in-law who always prepared the same meal for birthday celebrations: lasagna and seven layer salad. Both of which she placed in a 9 X 13 pan covered with aluminum foil. We were there one evening waiting to eat, when my sister-in-law checked the oven and to her horror discovered she had cooked the lettuce salad!

Every family has stories, what are yours?

Presentation 4

Hospitality in the Scriptures

Introduction: We find many examples in scripture about hospitality. Break into small groups and choose one of the scripture passages for reflection. There will be 5-10 minutes for this activity. As a group, be prepared to share one or two insights from your discussion.

Love Your Enemies: Luke 6:27-38

“But to you who hear I say, love your enemies, do good to those who hate you, bless those who curse you, pray for those who mistreat you. To the person who strikes you on one cheek, offer the other one as well, and from the person who takes your cloak, do not withhold even your tunic. Give to everyone who asks of you, and from the one who takes what is yours do not demand it back. Do to others as you would have them do to you. For if you love those who love you, what credit is that to you? Even sinners love those who love them. And if you do good to those who do good to you, what credit is that to you? Even sinners do the same. If you lend money to those from whom you expect repayment, what credit (is) that to you? Even sinners lend to sinners, and get back the same amount. But rather, love your enemies and do good to them, and lend expecting nothing back; then your reward will be great and you will be children of the Most High, for he himself is kind to the ungrateful and the wicked. Be merciful, just as (also) your Father is merciful.”

Reflection

This passage is directed to Jesus’ would be disciples. Love your enemy is a radical kind of love. It begins at home and expands outward. The kind of love that is referred to in this reading is called *agapan*, which is an action. The action looks at the best we can do for others. In the first sentence we are told how to carry out the love towards our enemies: do good, bless, and pray. We may not feel love for an enemy, but we can act in love towards them. Verse 31 speaks simply what loving action is about: “Do to others, as you would have them do to you.”

- What word or phrase struck you the most?
- What does this say to us as ministers of hospitality?
- Think for a moment of those who are your “enemies” and fill in the blank

“Do good to _____, (*who hate you*)

Bless _____, (*who curse you*)

and pray for _____ (*who mistreats you*)”

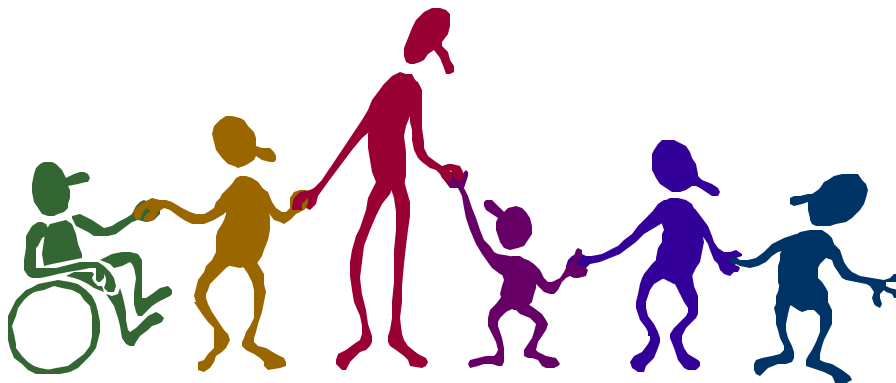
- If we are to “do to others, as you would have them do to you,” what might that look like at the parish? In our ministry?

Love is... 1 Corinthians 13:1-8

“If I speak in human and angelic tongues but do not have love, I am a resounding gong or a clashing cymbal. And if I have the gift of prophecy and comprehend all mysteries and all knowledge; if I have all faith so as to move mountains but do not have love, I am nothing. If I give away everything I own, and if I hand my body over so that I may boast but do not have love, I gain nothing. Love is patient, love is kind. It is not jealous, (love) is not pompous, it is not inflated, it is not rude, it does not seek its own interests, it is not quick-tempered, it does not brood over injury, it does not rejoice over wrongdoing but rejoices with the truth. It bears all things, believes all things, hopes all things, endures all things. Love never fails.”

Reflection: The Corinthians quest for spiritual gifts and power is in question. Paul is trying to make the point that speaking prophetically means nothing unless one has love. While knowing all things, reflecting, and praying, there is more. Actions speak loud when grounded in love.

- When you think of love songs, which one comes to mind? What is it about the song that you like or dislike?
- What are the seven characteristics of love? What is love not?
- What is love when reflecting on the ministry of hospitality?
 - Love is....
 - Love is...
 - Love is...
 - Love is...
 - Love is...
 - Love is...
 - Love is...
 - Love is not...



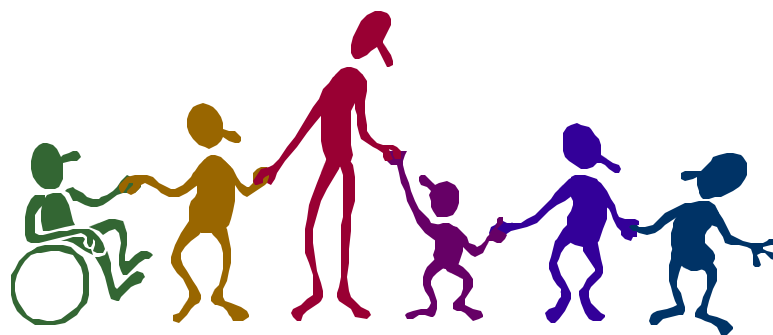
Zacchaeus Luke 19:1-10

“He came to Jericho and intended to pass through the town. Now a man there named Zacchaeus, who was a chief tax collector and also a wealthy man, was seeking to see who Jesus was; but he could not see him because of the crowd, for he was short in stature. So he ran ahead and climbed a sycamore tree in order to see Jesus, who was about to pass that way. When he reached the place, Jesus looked up and said to him, "Zacchaeus, come down quickly, for today I must stay at your house." And he came down quickly and received him with joy. When they all saw this, they began to grumble, saying, "He has gone to stay at the house of a sinner." But Zacchaeus stood there and said to the Lord, "Behold, half of my possessions, Lord, I shall give to the poor, and if I have extorted anything from anyone I shall repay it four times over." And Jesus said to him, "Today salvation has come to this house because this man too is a descendant of Abraham. For the Son of Man has come to seek and to save what was lost."

Reflection

The name Zacchaeus means clean. He is a rich toll collector who would have been considered unclean in the Jewish culture because he worked for the Romans and was considered a sinner overcharging the Jewish people. In the story, he responds generously to God’s call and is promised salvation. The folks gathering around him murmur when they hear Jesus invite himself to the “unclean” home for dinner. This murmur meant that they did not approve of Jesus eating with someone unclean. Jesus crosses or changes the culture boundary by welcoming saints and sinners into the kingdom of God.

- What word or phrase in this story jumped out at you?
- Imagine being the person who is guilty of many sins, unclean so to speak. How would it feel to have Jesus invite himself to your house?
- We are invited in many ways throughout our day into the company of others. How inviting and hospitable are we?
 - How might you rate yourself on a scale of 1-10 in this area? Why?



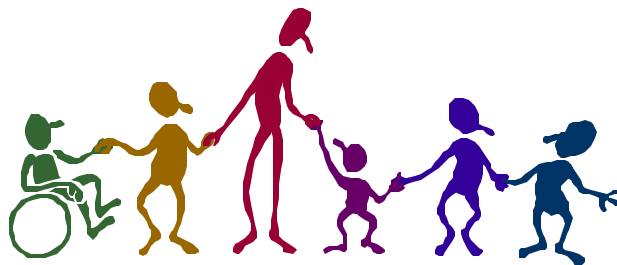
Martha and Mary Luke 10:38-42

As they continued their journey he entered a village where a woman whose name was Martha welcomed him. She had a sister named Mary (who) sat beside the Lord at his feet listening to him speak. Martha, burdened with much serving, came to him and said, "Lord, do you not care that my sister has left me by myself to do the serving? Tell her to help me." The Lord said to her in reply, "Martha, Martha, you are anxious and worried about many things. There is need of only one thing. Mary has chosen the better part and it will not be taken from her."

Reflection

In view is household Christianity where women host the church in their houses. Sitting at the feet of Jesus is a sign of a disciple. The serving refers to *diakonein* and is about Christian ministry. The lesson is not about what one should be serving but rather the underlying attitude in service. That attitude must be nurtured by listening to God's word. Then we can serve others graciously and lovingly without complaint.

- What word or phrase struck you as you read this story?
- What kinds of things do you currently do to nurture your spirit?
- Think about things you could do spiritually to prepare your heart to do the ministry of hospitality with a generous and loving attitude. The following are a few ideas:
 - Read the Sunday readings ahead of time.
 - Take 5 minutes of silent time prior to serving.
 - Read a reflection from one of the daily reflection books.



Matthew 10:40

"Anyone who welcomes you welcomes me; and those who welcome me welcome the one who sent me."

Reflection: This verse is important because when we freely receive and welcome Christ into our hearts our discipleship is firm in God. We represent God to others and need to be welcoming as God is welcoming to us.

- Who was one of the most unusual houseguest you or your family has ever entertained?
- How welcoming of a person are you? Does anyone make you uncomfortable?
- How might the parish be more welcoming?



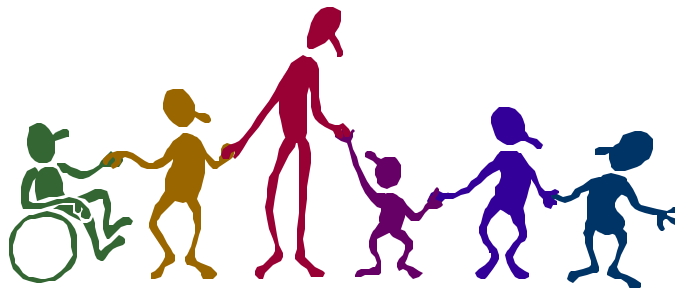
Jesus washes his disciple's feet John 13: 1-17

“Before the feast of Passover, Jesus knew that his hour had come to pass from this world to the Father. He loved his own in the world and he loved them to the end. The devil had already induced Judas, son of Simon the Iscariot, to hand him over. So, during supper, fully aware that the Father had put everything into his power and that he had come from God and was returning to God, he rose from supper and took off his outer garments. He took a towel and tied it around his waist. Then he poured water into a basin and began to wash the disciples' feet and dry them with the towel around his waist. He came to Simon Peter, who said to him, "Master, are you going to wash my feet?" Jesus answered and said to him, "What I am doing, you do not understand now, but you will understand later." Peter said to him, "You will never wash my feet." Jesus answered him, "Unless I wash you, you will have no inheritance with me." Simon Peter said to him, "Master, then not only my feet, but my hands and head as well." Jesus said to him, "Whoever has bathed has no need except to have his feet washed, for he is clean all over; so you are clean, but not all." For he knew who would betray him; for this reason, he said, "Not all of you are clean." So when he had washed their feet (and) put his garments back on and reclined at table again, he said to them, "Do you realize what I have done for you? You call me 'teacher' and 'master,' and rightly so, for indeed I am. If I, therefore, the master and teacher, have washed your feet, you ought to wash one another's feet. I have given you a model to follow, so that as I have done for you, you should also do. Amen, amen, I say to you, no slave is greater than his master nor any messenger greater than the one who sent him. If you understand this, blessed are you if you do it.”

Reflection:

Foot washing was a sign of hospitality. Sometimes it was performed by the master's slaves when welcoming an important person into the house. Abraham and Isaac wash the feet of the angelic visitor, Michael. The disciples are challenged to follow the example of Jesus after he departs. We too, are called to wash feet (metaphorically speaking) as Disciples of Christ.

- What word or phrase of this story struck you the most?
- Think about people in your home, work, or community who practice the meaning of foot washing? What do they do? What is their attitude?
- Why do you think people in church sometimes do not want to do anything as intimate as the equivalent of washing feet?
- As ministers of hospitality, what does foot washing mean to you?



Presentation 5

Role-Playing

These scenarios are designed to help all of us to see how important it is to be warm, friendly and welcoming to people in our parishes in a variety of settings. They should be done in a light-hearted manner, but also bearing in mind that these are situations that occur all the time, and how we respond to people is crucial to their feeling welcome and at home in our church. Some of these scenarios may seem obvious as to what needs to be done, but we've all been in places and situations where the MOH has not always responded appropriately or compassionately. We don't want that to ever happen again!

You will not have time to go through all these role-plays. You will want to choose 2 or 3 that speak the most to situations you encounter in your parish. If there is a situation that needs attention in your parish that you would like to address in this fashion, feel free to come up with your own role-playing scenarios. Spend some time discussing each role-play after you are through.

Scenario 1:

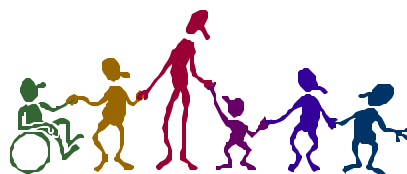
An elderly woman/man is walking very slowly toward the large front door of the church with a cane. You can tell she is struggling, and will probably have a hard time pulling open the large front door. The MOH sees her approaching and goes toward the door, opens it for her, and welcomes her warmly. The MOH extends his/her arm to help guide the woman through the door and into the church. (What you don't want to do: just stand there and watch her struggle.)

Scenario 2:

Similar to scenario 1 – a woman on crutches approaches the door of the church. She is obviously struggling with the crutches and opening the door. The MOH sees her and goes to the door to help her. As she enters, the MOH asks if he can help her with her coat, or if she would like any further assistance. The woman is grateful and asks if the MOH could help her with the remaining doors. (What you don't want to do: just stand there and watch her struggle.)

Scenario 3:

A family with small children is walking in just as Mass is beginning. You can tell the church is pretty full, but realize they need a place to sit, and it would be great if it could be in the front where the kids could see. You quickly survey the church looking for a place, then turn toward them and warmly greet them with "Good morning! Welcome! I think I see a place where we can seat you. Is that ok?" The couple is grateful and follow you to a place near the front of the church. You smile at them as you leave. (What you don't want to do: just stare at them, make them feel uncomfortable and unwelcome for being a little late, and make them fend for themselves.)



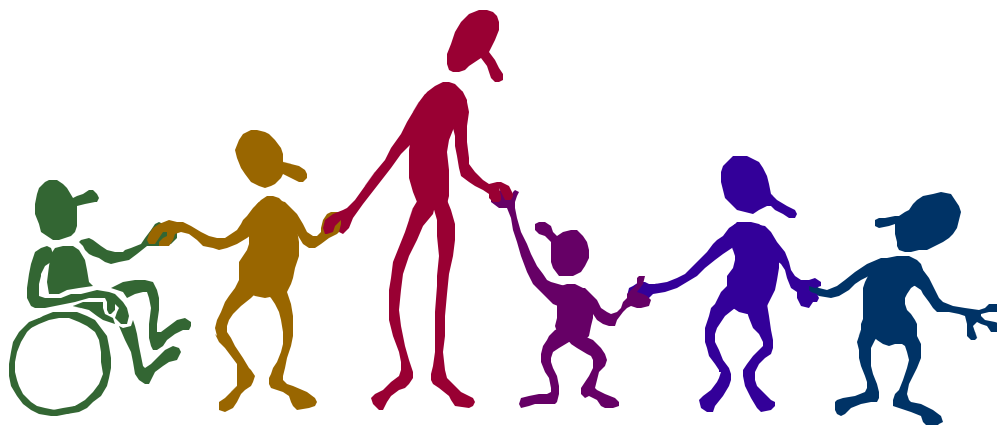
Scenario 4:

A man walks up to you during communion and asks where the bathroom is. You are assisting with the communion line, but in a spirit of hospitality, and knowing these people can probably figure out how to proceed in the communion line as they do every Sunday, you say kindly and quietly, “Follow me, I’d be happy to show you.” Upon reaching the bathroom, you warmly ask the gentleman if he needs anything else before returning to the church. (What not to do: just stare at him for having the gall to ask such a question, or say “I’m busy right now – ask someone else”.)

Scenario 5:

You minister in a small parish where everyone knows everyone else, and visitors are easily visible. You see a young woman walk into the church, and she is wearing jeans with holes and has purple hair. You know she is not a regular in your church, and maybe not even in any church. You approach her with a smile on your face and say, “Welcome! Thanks for joining us today! My name is _____. I’d be happy to help you find a place to sit if you’d like.” The young girl smiles back in appreciation of your kind words and gesture. You walk her into the church, and seat her next to some long-time parishioners and introduce her to them. (What not to do: stare at her as if she was from Mars and/or make nasty or judgmental comments about her hair or clothing.)

The key to these scenarios, and any situation you encounter in the parish is to deal with people warmly and compassionately. We don’t ever want to snap at people, make hasty judgments about them, or make them feel uncomfortable or unwelcome. People do silly and even inappropriate things sometimes, but our job as Ministers of Hospitality is to respond to people with kindness and love, and let God take care of the judging.



Presentation 6

Nitty-Gritty Things to Know

As ministers of hospitality, there are things to be aware of, procedures to know, and appropriate ways to handle certain situations. While we won't be able to address every issue and situation here, we hope to cover the basics so that as particular situations arise, you will be equipped to handle them. At the end of this section is a checklist that you can use for yourself and your parish to see how well hospitality is practiced on a regular basis.

As a Minister of Hospitality, you will never say:

“Ask someone else...”

As a Minister of Hospitality, you will say:

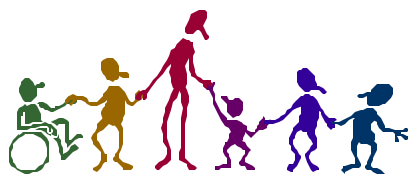
“I'm not sure, but I'll help you find someone who will know...”

As a Minister of Hospitality, you will never say:

“That's not my job...”

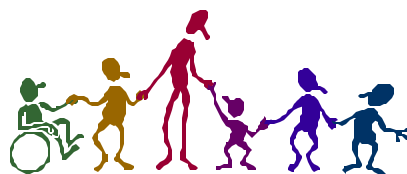
As a Minister of Hospitality, you will say:

“Yes, I'd be happy to help you...”



Always remember:

- Hospitality is not random acts of kindness, it's a lifestyle
- Hospitality is not warm and fuzzy, it's sacrificial and costly (even though act warmly and kindly)
- Hospitality always says, “You are welcome here. Come and be with us.”



Be sure to know:

- Where is the phone?
- Where are the bathrooms?
- Where are all the exits?
- Where is the fire extinguisher?
- Where is the defibrillator?
- Where are the coat racks?
- Where is the sacristy?
- Where is the seating for wheelchairs?

How do you rate?

The following help us to know how we are doing.

| <i>Statement</i> | Always 5 pts | Often 4 pts | Sometimes 3 pts | Rarely 2pts | Never 1 pt |
|---|-------------------------|------------------------|----------------------------|------------------------|-----------------------|
| I wear a name tag each Sunday until the end of Mass. | | | | | |
| I dress appropriately and avoid jeans. | | | | | |
| I come to church ½ hour and check in. | | | | | |
| I sit in the pews as an active participant and one or two minister's stay quietly in the back ready to help. | | | | | |
| My focus before and after mass is to greet everyone. | | | | | |
| I am aware and assist anyone in trouble. I know where the how to use the fire extinguisher, defibrillator and phone. I know where the exists are in the church. | | | | | |
| I seat people as necessary and encourage latecomers to wait until after the 2 nd reading. | | | | | |
| I am ready when the collection and communion are about to begin. | | | | | |
| I am a friendly person and work at learning people's names. I try to learn at least one name each time I serve. | | | | | |
| Smiling comes easy to me. | | | | | |
| I am comfortable with people of all ages. I am especially welcoming to the elderly, teenagers, and small children. | | | | | |
| I spend time after mass cleaning up the pews and other responsibilities after most people have left. | | | | | |
| I do know the names and faces of the ushers I serve with and if there is a new person, I work at remembering them. | | | | | |
| People say I am a friendly and hospitable person inside church and out in the community. | | | | | |
| I read the bible on a regular basis and spend time in prayer before I serve. | | | | | |
| I participate in other events of the parish and either participate or attend the Easter Triduum, the highest season of the church year. | | | | | |
| As a group we make sure someone is bringing up the gifts and vary the ages of the participants. | | | | | |
| I serve in only one liturgical ministry so that others may have the opportunities in other areas. | | | | | |
| I am aware of the liturgical season changes and any special environment or ritual needed my attention. | | | | | |
| I enjoy being a minister of hospitality. | | | | | |
| TOTALS POINTS | | | | | |

How are you doing in ministry!? _____ TOTAL

81-100 Outstanding Hospitality Minister! You are ready for Sainthood.

61-80 Great Work in Hospitality! 40-60 Doing okay but need improvement

below 40 Needs major improvement -there is always hope or maybe a change in ministry

How Does Your Parish Rate?

It is also important to look at the parish as a whole and the ministry of hospitality.

| FOR THE PARISH | Always 5 pts | Often 4 pts | Sometimes 3 pts | Rarely 2 pts | Never 1 pt |
|---|-------------------------|------------------------|----------------------------|-------------------------|-----------------------|
| Our parish has an equitable number of males and females serving as well as a range of ages participating in hospitality ministry. | | | | | |
| Generally ministers of hospitality serve only 3 years in order that new people get a chance to serve. | | | | | |
| There is a regular gathering for spiritual formation for hospitality ministry and/or faith formation opportunities. | | | | | |
| There are articles in the bulletin and newsletter on hospitality. | | | | | |
| My parish recognizes the importance of the ushers/hospitality ministers. | | | | | |
| We are informed of any changes in the mass that might affect our ministry such as a baptism, special blessings, and special things to handout, etc. | | | | | |
| All entrances have a hospitality minister stationed there for greeting. When the weather is appropriate, ministers stand outside to greet. | | | | | |
| Our parish provides nametags. | | | | | |
| The hospitality ministers are well trained when they begin. | | | | | |
| The people in hospitality are very friendly and helpful. | | | | | |
| Our parish participates in Protecting God's Children and parishioners are invited to attend these sessions. | | | | | |
| The parish offers CPR and defibrillator training or assists the ministers of hospitality in finding a training location. | | | | | |
| There is good communication between the priest, liturgist and ministers of hospitality. | | | | | |
| The parish has barrier free entrances. | | | | | |
| Our parish is very hospitable and especially welcomes those from different cultures. | | | | | |
| <i>TOTAL POINTS</i> | | | | | |

- 61-75 Outstanding Parish! Sign me up!**
- 46-60 Great Parish. Demonstrates a willingness to serve others**
- 31-45 Needs improvement but there is hope. Think about getting involved and help improve the hospitality of the parish.**
- Below 30 Needs major improvement and faith-lift in the area of hospitality. Bring everyone to he training session!**

Presentation 7

Sending Forth

This final section is a simple blessing to pray over the ministers before they leave. The final song is a great way to end the evening, but not necessary if time is running short.

Leader:

We have spent this evening in reflection on what it means to be a Minister of Hospitality. We pray now that God's blessing be upon us as we leave to carry out our mission to love and serve God and God's people. I now ask the team to join me in a blessing for you and your ministry.

Team:

Blessing of Ministers of Hospitality/Ushers

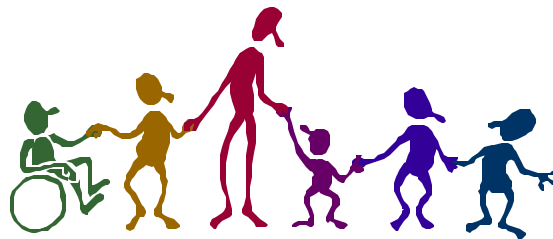
(Sign of the Cross)

O God of divine welcome and hospitality,
who calls us together with praise and thanksgiving in the Mass.

Bless these men and women who serve your people as ministers of hospitality/ushers,
greeting each person in a Christ-like manner,
directing processions in your honor and as a community of faith,
and collecting the gifts of your priestly people.

Form them to be prayerful, patient, helpful, and understanding in their service to others.
Gift them with a friendly and pleasant spirit to those they greet in the mass and throughout their day.

In thanksgiving for their service hospitality/usher ministers
we ask this prayer of blessing through Jesus Christ your Son,
who lives and reigns with you in the unity of the Holy Spirit
One God for ever and ever. AMEN



General Diocesan Guidelines for Lay Liturgical Ministers

Diocese of Green Bay

Revised 2006

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

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

Selection of Lay Liturgical Ministers:

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

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

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

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

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

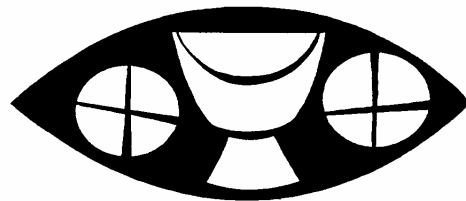
Attire: Attire for Lay Liturgical Ministers is the choice of the parish. It is the responsibility of the Pastor and the Worship and Spiritual Life Committee to study the nature of their celebrations and recommend the appropriate attire for ministers in their parish.

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

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

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

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



NOTES

NOTES

Acknowledgments

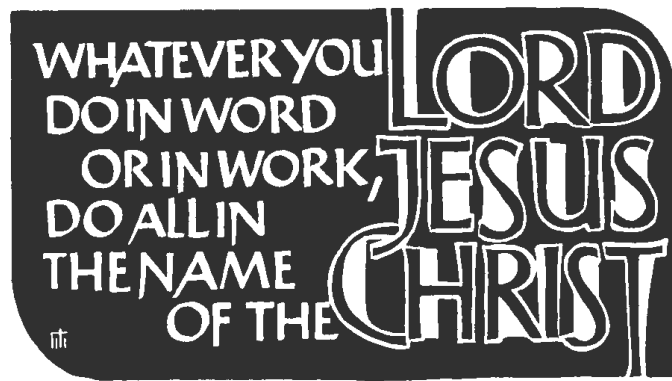
**The Diocesan Committee that continues to study, design, pilot and
present the Program for Ministers of Hospitality:
Karen Nesbit, Vinal VanBentham, Janet Abalan,
Laurie Svatek and Anissa Willkom**

*Thank you for serving as a
Minister of Hospitality
during a time of
great need in the church.*

*Through your ministry the love of God
is shared with all who come
to celebrate the Eucharist.*

With gratitude and God's blessing,

*The Department of Worship,
Diocese of Green Bay*



The Formation Program for Training and Development of Ministers of Hospitality
Diocese of Green Bay, WI, 2006