

Leader's Guide

Formation Program for Altar Servers

Diocese of Green Bay, WI

Revised 2013 Roman Missal III

*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

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Revised in accordance with Roman Missal III



Leader's Guide for the Formation Program For Altar Servers

Altar Servers will have a separate, simple edition of Participant's Notes.

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The Formation Program

For the Training and Development of Altar Servers in the Diocese of Green Bay

Introduction

Welcome

Thank you for your interest in the Green Bay Diocesan Leaders' Guide to assist in the continued formation and development of well-trained Altar Servers. The desired outcome of the Formation Program is the preparation of effective Altar Servers who prayerfully and respectfully assist the priest, the deacon and the faithful during the celebration of Mass in the parishes and institutions of the Diocese of Green Bay.

Description of Program for Altar Servers

The Formation Program is a set of four 90 minute sessions for both experienced and new Servers. It includes three short presentations and time for practical procedures related to knowledge of religious items used at Mass, procedures for serving at Mass, prayers and postures at Mass and a study of the Mass. Follow-up individualized training with practice is encouraged.

History

The program for the continued formation of Altar Servers in the Diocese of Green Bay was inspired by the questions and requests of the bishop and parish leaders who were responsible for training liturgical ministers for the parishes. The Liturgical Commission appointed a Committee to research and develop a Program with information for leaders and notes for all Altar Servers. The Program was launched at The Gathering, October 2005.

Leadership of the Program

A trained parish leader conducts the Program for training Altar Servers.

Resource Booklets and the Basic Texts for Participants and Leaders

Each participant receives a small booklet, *Participants' Notes for Altar Servers*.

The instructors have a Leaders' Guide, *A Formation Program for Altar Servers*, and purchase the basic texts, *The Ministry of Servers* by Michael Kwatera, O.S.B., Liturgical Press and *Serve God with Gladness, A Manual for Servers* by David Philippart, Liturgy Training Publications.

Cost of the Formation Program for Altar Servers

If the parish/region hires a team of presenters from the Diocesan Committee, there is an honorarium plus travel expense for each presenter.

Preparation for the Formation Program for Altar Servers

Prepare for the Program in cooperation with the Pastor/Parish Director, the Worship Committee and any parish leadership who may be involved. Select an appropriate time to use the church. Order the **Leader's Guide** and the resource books.

Plan for leadership of the four Sessions. It is recommended that at least two people lead a session: one to present the talk and each leader taking a smaller group for the practicum.

Send a letter of invitation to all Altar Servers and prospective servers. Prepare announcements for the bulletin and any parish newsletters. If a phone or email rely is organized, send the message by this communication as well.

Order or prepare **Participant's Notes** for all who attend and distribute them at the first meeting.

In cooperation with the Pastor/Parish Director compile specific directives pertaining to your particular circumstances and give them to the Altar Servers.

Reserve the Church or Chapel so that the practices and procedures with the altar and vessels take place in the worship space.

Provide for the teaching of all the religious items by making certain that you know their location, proper name of identification and use during the services. Prepare well before the session.

Prepare for hospitality and refreshments at the close of the session.



Session 1

Schedule and Directions for Conducting the Training Sessions For Altar Servers

Session 1: Welcome, Introduction and Identification of Books, furniture, supplies and vessels used at Mass.

Resource texts for additional information: *The Ministry of Servers* by M. Kwatera, Pages 1-8 and *Serve God with Gladness*, D. Philippart, Pages 3-24

Time	Format	Activity: How to conduct the session	Leadership
90 min	Large Group	1. Welcome the participants and lead brief introductions.	2 Parish leaders
	Presentation	2. Invite all to say the Prayer before Serving, page 4. <i>Participant's Notes p. 2</i>	<i>Participant's Notes pages 1&2</i>
	Small groups	3. Briefly answer the questions: Who is an Altar Server? What does an Altar Server do? Why should an Altar Server step forward to serve at Mass? What must an Altar Server learn? See Leader's Guide page 4.	Leaders' Guide pages 4-7
	Large Group	4. Conduct a tour of the sacristy and church to identify the Books, furniture, supplies and vessels used at Mass. See Leader's Guide pages 5-7.	<i>Participant's Notes pages 3-5</i>
		5. Invite all to say the Prayer after Serving, Leader's Guide page 25. <i>Participant's Notes p. 17</i>	Note: Provide individual instruction as needed.
		6. Assignment: Memorize prayers and responses at Mass and watch servers at Mass. Pages Leader's Guide 12-13. <i>Participant's Notes p. 9-10</i>	

NOTES

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

Roman Missal

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 Roman Missal 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.

Tabernacle

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

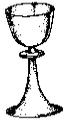
Tabernacle Key

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.



Chalices 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). The communion chalices may be filled before Mass and placed on the credence table until Preparation of the Altar and Gifts.



Flagon

Vessel for the wine at the presentation of the gifts. The wine is fractioned (poured into the chalices during the Preparation of the Altar and Gifts.) Another method is to pre-fill the chalices which are brought to the altar when it is being prepared.



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
Schedule and Directions for Conducting the Training Sessions
For Altar Servers

Session 2: Review class 1, identify the articles and vestments used at Mass and study postures.

Resource texts for additional information: *The Ministry of Servers* by M. Kwatera, Pages 1-8 and *Serve God with Gladness*, D. Philippart, Pages 3-24

90 min	Large Group	1. Invite all to say the Prayer before Serving Page 4. <i>Participant's Notes p. 2</i>	2 Parish leaders
	Small groups	2. Review of the Books, furniture, supplies and vessels used at Mass. Ask servers to identify and tell the purpose of each item. (as taught in session 1) Leader's Guide Pages 5-7.	
	Large group	3. Continue to conduct a tour of the sacristy and church to identify other articles and vestments used at the Mass. See Leader's Guide pages 9-11.	Leaders' Guide pages 9-15.
		4. Practice postures and gestures. Leader's Guide Pages 14-15	<i>Participants' Notes pages 6-8</i>
		5. Invite all to say the Prayer after Serving. See page 25. <i>Participant's Notes p. 17</i>	
		6. Assignment. Memorize prayers and responses. Study Postures and gestures. Watch servers at Mass. <i>Participant's Notes p. 9-12</i>	Note: Provide individual instruction as needed.

NOTES

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 sometimes 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 chalices after each communicant partakes of the wine.



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.

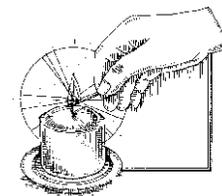
Olive (or other plant) oil used in the Sacrament of Anointing of the Sick.

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.

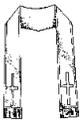


Alb – the long white robe used in liturgical ceremonies.

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 with your spirit.

Confiteor

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,

*And, striking their breast, they say:**

*through my fault, through my fault,
through my most grievous fault;*

therefore I ask blessed Mary everVirgin,
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.

The Gospel of the Lord.
*Praise to you, Lord Jesus Christ.

Gloria

Glory to God in the highest,
and on earth peace to people of good will.
We praise you,
we bless you,
we adore you,
we glorify you,
we give you thanks for your great glory,
Lord God, heavenly King,
O God, almighty Father.
Lord Jesus Christ, Only Begotten Son,
Lord God, Lamb of God, Son of the Father,
you take away the sins of the world,
have mercy on us;
you take away the sins of the world,
receive our prayer;
you are seated at the right hand of the Father,
have mercy on us.
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.

Creed

I believe in one God,
the Father almighty,
maker of heaven and earth,
of all things visible and invisible.
I believe in one Lord Jesus Christ,
the Only Begotten Son of God,
born of the Father before all ages.
God from God, Light from Light,
true God from true God,
begotten, not made, consubstantial with the Father;
through him all things were made.
For us men and for our salvation he came down
from heaven,

*All bow**

**and by the Holy Spirit was incarnate of the Virgin
Mary, and became man.**

For our sake he was crucified under Pontius Pilate,
he suffered death and was buried,
and rose again on the third day
in accordance with 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.
I believe in the Holy Spirit, the Lord,
the giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son is adored
and glorified,
who has spoken through the prophets.
I believe in one, holy, catholic
and apostolic Church.
I confess one Baptism for the forgiveness of sins
and I look forward to the resurrection of the dead
and the life of the world to come. Amen.

*Deliver us, Lord, from every evil,
graciously grant peace in our days.
That, by the help of your mercy,
we may always be free from sin
and safe from all distress,
as we await the blessed hope
and the coming of our Savior, Jesus Christ.
*For the kingdom,
the power and the glory are yours
now and for ever.*

*Pray, brethren, that my sacrifice and yours
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 holy Church.*

The Lord be with you.

**And with your spirit.*

Lift up your hearts.

**We lift them up to the Lord.*

Let us give thanks to the Lord our God.

**It is right and just.*

Holy, Holy, Holy

**Holy, holy, holy Lord, God of hosts,
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.*

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.*

The peace of the Lord be with you always.

**And with your spirit.*

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.*

*Behold the Lamb of God
who takes away the sins of the world.
Blessed are those called to the supper of the Lamb
*Lord, I am not worthy
that you should enter under my roof,
but only say the word
and my soul shall be healed.*

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

One of these dismissals:

*Go forth the Mass is ended.
Go and announce the Gospel of the Lord.
Go in peace, glorifying the Lord by your Life.
Go in peace.
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 priest’s chair, the ambo, 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 your 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

Schedule and Directions for Conducting the Training Sessions For Altar Servers

Session 3: Procedures and responsibilities for serving at Mass

Resource texts for additional information: *The Ministry of Servers* by M. Kwatera, Pages 1-8 and *Serve God with Gladness*, D. Philippart, Pages 3-24

NOTES

90 min	Large Group	<p>1. Invite all to say the Prayer before Serving. Leader's Guide Page 4. <i>Participant's Notes p. 2</i></p>	<p>2 Parish leaders</p> <p>Leaders' Guide pages 9-15.</p> <p><i>Participants' Notes pp. 13-14</i></p> <p>Note: Provide individual instruction as needed.</p>
	Small groups	<p>2. Invite the servers to the sanctuary and teach the procedures for serving at Mass. See Leader's Guide pages 5-7.</p> <p>First demonstrate the procedure. Then allow each server to practice the procedure. See Leader's Guide pages 9-11.</p>	
	Large Group	<p>3. Invite all to say the Prayer after Serving, Leader's Guide page 25. <i>Participant's Notes p. 17</i></p> <p>4. Assignment: Review prayers, responses, postures and gestures for Mass. Continue to watch servers at Mass.</p>	

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 cruet or flagon and bread vessel on gift table.
4. Place Roman Missal 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)
2 candle bearers with Cross bearer between them
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 Roman Missal (when desired) for Opening Prayer. Note the procedure.
3. After the General Intercessions, prepare the altar with a corporal, chalice, and Roman Missal.
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 Roman Missal 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, Roman Missal 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 Roman Missal for Collect 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 Roman Missal. 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. 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 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 Roman Missal 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.

Resource and Background for the Role of the Server

Paragraph numbers from General Instruction of the Roman Missal

Altar Servers are instituted to serve at the altar and to assist the priest and deacon. In particular, it is his responsibility to prepare the altar and the sacred vessels. (98)

The altar is to be covered with at least one white cloth. In addition, on or next to the altar are to be placed candlesticks with lighted candles: at least two in any celebration, or even four or six, especially for a Sunday Mass or a holy day of obligation. If the diocesan Bishop celebrates, then seven candles should be used. Also on or close to the altar, there is to be a cross with a figure of Christ crucified. The candles and the cross adorned with a figure of Christ crucified may also be carried in the Entrance Procession. On the altar itself may be placed the *Book of Gospels*, distinct from the book of other readings, unless it is carried in the Entrance Procession. (117)

Next to the priest's chair: the Roman Missal and, as needed, a hymnal.

At the ambo: the Lectionary. Turn on the microphone.

On the credence table: the chalice, a corporal, purificator/s, chalices for Communion, cruets containing the wine and the water, and a lavabo bowl and finger towel (if the *asperges* occurs, the vessel of water.) (118, a, b, c)

All who wear an alb may use a cincture, unless, due to the form of the alb, they are not needed. When there is an Entrance Procession on Sundays or Feasts, the following are also to be prepared: the *Book of Gospels*, the cross to be carried in procession, and candlesticks with lighted candles and, if incense is used, the censer and the boat with incense. (119)

Once people have gathered, the priest and ministers, clad in the sacred vestments, go in procession to the altar in this order:

The server carrying the censer with burning incense, if incense is used.

The ministers who carry lighted candles, and between them a server or other minister with the cross; the servers and the other ministers;

A lector, who may carry the *Book of Gospels* (though not the Lectionary), which should be slightly elevated and the priest who is to celebrate Mass. (120)

The order of the procession:

Incense (if used)

2 candle bearers with Cross between them

Lay Ministers

Lector

Deacon(s)

Additional priest(s) if present

Priest Celebrant

(Bishop

Miter and crosier bearers)

On reaching the altar, the priest and ministers make a profound bow.

The cross adorned with a figure of Christ crucified and perhaps carried in procession may be placed next to the altar to serve as the altar cross, in which case it ought to be the only cross used; otherwise it is put in a dignified place. In addition, the candlesticks are placed on the altar or near it. It is a praiseworthy practice that the *Book of Gospels* be placed upon the altar. (122)

The priest (deacon) goes up to the altar and venerates it with a kiss. Then, as the occasion suggests, he incenses the cross and altar, walking around the latter. (123)

Before or when priest says, let us pray, server brings the Roman Missal to him for opening prayer. After, place it on the altar or credence table.

During the singing of the *Alleluia* or other chant, if incense is used, the priest puts some into the censer and blesses it.

If the *Book of Gospels* is on the altar, the priest (deacon) then takes it and goes to the ambo, carrying the *Book of Gospels* slightly elevated. If customary the priest or deacon is preceded by the servers, who may carry the censer and the candles. Those present turn towards the ambo as a sign of special reverence to the Gospel of Christ. (133)

The people say the acclamation, Glory to you, Lord. The priest (deacon) incenses the book, if incense is used. (134)

During the Creed, at the words **and by the Holy Spirit was incarnate of the Virgin Mary, and became man.** all make a profound bow; but on the solemnities of the Annunciation and of the Nativity of the Lord, all genuflect. (137)

When the Prayer of the Faithful is completed, all sit, and the Offertory chant begins (collection takes place on Sundays).

A server or a deacon or a lay minister arranges the corporal, the purificator, the chalice and the Roman Missal upon the altar. (139)

The offerings of the faithful are received by the priest, assisted by the servers or other ministers. The bread and wine for the Eucharist are carried to the priest, who places them upon the altar, while other gifts are put in another appropriate place. (140)

After this, as the server presents the cruet of water, the priest or deacon stands at the altar and pours wine and a little water into the chalice, saying... (142)

If incense is used, the priest then puts some in the censer, blesses it without saying anything, and incenses the offerings, the cross, and the altar. (A server, while standing at the side of the altar, may be asked to incense the priest and then the people.) (144)

After the prayer or after the incensation, the priest washes his hands standing at the side of the altar and, as the server pours the water, says, Lord wash away my iniquity. (145)

When receiving Holy Communion, the communicant bows their head before the Sacrament as a gesture of reverence and receives the Body of Christ from the minister. The consecrated host may be received either on the tongue or in the hand, at the discretion of each communicant.

When Holy Communion is received under both kinds, the sign of reverence is also made before receiving the Precious Blood. (160)

After Communion, the priest standing at the altar, purifies the ciborium and the chalice. He dries the chalice with a purificator. If the vessels are purified at the altar, they are carried to the credence table by a server. (163) (#183 The Deacon purifies the vessels at the credence table.)

When the priest says, let us pray, the server brings the Roman Missal for the closing prayer. After the prayer, the server places the Roman Missal on the stand.

Then the Priest (and Deacon #185) venerates the altar as usual with a kiss and, after making a profound bow with the lay ministers, he withdraws with them. (169)

Closing procession as follows:

2 candle bearers with Cross bearer between them

Lay Ministers

Lector

Deacon(s)

(Additional priests as Concelebrants)

Priest (or bishop)

(Bishop

Miter and crosier bearers)

Session 4
Schedule and Directions for Conducting the Training Sessions
For Altar Servers

Session 4: Structure of the Mass and the meaning of Catholic prayer and ritual

Resource texts: *The Ministry of Servers* by M. Kwatera, Pages 1-8
and *Serve God with Gladness*, D. Philippart, Pages 3-24

90 minutes	<p>Large group</p> <p>Presentation</p>	<ol style="list-style-type: none"> 1. Invite all to say the Prayer before Serving. Leader's Guide, Page 4. <i>Participant's Notes p. 2</i> 2. Use the information on the structure of the Mass to teach its meaning. Leader's Guide pages 23-24 3. Review the procedures for serving at Mass. Allow the servers to demonstrate what they have learned. Leader's Guide Pages 17-18 4. Invite all to say the Prayer after Serving, Leader's Guide Page 25. <i>Participant's Notes p. 17</i> 5. Invitation and first appointment for serving at Mass. <p>Suggestion: Invite the pastor to speak with the altar servers concerning the importance of serving, his expectations and his gratitude for their ministry.</p>	<p>2 Parish leaders</p> <p>Leaders' Guide pages 23-24</p> <p><i>Participants' Notes pages 15-16</i></p> <p>Note: Provide individual instruction as needed.</p>
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NOTES

Session 4

The Structure of the Mass

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

Introductory Rite

Entrance – 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

Collect – 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

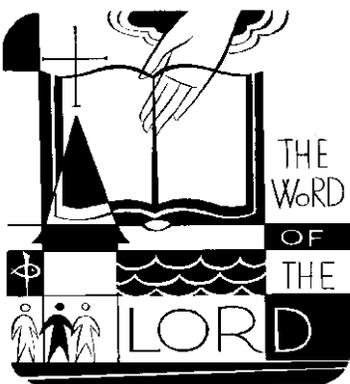
Gospel Acclamation – to acclaim in song glory of the Gospel

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

The Mystery of Faith – 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 (Fraction Rite) – to place hosts in communion plates

Communion Procession – to walk in procession as one people to receive the bread of life and the chalice 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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**Altar Serving
Evaluation**

Response to the Training and Formation Program

1. The most helpful part of the program was

2. I wish that I had more information about

3. Other comments or questions

Thank you for your participation and blessings in your Ministry.

**Altar Serving
Evaluation**

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

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

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

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

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

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

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



Additional Information for Benediction

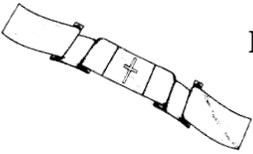
LITURGICAL VESTURE AND VESSELS FOR BENEDICTION



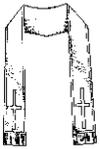
Alb – the sacred vestment common to all ministers of every rank. It is full length and of white or off-white color representing the rank of the baptized.



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 / revised 2013 in accordance with Roman Missal III