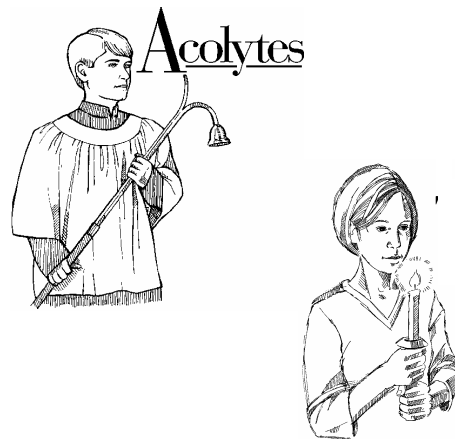


Participant's Notes

Formation Program for Altar Servers

Diocese of Green Bay, WI
Draft 2006

*Shout for joy to the Lord, all the earth.
Serve the Lord with gladness,
Come before Him with joyful songs. Psalm 100*



The Formation Program for Altar Servers is designed and presented for the formation and development of ministers who assist at the Altar during the Mass and the celebrations of the Catholic Liturgical Rites in the parishes and institutions in the Diocese of Green Bay, WI. The basic texts and sources for the presentations are the *Ministry of Servers*, Michael Kwatera, OSB. and *Serve God with Gladness, A Manual for Servers* by David Philippart.

The Formation Program for Altar Servers is developed and published by
the Department of Worship and the Liturgical Commission

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

The Formation Program For Altar Servers

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Welcome

Welcome to a wonderful service that gives praise and glory to God.
As an altar server, you will be helping the priest and the people to pray and to express their love to a faithful and generous God.

**The most
important thing is
PRACTICE!**

**How do you learn any
sport or art?**

PRACTICE!

Service

Serving in the church is a special privilege. It allows us to be close to the altar, to carry the cross, to carry the light of Christ, to wear the robe of baptism, to hold the book of the prayers and to swing the censer.

May you learn to love the rites of our holy faith and serve the church with joy and with reverence.

+

Let us serve God
with gladness.

Support

Jesus promised that he would be with us when we gather. When we join in the liturgy, we remember Jesus and give thanks and praise for all the good things that God does for us.

+

***When we serve God in church,
we learn how to serve God
outside of church:***

***by helping
people who are in need,
by taking care of each other,
by taking care of the earth
and by loving people
whom no one else loves.***

***That's how
we really serve God.***

Introduction

Who is an Altar Server?

The Altar Server is a boy or girl, a woman or man who is trained to help at the Mass so that it can be celebrated with grace and reverence. An Altar Server is a member of the Church who participates in the celebration with the understanding that they are leaders of the assembly.

What does an Altar Server do?

An Altar Server assists the priest and deacon during the Mass and other religious ceremonies. There are special responsibilities for serving. The Server is also an example to the assembly by joining in the singing, praying and keeping silence during the Mass.

Why should an Altar Server step forward to assist at Mass?

A person steps forward to serve at Mass because God moves the heart, inspires the mind and calls the person to this ministry. God invites generous and helpful people to serve at Mass so that it can be a reverent and prayerful celebration for all who come to worship. Without a server, it would be difficult for the priest and deacon to do the many duties of leading prayers and rituals.

What must an Altar Server learn in order to serve at Mass?

The training program for an Altar Server includes four sessions that teach special information. When knowing this information, the Altar Server gains confidence and skill as an assistant at Mass. The four sessions include information about:

1. Identification and purpose of religious items used at Mass: Liturgical Books, Furniture, Vessels, Vestments and Articles. (two sessions)
2. Procedures and responsibilities for serving at Mass.
3. Structure of the Mass and the meaning of Catholic prayer and ritual.

Prayer before Serving

**Thank you, Lord Jesus,
for calling me to serve at your altar.**

**Please give me the grace
to serve you and your people well.**

Open my mouth to praise you in word and song.

**Open my ears to hear your Word.
Open my hands to do your work well.**

**I give you praise and glory in everything I do
now and forever. Amen.**

Session 1

Liturgical Books, Furniture, Supplies and Vessels used for Mass

Purpose: To know the names of all religious items used at Mass.

LITURGICAL BOOKS

Sacramentary

The priest's regular book of prayers used within the Eucharistic Celebration.

Lectionary

The Book which contains the readings from the Old and the New Testament is placed on the ambo before Mass. There is a Weekday set of Readings with Year I and Year II and a Sunday set with cycles A, B, C.

Book of the Gospels

The processional Book containing the Gospel readings and used for the proclaiming of the Gospel. It is carried in procession by the deacon or the minister of the Word.

Rituals

The books of prayers for the various rites (sacraments) of the Church.

LITURGICAL FURNITURE

The Font (Baptismal Water, Holy Water)

"Baptize them in the name of the Father and of the Son and of the Holy Spirit." Mt. 28:19

The baptismal font is a container of flowing water. The font should be stationary, well constructed, of splendid beauty and spotless cleanliness. It is most desirable to have running water. The **Paschal Candle is placed near the font during the season of Eastertime.**

The Chair (sedilia, seat for the clergy)

"You are Peter and upon this rock I will build my Church." Mt. 16:18

A noble chair of the priest placed in a clear, prominent and visible position.

The Ambo (lectern, podium, pulpit, reader's stand)

"Jesus went into the synagogue, according to his custom on the Sabbath Day, and he rose up to read." Luke 4:17

The ambo is a standing desk for proclamation of the Word and preaching. The ambo has a designated space in the sanctuary and is visible to all the assembly.

The Altar (table, place of sacrifice)

The altar, a holy table for the Lord's Supper and a table of sacrifice, is the primary symbol of Christ. The altar needs to be strong enough to hold the mystery of sacrifice and the celebration of a common meal. Only the gifts of bread and wine, the vessels for Communion and the Sacramentary are placed on the altar. (Candles may be placed on the Altar if no floor-standing ones are available.)

SUPPLIES

Liturgical

Altar Breads

Those breads to be used at the Mass and Communion services: unleavened, wheat.

Candles

Wax pillars of varying sized used at every liturgical service as a sign of reverence, prayer and festivity.

Charcoal

Small round pieces of coal used in a censer for igniting the incense.

Incense

Grains of a mixture of solidified resin and other sweet-smelling particles which are burned over charcoal and give off an aromatic smoke.

Wine

Special wine made from natural grapes used in the Eucharistic celebration.

Public Address Systems

Includes amplifier in sacristy and microphones in church proper.

Sacrarium

A basin draining directly into the earth used for the reverent disposal of liturgical elements and for the rinsing of the numerous cups found in sacristies after Mass.

Tabernacle

A large container that holds the ciborium with the consecrated bread, the Body of Christ.

Tabernacle Key

A special key to open and close the tabernacle. It must be kept in a locked cupboard or drawer.

Wedding Kneeler

A special kneeler for the bride and groom sometimes used at the wedding liturgy.

SACRED VESSELS



Chalice

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



Ciborium

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



Communion Basket or Plate

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



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

These may be kept on the credence table until the breaking of the bread. They are then brought to the altar and filled from the one large bread container and flagon(s) used during consecration.



Flagon

Vessel for the wine at the presentation of the gifts.



Paten

A saucer-like plate which holds the bread for consecration as the Body of Christ.



Pyx

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

Session 2

Articles and Vestments, Prayers and Responses, Postures and Gestures used at Mass

ARTICLES USED FOR MASS AND SACRAMENTS



Aspergil

Used for sprinkling holy water on the people or articles to be blessed. In contemporary usage has come to mean either the bucket or the sprinkler or both. A pine or leafy branch and a beautiful bowl may be used for this purpose.



Candle Lighter

A long thin instrument used to light candles and extinguish them.



Censer (Thurible) and boat

The censer is a vessel in which incense is burned on charcoal at liturgical celebrations. It has a perforated or open cover for releasing aromatic smoke.



Boat

The boat is a small vessel which holds the incense to be used in the censer.



Corporal

An additional small altar cloth spread under the Eucharistic vessels. One understanding of the corporal was the containment of Eucharistic crumbs. The corporal also protects the more permanent altar cover from stains.



Cruets

Vessels for the water and wine to be used at Mass. Carafes, decanters or flagons are more commonly used for the presentation of wine with a large assembly.



Hand towels

Small towels used in liturgical celebrations for symbolic washings.

Lavabo dish and pitcher

Vessels for water used in cleansing of the presider's hands during the preparation of the gifts.

Funeral Pall

A large white cloth which is spread over the casket at a funeral liturgy. It represents the white garment given at the time of baptism.



Processional Candles

Candles, varied in size, usually mounted on a long candlestick with a floor stand for use in processions.

Processional Cross

A cross mounted on a tall pole and set in a floor stand. It is used in processions and placed near the altar during liturgical celebrations.



Purificator

A cloth used to wipe the rim of the chalice or cup after each communicant partakes of the wine; it is used again for drying wine vessels after they have been cleansed.



OILS

Chrism – S.C.

A mixture of olive oil and balm used in anointing at Baptism, Confirmation and Holy Orders and in the consecration of a bishop.

Oil of Catechumens – O.C.

Olive oil used to anoint those preparing for entry into the Catholic Church.

Oil of the Sick – O.I.

Olive (or other plant) oil used in the Sacrament of Anointing of the Sick.

The Sacred Oils are reserved in a cupboard called an ambry.

BAPTISM

Baptismal Candles

A special candle given to the family of a newly baptized person.



Baptismal Gown

A special gown worn by a person after being baptized.

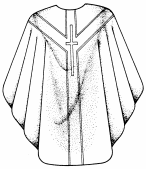
VESTMENTS

Vesture used by ministers during liturgical celebrations which add an aesthetic element to the rites and act as a symbol of the service of the ministers.



Alb

The sacred vestment common to all ministers of every rank. It is full length and of white or off-white color representing the rank of the baptized.



Chasuble

The outer garment worn by the priest at Mass and services directly connected with Mass. Its color is in accordance with the liturgical season or the feast of the day. It is sleeveless.

Ministerial Robes

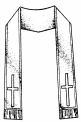
Special long vestments used by Eucharistic ministers, lectors, acolytes, choir members, etc.



Alb – the long white robe used in liturgical ceremonies. It signifies the white robe of Baptism.

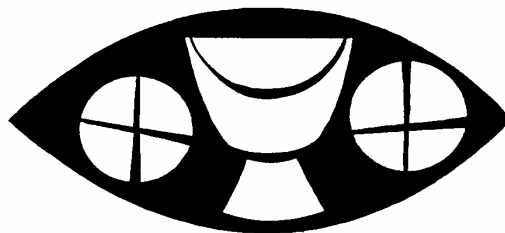
Cassock – The long, outer, traditional gown, which may be black, white, or red.

Surplice – A white linen, cotton or synthetic-fibre traditional garment with wide sleeves that reaches slightly below the hips and is worn over the cassock.



Stole

The stole, a symbol of the liturgical leadership of the bishop, priests and deacons, is a long band, worn about the neck by bishops and priests and over the left shoulder by deacons. Its color is in accordance with the liturgical season or feast.



Prayers and Responses at Mass

Purpose: To know what to say and pray at Mass

*Servers' Responses and Prayers

The Lord be with you.

*And also with you.

Confiteor

*I confess to almighty God,
and to you, my brothers and sisters,
that I have sinned through my own fault.
In my thoughts and in my words,
in what I have done,
and in what I have failed to do;
and 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.

*Lord, have mercy,

*Christ, have mercy.

Gloria

*Glory to God in the highest,
and peace to his people on earth.
Lord, God, heavenly King,
almighty God and Father,
we worship you,
we give you thanks,
we praise you for your glory.
Lord Jesus Christ, only son of the Father,
Lord God, Lamb of God,
you take away the sin of the world:
have mercy on us;
you are seated at the right hand of the Father:
receive our prayer.
For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High,
Jesus Christ, with the Holy Spirit,
in the glory of God the Father. Amen.

The Word of the Lord

*Thanks be to God.

The Gospel of the Lord.

*Praise to you, Lord Jesus Christ.

Creed

*We believe in one God, the Father,
the Almighty,
maker of heaven and earth,
of all that is seen and unseen.
We believe in one Lord, Jesus Christ,
the only son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made, one in Being with the
Father. Through him all things were made.
For us men and for our salvation
he came down from heaven:

(All bow during these two lines:)

By the power of the Holy Spirit he was born of the
Virgin Mary, and became man.
For our sake he was crucified under Pontius Pilate;
he suffered, died and was buried.
On the third day he rose again
in fulfillment of the Scriptures;
He ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory to judge the living and
the dead, and his kingdom will have no end.
We believe in the Holy Spirit, the Lord, the giver
of life, who proceeds from the Father and the
son. With the Father and the son he is
worshiped and glorified.
He has spoken through the Prophets.
We believe in one holy catholic and apostolic
Church.
We acknowledge one baptism for the forgiveness
of sins,
We look for the resurrection of the dead,
and the life of the world to come. Amen.

Pray, brethren, that our sacrifice
may be acceptable to God, the almighty Father,

*May the Lord accept the sacrifice at your hands
for the praise and glory of his name, for our good,
and the good of all his Church.

The Lord be with you.

*And also with you.

Lift up your hearts.

*We lift them up to the Lord.

Let us give thanks to the Lord our God.

*It is right to give him thanks and praise.

Holy, Holy, Holy

*Holy, holy, holy Lord, God of power and might,
heaven and earth are full of your glory,

Hosanna in the highest.

Blessed is he who comes in the name of the Lord.

Hosanna in the highest.

*Christ has died,
Christ is risen,
Christ will come again.

or

*Dying you destroyed our death,
Rising you restored our life.
Lord Jesus, come in glory.

or

*When we eat this bread and drink this cup,
we proclaim you death,
Lord Jesus, until you come in glory

or

*Lord, by your cross and resurrection
you have set us free.
you are the Savior of the world.

The Lord's Prayer

*Our Father, who art in heaven,
hallowed by thy name;
thy kingdom come;
they will be done on earth as it is in heaven.

Give us this day our daily bread;
and forgive us our trespasses as we forgive those
who trespass against us;
and lead us not into temptation,
but deliver us from evil.

Deliver us, Lord, from every evil,
and grant us peace in our day.
In your mercy keep us free from sin
And protect us from all anxiety as we wait in joyful
hope for the coming of our Savior, Jesus Christ.
*For the kingdom, the power, and the glory are
yours, now and for ever.

The peace of the Lord be with you always.

*And also with you.

Lamb of God

*Lamb of God, you take away the sins of the
world;
have mercy on us.
Lamb of God, you take away the sins of the world;
have mercy on us.
Lamb of God, you take away the sins of the world;
grant us peace.

This is the Lamb of God
who takes away the sins of the world.
Happy are those who are called to his supper.
*Lord, I am not worthy to receive you,
but only say the word and I shall be healed.

May almighty God bless you, the Father,
and the Son, and the Holy Spirit.

*Amen.

Go in peace to love and serve the Lord.
*Thanks be to God.

Postures and Gestures at Prayer

STANDING is an active, engaged posture that manifests respect and shows great attention to what is taking place. It also denotes readiness for praise and service.

KNEELING signified penance in the early Church. In the Middle Ages kneeling came to signify the homage. More recently the posture signifies adoration.

SITTING is a posture of repose, of listening and of meditation.

BOWING signifies reverence and honor shown to the persons themselves or to the signs that represent them. There are two kinds of bows.

A **simple bow of the head** is used when saying the name of Jesus. It is the chosen sign of reverence before receiving the Body and Blood.

A **profound bow of the body**, bending from the waist, is made to the altar during the opening and closing processions and during the Creed. Outside of Mass, it is appropriate to make a profound bow to the altar which represents Christ.



WALKING

Walk with your back straight and your head held high. Walk at a slower pace than ordinary and with a reverent and prayerful manner.

PROCESSIONS have been a part of liturgy since the early centuries of the Church. This movement demands involvement of one's total being, particularly as the assembly approaches the altar to receive Communion.

GENUFLECTING signifies adoration and is reserved for the Most Blessed Sacrament, as well as for the Holy Cross on Good Friday. If there is a tabernacle in the sanctuary, the priest and others in the procession genuflect when they approach the altar and when they leave the sanctuary. The priest genuflects three times during Mass: after elevating the host, after elevating the chalice and before Communion.

HANDS

Unless you are sitting down or carrying something (like a candle), your hands should be kept joined in front of your chest: either locked together, or palm to palm, fingers pointing upward. Hold your hands the way the priest does. Keep your hands high up on your chest. If you are carrying something in one hand, hold the other hand flat on your chest.

EYES

During Mass, always look towards the place where the action is happening; the celebrant's chair, the lectern, or the altar. When the reader is reading the Scriptures, you should be looking at the reader. When you talk to someone, you want that person to look at you, right? The same is true at Mass. Look at the priest and the other ministers as they speak and act in the sanctuary, and even look at the people in the pews. This tells the other people in church that you know they are there.

GENERAL APPEARANCE

Know what you are to do while serving Mass and when you are to do it. Think ahead to your next task. Don't be afraid to smile as you serve Mass. An ancient prayer in the Bible says, "I will go to the altar of God, to God who gives *joy* to my youth" (Ps 42:4, Vulgate).

Be relaxed and comfortable. Be yourself. Remember to listen, sing, and pray with the other people who have gathered to worship God. Remember what an important service you are giving to God and God's people, and do you best.

Postures of the Assembly during Mass

(for those who are able)

To promote participation and unity,
the posture of the people has recently been clarified for the assembly:

Beginning of Mass until the 1st Reading:	Stand
1st Reading until the Gospel Acclamation:	Sit
During the Acclamation and the Gospel:	Stand
During the Homily:	Sit
From the Creed to end of Intercessions:	Stand
Presentation of Gifts until completion of “Pray Brothers and Sisters”:	Sit
Beginning of “May the Lord...” until after the Holy, Holy:	Stand
From after the Holy, Holy, (the Eucharistic Prayer) until after the Amen:	Kneel (for those who are able)
From the Our Father to completion of the Lamb of God:	Stand
After the Lamb of God to the Communion Procession:	Kneel or Stand (parish custom)
When receiving Holy Communion:	Stand
Posture following Communion:	Sit or Kneel
During silence after Communion:	Sit or Kneel
From the beginning of the Prayer after Communion until the end of Mass:	Stand

Session 3

Procedures and Responsibilities for Serving at Mass

Shared with the deacon and other ministers as customary in the parish.

Before Liturgy:

1. Dress according to customs of parish: alb with or without cincture or regular, respectful dress or wearing of a pendant.
2. Place on the credence table a chalice, corporal, purificator, lavabo dish, water cruet with water and a cloth for washing hands and asperges (if used).
3. Place wine flagon and bread vessel on gift table.
4. Place Sacramentary near the priest's chair.
5. Light all candles (including Paschal candle during the Easter Season and for Funerals and Baptisms). Note proper use of the extinguisher.
6. If used for Mass, prepare the censer (charcoal and incense).
7. Move in opening procession carrying any object assigned for the celebration

Order of Procession

Incense (if used)
Cross
2 candle bearers
Lay Ministers
Lector
Deacon(s)
Concelebrant(s) (if present)
Priest

During Liturgy:

1. Stand attentively during the Greeting and Penitential Rite (if Sprinkling Rite is used, hold the water vessel if the Priest desires such).
2. Hold Sacramentary (when desired) for Opening Prayer. Note the procedure.
3. After the General Intercessions, prepare the altar with a corporal, chalice, and Sacramentary.
4. Assist in the reception of the gifts. At the altar, hand the gifts to the priest.
5. Bring the water from the credence table for preparation of the chalice.
6. Bring the: water cruet, lavabo bowl and towel for the washing of the hands.
7. When used, bring the censer and boat to the priest. (to incense gifts/altar/people).
8. After Communion present water for cleansing vessels and/or assist in removing all vessels from the altar.
9. Hold the Sacramentary for the final prayer and Solemn Blessing.
10. Follow the order of the recessional (closing procession). No incense, no candles and no Book in the recessional.

After the Liturgy:

1. Assist in the clean-up detail: assist as directed with the cruets, chalice, Sacramentary and censer.
2. Extinguish all candles. This includes the Easter Candle when used.
3. Return your server vestment or pendant to the proper place.
4. Help the Priest and deacon as requested.

Chart with Directives for the Server at Mass

MASS PART	Directives for the Server
Introductory Rite	<ol style="list-style-type: none"> 1. Go in procession to the altar where the priest and ministers make a profound bow (genuflect towards tabernacle if it is in the sanctuary). If holding the cross or candles, do not bow. Place them in their location for Mass. 2. Before or when priest says, let us pray, bring the Sacramentary for opening prayer. After the prayer place it on the altar or the credence table as customary.
Liturgy of the Word	<ol style="list-style-type: none"> 3. If it is parish custom, in the procession with the Book of Gospels, accompany the priest holding candles. Stand in attention during the reading of the Gospel. Return the candles and be seated for the homily. 4. During the singing of the Alleluia or other chant, if incense is used, assist the priest.
Preparation of the Altar and Presentation of the Gifts	<ol style="list-style-type: none"> 5. After General Intercessions, prepare the altar with corporal, chalice, and Sacramentary. 6. Assist in the reception of the gifts. Take items given to you by the priest. 7. Assist with the water and wine as the priest prepares the chalice and cups. 8. Assist with the washing of hands: water cruet, lavabo bowl and towel. 9. If incense is used, present the censer and boat to incense gifts/altar/people. A server, while standing at the side of the altar, may be asked to incense the priest and then the people.
Liturgy of the Eucharist with Communion Rite	<ol style="list-style-type: none"> 10. If the vessels are purified at the altar, assist in bringing water for cleansing the vessels and then carry them to the credence table. Clear the altar of all vessels and books.
Closing Rite	<ol style="list-style-type: none"> 11. Before or when the priest says, let us pray, bring the Sacramentary for the closing prayer and Solemn Blessing. 12. After the concluding rite, bow to the altar with the priest and follow the order of the final procession.

Session 4

The Structure of the Mass

Purpose: To study and understand what Catholics do at Mass.

Introductory Rite

Gathering – to assemble, to unite in song, and to gather as a people of God

Greeting – to welcome and to call to worship

Water Rite or Penitential Rite

Water Rite – to remember baptism, to bless the people gathered

Penitential Rite – to acknowledge God’s abundant mercy

Gloria – to praise and glorify God

Opening Prayer – to collect the prayers of the people and offer them to God

LITURGY OF THE WORD

First Reading – to proclaim a message from the Old Testament

Responsorial Psalm – to reflect and respond in the poetic song of the Psalms

Second Reading – to proclaim God’s Word from the New Testament

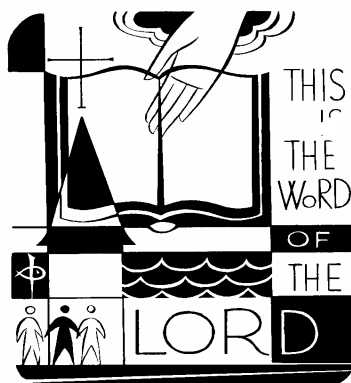
Gospel Acclamation – to acclaim in song glory of the Gospel

Gospel – to proclaim the Good News of Salvation

Homily – to unfold God’s message and help us to live it out in daily life

Profession of Faith (Creed) – to declare in one voice the core of Catholic faith

General Intercessions (Prayers of the Faithful) – to present the needs of the people



LITURGY OF THE EUCHARIST

Preparation of the Altar – to prepare and set the banquet table

Preparation of the Gifts – to present in procession the gifts of bread and wine

Prayer over the Gifts – to ask God’s acceptance of the gifts

Eucharistic Prayer

Preface Dialogue – to praise God throughout history and in all creation

Acclamation – to proclaim the holiness and glory of God (Holy, Holy)

Epiclesis – to call down the Holy Spirit upon the bread and wine

Anamnesis – to remember the Lord’s passion, death and resurrection

Institution Narrative (Prayer of Consecration) – to transform the bread and wine into the Body and Blood of Christ

Memorial Acclamation – to proclaim in song the paschal mystery

Memorial Prayer – to pray for those who have gone before us

Doxology and Great Amen – to say “yes” in song to all we have heard and done

Communion Rite

The Lord’s Prayer – to unite in the prayer that Jesus taught us

Sign of Peace – to extend the peace of Christ throughout the assembly

Breaking of Bread and Pouring of Cup (Fraction Rite) – to place hosts in communion plates and to fill cups for communion.

Communion Procession – to walk in procession as one people to receive the bread of life and the cup of salvation

Period of Silence – to reflect and integrate the mystery we have received

Prayer after Communion – to thank God for uniting us as Body of Christ

Concluding Rite

Announcements – to communicate briefly the important events of the parish

Sending Forth the Ministers of Communion to the Sick and Homebound

Blessing – to receive a final blessing before departing for mission to the world

Dismissal – to go forth in peace and love to serve the Lord



Prayer After Serving

**Thank you, Lord Jesus, for guiding me
as I served at your altar.**

**Hearing your Word gives me hope.
Receiving your Life gives me joy.**

**Help me find gladness in knowing and
doing your will in all things.**

**Praise and glory to you, Lord Jesus,
now and forever. Amen.**

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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.

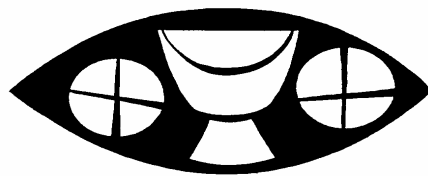
Attire: Attire for Lay Liturgical Ministers is the choice of the parish. It is the responsibility of the Pastor and the Worship and Spiritual Life Committee to study the nature of their celebrations and recommend the appropriate attire for ministers in their parish.

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.



Additional Information for Benediction

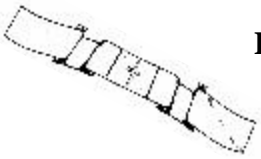
LITURGICAL VESTURE AND VESSELS FOR BENEDICTION



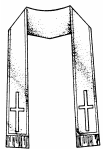
Alb – the sacred vestment common to all ministers of every rank. It is full length and of white or off-white color representing the rank of the baptized.



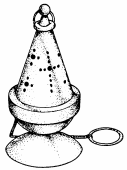
Cope – A mantle-like vestment worn by a priest or deacon which reaches from the shoulders to the ankles. It is open in front and clasped at the neck, having a flat hood that covers the shoulders. It is used in processions and various rites.



Humeral Veil – An oblong cloth worn over the shoulders by a priest or deacon. It is so arranged that it covers the hands and is used to carry sacred objects in procession and for Benediction of the Blessed Sacrament; its color is in accordance with the liturgical season or feast.



Stole – A symbol of the liturgical leadership of the bishop, priests and deacons, is a long band, worn about the neck by bishops and priests and over the left shoulder by deacons. Its color is in accordance with the liturgical season or feast.



Censer (Thurible) – The censer is a vessel in which incense is burned on charcoal at liturgical celebrations. It has a perforated or open cover for releasing aromatic smoke.

Incense are grains of a mixture of solidified resin and other sweet-smelling articles which are burned over charcoal and give off an aromatic smoke.



Boat is a small vessel which holds the incense to be used in the censer.



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

Lunette/Luna – A container for large host used in the monstrance. Usually the luna is placed within the center of the monstrance.

Acknowledgments

The Diocesan Committee that continues to study, design, pilot and present the Program for Altar Servers: Diann Wimmer and Sonia Hitt with readers and responders, Rev. Paul Demuth, Ann Dolezal and Tony Dombroski.

Prayer after Serving

Lord Jesus Christ,
you are the eternal High Priest.
You lead all your saints in heaven
and your people on earth
in praising God, our Father.

Thank you, Lord Jesus,
for letting me come before your altar,
so that, with your help,
I can praise my Father in heaven as his server.

Help me find joy in serving at your altar.
Help me find gladness
in knowing and doing your will in all things.

Glory to you, Lord Jesus,
and to the Father and to the Holy Spirit,
as it was in the beginning, is now
and will be for ever. Amen.

***Thank you for your help as a leader to train Altar Servers
during a time of great need in the church.
Altar Servers share the ministry of Christ
who taught us how to serve and how to love one another.
With gratitude and God's blessing,
The Department of Worship***



Diocese of Green Bay
The Department of Worship
Draft 2006