



Altar Server Handbook

St. Michael the Archangel Catholic Church
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"Your commitment to the altar is not only a duty but a great honor, a true holy service. Regarding this service, I would like to suggest some points for your reflection. The altar server has a privileged place in liturgical celebrations. Those who serve at Mass present themselves to a community. They experience from close at hand that Jesus Christ is present and active in every liturgy. Jesus is present whenever the community gathers to pray and give praise to God. Jesus is present in the words of Sacred Scripture. Jesus is present above all in the Eucharist, under the appearances of bread and wine."

"Therefore in the liturgy you are far more than mere 'helpers of the parish priest'. Above all, you are servants of Jesus Christ, the eternal High Priest. Thus you altar servers especially are called to be young friends of Jesus. Strive to deepen and foster this friendship with him. You will discover that in Jesus you have found a true friend for life."

"Your service cannot be restricted to the inside of a church. It must shine out in your everyday life: at school, in the family and in the different social contexts, for those who want to serve Jesus Christ in a church must be his witnesses everywhere."

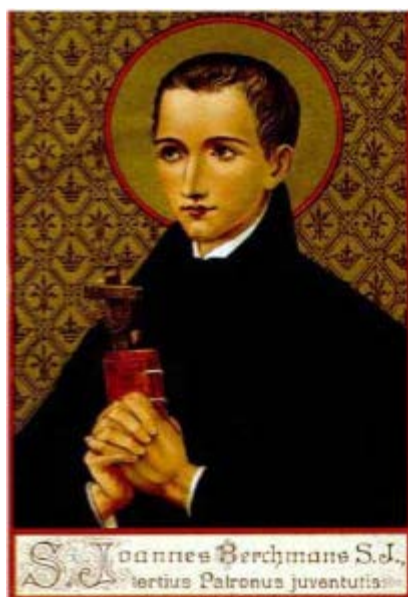
"Dear young people, your contemporaries are awaiting the true 'light of the world' (cf. Jn 1,9). Do not hold your candlestick only inside the church but take the light of the Gospel to all who live in darkness and are going through a difficult time in their lives."

POPE JOHN PAUL II
General Audience, 1 August 2001

Table of Contents

Description	Pages
St. John Berchmans, Patron Saint of Altar Servers	2
Introduction	3
Some particulars for St. Michael's servers	4-5
The Participants in Celebrating the Mass	6
Definitions of Liturgical Objects and other items	7-9
The Parts of the Mass	10-14
Duties of Altar Servers at Mass	15-39
St. Michael's Sign-in Sheet	41
St. Michael's Information Form	42
St. Michael's Altar Server Covenant	43

Patron Saint for Altar Servers-- JOHN BERCHMANS



Memorial, November 26. Son of a shoemaker, and one of five children, three of whom entered religious life. Great devotion to his position as an Altar Server. Spent much of his time caring for his mother, who was in poor health. Jesuit noviate, deciding to become a Jesuit after reading the life of Saint Aloysius Gonzaga. Student at the Jesuit College at Malines. Studied philosophy in Rome. Had the dream of helping and teaching multi-lingual migrants who were on the move during the time, and studied all the chief languages of Europe. Wanted to work in China after ordination. Died of unknown causes following his participation in a public debate defending the faith, and while clutching his rosary, crucifix, and rules; he did not live to be ordained. John Berchmans was not noted for extraordinary feats of holiness or austerity, nor did he found orders or churches. He made kindness, courtesy, and constant fidelity an important part of his holiness. The path to holiness can lie in the ordinary rather than the extraordinary. Born 13 March 1599 in Belgium; Died 12 August 1621 in Rome; relics at Saint Ignatius Church; Beatified 1865 by Pope Pius IX; Canonized 1888 by Pope Leo XIII.

Prayer to Saint John Berchmans

Dear Saint John, you died at a very young age, but in that short time you learned to live an exemplary life as a member of the Society of Jesus. Directed by your Guardian Angel, whom you confidently invoked, you learned to be a most humble server at the Holy Sacrifice of the Mass. Help altar servers imitate you in their service at Eucharistic celebrations as well as in their conduct with others. Amen.

INTRODUCTION

Welcome to the Altar Server ministry at St. Michael's! Whether you are a new server or a "veteran", we are glad to have you as a part of this important ministry. You should take this commitment seriously, while at the same time you have some fun and enjoy the experience.

The celebration of Mass is the center of the whole Christian life for the Church both universal and local, as well as for each of the faithful individually. In it is found the high point both of the action by which God sanctifies the world in Christ and of the worship that the human race offers to the Father, adoring him through Christ, the Son of God, in the Holy Spirit. As one of the closest persons to the altar and to the priest, the service of the altar server is extremely important.

Being a server means serving God and his people. That is what makes serving worth doing, and worth doing well. That is what makes good servers want to do their best. Part of the ministry of servers is to help lead the church's prayer. What you do there and how you do it can help other people to understand the Mass better and make their love for God stronger. Many people in church will be watching you carefully. People will take more interest in the liturgy if they see you taking more interest in it while you serve.

Altar servers must have a desire to participate in the liturgy and be trained to perform their functions in a correct and orderly manner. As an altar server you have a special ministry in the Church. It is your privilege to assist the priest and deacon at the altar. This means that there is a certain way that is appropriate to behave.

The primary role of the altar server is to assist the priest and deacon in the celebration of the liturgy, the Mass, and other public prayer. This is done through specific actions, by setting an example for the congregation by active participation in the liturgy (hymns, responses, etc.), and by being alert.

Remember to be faithful to your commitment and arrange for your own substitute if you can't make it. We realize that "things happen", but we all have busy lives and are counting on you to show up when you are scheduled. Your participation during the Mass is important, and when just one server doesn't show up the whole liturgy is affected.... first we have to "guess" whether you're not showing up or are just running late; then we have to scour the assembly to look for a sub; the deacon or priest may have to do tasks that really belong to the servers; and finally, many people in the assembly do notice that we were "short" a server or two.

When you are at Mass but not scheduled to serve, please check with the other servers, priest or deacon when you arrive to see if there is a need for you to serve.

Many thanks to all our altar servers and their families! You are a very significant part of the Church and our parish is enriched by your dedication and service.

BASIC REQUIREMENTS FOR ALTAR SERVERS

- A strong desire to serve at the altar
- Be an active member of the St. Michael parish community, who is able to fully participate in the Mass (can receive Holy Communion)
- Be in Grade 5 through senior year of High School

CHARACTERISTICS OF AN ALTAR SERVER

- Be reliable, on-time, and generous in responding to serve
- Pays attention to the Mass: don't daydream
- Participates fully, actively, and consciously in the liturgy
- Thinks about what's going on; anticipates what might happen next;
- Works together as a team
- Willing to learn, follow directions, and help each other, the priest and the deacon

BEFORE SERVING, AN ALTAR SERVER WILL MAKE SURE...

- Be properly rested
- Be dressed according to the altar server dress code
- Your hands and fingernails are clean; hair is neatly groomed
- You have taken care of any business in the washroom

SCHEDULING OF ALTAR SERVERS

- Before each new schedule is made, you will be asked for the days that you are NON-AVAILABLE. Please enter these into the scheduling website. If you do not have access to a computer or internet, you may simply email the NON-AVAILABLE dates to the ministry coordinator. Please think carefully about your commitment to serving as well as family and school obligations. Making changes to the schedule after it is finished is sometimes difficult.
- When the schedule is ready you will receive an email with a link to the scheduling website to view your schedule for the coming liturgical season. A paper copy is also available in the gathering space in racks at both the east and west exit doors. It is your responsibility to get your copy once the schedule is available. Once the schedule is published, it is the scheduled server's responsibility to find a replacement if he/she can't serve as scheduled. The website is the most up-to-date (under Rosters) lists of the phone numbers and emails of all the altar servers to assist you in finding a replacement if and when that eventuality arises.
- Three days prior to a scheduled liturgy, you will receive a simple email reminder of the date and time that you are scheduled.
- We ask altar servers to be at church at least **fifteen minutes** before any liturgy they are scheduled for. Once it is 7 minutes before the start time, we start looking for replacement servers.

POSTURE

Servers can either enhance or distract the congregation in their prayer because of the way servers are standing or sitting. If two servers need to move they are to move together; don't move without your partner. Posture is how you are using the parts of your body at a particular time. A server has to carry out a number of different actions at mass, so there are a number of different postures.

Walking

We do a lot of walking every day and sometimes we get sloppy as we do it. Always walk with your back straight and your head held high. Never run.

Bowing

When you bow at mass, it should be a smooth forward inclining of your head and shoulders (if a "simple" or "head" bow), or deeply at the waist and bringing yourself slowly to your full height (if a "profound" or "solemn" bow). Never walk and bow at the same time; stop before bowing.

Kneeling

When you kneel, your body should be upright and your hands should be in front of your chest, well above your waist. If you lean your body forwards or backwards you will hurt the muscles in your back or the ligaments in your knee.

Standing

Always stand up straight with both feet firmly on the floor six to eight inches apart. This will give you balance and comfort at the same time.

Sitting

Sit down on your chair carefully and gracefully. Once you are seated, sit tall and don't slouch. Place your hands on your lap or flat on your thighs in a relaxed manner.

Hands

Unless you are sitting down or carrying something; your hands should be kept joined in front of your chest; either locked together, or palm-to-palm, fingers pointing upward. 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: for example the celebrant's chair, the ambo or the altar.

WHEN CARRYING THE PROCESSIONAL CROSS...

Always walk at a moderate, dignified pace; Hold the cross straight. Never hold it like a "spear" or some other object. Carry the cross correctly at all times correctly (there are no 'off duty' times).

WHEN HOLDING THE SACRAMENTARY

Have the book open to the page being used when you come up to the priest or deacon. Make sure the ribbon isn't in the way of the text to be read. The book should be held steadily and high-up in the position directed by the priest. Avoid unnecessary movement. Both hands should be curled under the bottom of the book (making sure not to cover the text to be read), and the top of the book can lean against you (just under your collar bone).

WHEN LIGHTING AND EXTINGUISHING CANDLES

Always use the designated tool when lighting candles; do not use a regular lighter (except for the two processional candles), and do not just blow them out when extinguishing them.

Participants in Celebrating Mass

Altar Servers

Ones who assist in the liturgical celebration of our faith community in any of a variety of ways (i.e., Carrying the cross or candles, handling the Sacramentary, helping the priest and deacon, etc.).

Assembly

Those present to celebrate the liturgy. Other terms sometimes used are “The Community,” “The Church (as ‘people’ not as ‘building’),” “The Worshippers,” “The Faithful,” or “The Congregation.” Not “Spectators,” “the Crowd,” or “the Audience.”

Bishop

From the Greek meaning “overseer”, he is a successor of the Apostles and has received the highest of the Holy Orders.

Cantor

One who leads the singing during the liturgy (i.e., the responsorial psalm, etc.).

Celebrant/Presider

The priest or bishop who presides over the assembly and consecrates the Eucharistic Sacrament.

Choir

People who lead the vocal chants and songs; should encourage the active participation of the people in singing.

Concelebrants

Those priests and/or bishops who join the Celebrant in celebrating the Mass.

Deacon

An ordained minister (clergy) who assists the Celebrant during the Liturgy of the Word and at the altar for the Liturgy of the Eucharist.

Extraordinary Ministers of Holy Communion

(Sometimes incorrectly called Eucharistic Ministers)

Lay people who assist in the distribution of Communion.

Greeters/Hospitality Ministers (formerly sometimes called Ushers)

Those who meet the faithful at the church entrance, lead them to appropriate places, distribute worship aides and take up the collection in the church.

Reader (sometimes incorrectly called a Lector)

One who proclaims the readings from scripture (except the Gospel).

Sacristan

Person who carefully cares for the liturgical books, the vestments, and other things necessary in the celebration of Mass. They also usually take care of keeping the worship space clean.

Liturgical Objects, Terms and Other Items -

Please remember that sacred items have special names. Altar servers should always use the correct term.

Advent	The liturgical season, four weeks long that begins the Church year. It is a time of preparation for the Feast of the Nativity.
Alb	A white vestment, reaching from neck to feet, common to all ministers (priests, deacons, altar servers, etc.) that covers the person's ordinary clothing. Probably an adaptation of the tunic worn by early Romans and Greeks.
Alleluia	Word of praise, taken from Hebrew meaning "praise God"; an expression of joy or thanksgiving.
Altar	A table on which the sacrifice of the Mass is offered; from the Hebrew meaning "place of sacrifice". It is the center of dignity and importance in the church building. Where the sacrifice of the Cross is made present under sacramental signs; the Table of the Lord.
Ambo	The dignity of the word of God requires that the church have a place that is suitable for the proclamation of the word and toward which the attention of the whole congregation of the faithful naturally turns during the Liturgy of the Word.
Amen	Hebrew word meaning "truly", "certainly", "so be it".
Ambry	Locked case/box in which the holy oils are kept.
Ash Wednesday	The first day of Lent, where ashes from palms are blessed and marked on the foreheads of the faithful; solemn call to penance.
Aspergillum	A vessel or device used for sprinkling holy water during special blessings. The ordinary type is a metallic rod with a bulbous tip which absorbs the holy water and discharges it at the motion of the user's hand. The holy water "bucket" is called an "aspersory."
Bible	The collection of sacred books, also called "Holy Scripture"; it is the inspired word of God. It consists of the 46 books of the Old Testament and the 73 books of the New Testament. The Bible (as a book) is not used at Mass; but the readings in the Lectionary (used by the lectors) and the Book of the Gospels (read by the deacon or priest) are all parts of the Bible.
Boat	The boat contains the incense that is used in the censer (thurible).
Book of Gospels	The book which contains the Gospel texts, from which the deacon or priest proclaims
Bow	Expression of reverence and respect. Can be either a solemn (profound) bow (at the waist) or a simple bow of the head.
Bread	Long ago (before Jesus was born) bread was very nourishing and was sometimes all that people ate. Bread represents all food and means 'life'. If you share bread with your neighbors that means you are willing to share your life with them. If the bread you see at Mass looks more like a wafer than bread, just remember the story of the first Passover. The Israelites ate "unleavened bread" because they were in a hurry to get away from the Egyptians. Normal breads, with leaven or yeast, takes an hour or two to rise. The Israelites had no time. Centuries later, Jesus and the Apostles ate unleavened bread on the feast of the Passover as a way of remembering the freeing of their ancestors from Egypt. Centuries after Jesus, we use unleavened bread at our Mass - and that's a way of remembering Jesus who was remembering Moses.
Bread and Wine	The elements used in the celebration of Eucharist (unleavened bread and natural pure wine). NOTE: After the Eucharistic Prayer the bread and wine is referred to as: "the consecrated bread and wine" or "the Body and Blood of Christ," because we believe the bread and wine actually become the Body and Blood of Christ.

Candles	The Mass is, in part, a ceremonial meal. Just as your family might use candles for a special meal at home, so we use candles at church. Candles burn with a living flame and so indicate life. At Mass candles are lit to symbolize Jesus as the light of the world, and to link our present-day Eucharist with those of the early Church in the Catacombs. Candles help to create a sense of occasion, and used to be carried in procession before the Roman Emperors as a mark of respect.
Cathedral	The official church of a bishop who has jurisdiction over a archdiocese or diocese. It is the seat of the local Ordinary (diocesan bishop, religious superior or other authority). For our diocese it is the Cathedral of the Holy Angels in Gary.
Celebrant's Chair	The chair of the priest celebrant must signify his office of presiding over the gathering and of directing the prayer.
Censer	Metal bowl with perforated cover suspended on a chain, in which lighted charcoal is placed, and later grains of incense. Also called thurible
Chalice	The cup used to hold the wine that is consecrated to become the Blood of Christ. The priest's chalice is the most important of the sacred vessels, and are consecrated by the bishop or his delegate with chrism. The chalice is the most important part of our 'table setting'. In the Middle East (where Jesus came from) drinking from a common cup was a very powerful symbol. It meant you were to shed your blood for those who drank with you. Soldiers drank from the same cup before going into battle. Jesus and the apostles drank from the same cup on the night before Jesus died. The important thing about the cup is that we share it. Those who drink from the cup bind themselves to each other and to Jesus, the Messiah.
Chasuble	The vestment proper to the priest celebrant at Mass and other sacred actions directly connected with Mass is the chasuble, worn over the alb and stole.
Chrism	A mixture of pure olive oil and balm, usually blessed by the bishop on Holy Thursday; used at baptism, confirmation, and for the consecration of bishops, churches, altars, etc.
Church	Most assemblies set aside a special place to gather. Long ago, people who gathered for worship might have called such a place a temple. Today we call it a church, which is another word for "assembly." Our church, no matter how different it is from other churches, will have things in common with the temple where the Israelites worshipped God.
Ciborium	A vessel used to hold the consecrated bread reserved in the tabernacle.
Cincture	A rope belt that is tied around the waist, outside the alb.
Corporal	A cloth on which the sacramental species rests at Mass.
Credence	Piece of sanctuary furniture (table) on which various items rest until needed during the Mass.
Crozier	The "pastoral staff" which a bishop carries when he presides at the liturgy. The "hook" at the top of the staff faces outward when the bishop is in his own diocese, and toward himself if he is visiting another diocese.
Crucifix	A cross on which is the figure of Jesus.
Cruet	A small vessel, usually of glass, to carry water or wine at Mass.
Dalmatic	The vestment proper to the deacon is the dalmatic, worn over the alb and stole. The dalmatic may, however, be omitted out of necessity or on account of a lesser degree of solemnity; it is similar to the priest's chasuble but with sleeves
Finger Bowl	The small bowl and towel used by the priest to wash his hands at Mass.
Font	A permanent basin or vessel where baptism is administered, usually placed near the entrance to the church so that people may bless themselves upon entering, "to recall their baptism".
Hosts	Small wafers of unleavened bread that will be consecrated during the Eucharist
Humeral Veil	A long rectangular garment, held by a clasp at the front, worn by a priest or deacon when carrying a Ciborium or Monstrance containing the Blessed Sacrament.

Incense	Incense (material used to produce a fragrant odor when burned) is used as a symbol of the Church's offering; the rising smoke represents the prayers of the assembly rising to God. It signifies prayer and sacrifice, and is also a sign of honour and respect.
Lectionary	The book that contains all of the readings from the Scriptures that are used in the celebration of the liturgy.
Mitre	A folding hat worn at some liturgical functions by cardinals, bishops, abbots and, in certain cases, other clerics.
Monstrance	A metal or wood container on a stand. It is used at expositions and benedictions of the Blessed Sacrament. It may be plain or very elaborate, but it always has a little glass window through which you can see the host.
Pall	A square covering which is placed on top of the chalice.
Paschal Candle	This candle symbolizes Christ the light who has overcome the darkness of the world. It burns at all services up till the day of Pentecost, which is the end of the Easter season. During the Easter season the Candle stands near the ambo or near the Altar. After the Easter season it is moved to stand near the baptismal font. It is lit for all Baptisms and Funerals.
Paten	The plate or shallow dish used to hold the bread.
Purificator	A small linen cloth used to clean the chalice.
Sacramentary	The book used by the celebrant, containing all the prayers for the liturgy of the Mass; the "Roman Missal".
Sacristy	A room adjoining or near the main worship space, where vestments and other items used in the liturgies are kept. We currently have two: one near the chapel and the other (with all the vestments) off the south-east corner of the gathering space.
Stole	The vestment (a long, narrow strip of cloth) worn around the neck by all ordained ministers. For priests, bishops and Pope, it hangs down in front (under the chasuble); deacons wear it over their left shoulder crossed and fastened at the right side.
Tabernacle	Place in the Church where the Eucharist or sacred species are stored.
Vestment	The vesture ministers wear.
Water	Just like bread and wine, water represents life. You can live a long time without food, but a much shorter time without water. During the Preparation of Gifts, the deacon or priest mixes a little water with the wine and later washes his hands with water, which symbolizes innocence.
Wine	In Jesus time, wine was an everyday drink. Like bread, it also represents all drink and all life. On ceremonial occasions, Jewish people take a cup of wine and give a specific blessing to God: "Blessed are you, O Lord Our God, Ruler of the Universe, Who gave us the fruit of the vine." At mass if you listen closely, you will hear the priest say something like this during the Preparation of the Gifts and you, along with other members of the assembly, will answer, "Blessed Be God, Forever."
Zucchetto	Skull cap worn by the Pope (white), bishops (purple) and cardinals (red).

Celebration of the Mass

Mass

The common name for the Eucharistic liturgy of the Catholic Church. Also referred to as Eucharist, Celebration of the Liturgy, Eucharistic celebration, Sacrifice of the Mass or Lord's Supper. The Mass is made up, as it were, of two parts: the Liturgy of the Word and the Liturgy of the Eucharist. These, however, are so closely interconnected that they form but one single act of worship. For in the Mass the table both of God's word and of Christ's Body is prepared, from which the faithful may be instructed and refreshed. There are also certain rites that open and conclude the celebration.

Liturgy

The public prayer of the Church.

Note: The following terms are listed in their sequence of the Mass.

THE INTRODUCTORY RITES

Their purpose is to ensure that the faithful who come together as one establish communion and dispose themselves to listen properly to God's word and to celebrate the Eucharist worthily. In certain celebrations that are combined with Mass according to the norms of the liturgical books, the Introductory Rites are omitted or performed in a particular way.

Entrance Procession

After the people have gathered, the Entrance song/chant begins as the priest enters with the deacon and ministers. The purpose of this chant is to open the celebration, foster the unity of those who have been gathered, introduce their thoughts to the mystery of the liturgical season or festivity, and accompany the procession of the priest and ministers.

Greeting of the Altar and of the People Gathered Together

When they reach the sanctuary, the priest, the deacon, and the ministers reverence the altar with a profound bow. As an expression of veneration, moreover, the priest and deacon then kiss the altar itself; as the occasion suggests, the priest also incenses the cross and the altar. The priest then stands at the chair and, together with the whole gathering, makes the Sign of the Cross. Then he signifies the presence of the Lord to the community gathered there by means of the Greeting. By this Greeting and the people's response, the mystery of the Church gathered together is made manifest. After the greeting of the people, the priest may very briefly introduce the faithful to the Mass of the day.

The Act of Penitence (Penitential Rite)

The priest invites those present to take part in the Act of Penitence, which the entire community carries out through a formula of general confession. The rite concludes with the priest's absolution. On Sundays, especially in the Season of Easter, in place of the customary Act of Penitence, from time to time the blessing and sprinkling of water to recall Baptism may take place.

The Kyrie Eleison ("Lord, have mercy")

The Kyrie is always begun, unless it has already been included as part of the Act of Penitence. It is a prayer by which the faithful acclaim the Lord and implore his mercy. When the Kyrie is sung as a part of the Act of Penitence, a trope may precede each acclamation.

The Gloria

The Gloria is a very ancient and venerable hymn in which the Church, gathered together in the Holy Spirit, glorifies and entreats God the Father and the Lamb. It is sung or said on Sundays outside the Seasons of Advent and Lent, on solemnities and feasts, and at special celebrations of a more solemn character.

The Collect (Opening Prayer)

The priest invites the people to pray. The priest says the prayer which is customarily known as the collect and through which the character of the celebration is expressed.

THE LITURGY OF THE WORD

The main part of the Liturgy of the Word is made up of the readings from Sacred Scripture together with the chants occurring between them. The homily, Profession of Faith, and Prayer of the Faithful, however, develop and conclude this part of the Mass.

The Biblical Readings

In the readings, the table of God's word is prepared for the faithful, and the riches of the Bible are opened to them. By tradition, the function of proclaiming the readings is ministerial, not presidential. The readings, therefore, should be proclaimed by a lector, and the Gospel by a deacon or, in his absence, a priest other than the celebrant. If, however, a deacon or another priest is not present, the priest celebrant himself should read the Gospel. The reading of the Gospel is the high point of the Liturgy of the Word. The Liturgy itself teaches that great reverence is to be shown to it by setting it off from the other readings with special marks of honor: whether on the part of the minister appointed to proclaim it, who prepares himself by a blessing or prayer; or on the part of the faithful, who stand as they listen to it being read and through their acclamations acknowledge and confess Christ present and speaking to them; or by the very marks of reverence that are given to the Book of the Gospels.

Responsorial Psalm

After the first reading comes the responsorial Psalm, which is an integral part of the Liturgy of the Word and holds great liturgical and pastoral importance, because it fosters meditation on the word of God. The responsorial Psalm should correspond to each reading and should, as a rule, be taken from the Lectionary.

The Acclamation before the Gospel

After the reading that immediately precedes the Gospel, the Alleluia or another chant indicated by the rubrics is sung, as required by the liturgical season. An acclamation of this kind constitutes a rite or act in itself, by which the assembly of the faithful welcomes and greets the Lord who is about to speak to it in the Gospel and professes its faith by means of the chant. It is sung by all while standing and is led by the choir or a cantor, being repeated if this is appropriate.

Homily

The homily is part of the Liturgy, and it is necessary for the nurturing of the Christian life. It should be an exposition of some aspect of the readings from Sacred Scripture or of another text from the Ordinary or from the Proper of the Mass of the day and should take into account both the mystery being celebrated and the particular needs of the listeners. The homily should ordinarily be given by the priest celebrant himself. He may entrust it to a concelebrating priest or occasionally to the deacon, but never to a lay person.

The Profession of Faith

The purpose of the Symbolum or Profession of Faith, or Creed, is that the whole gathered people may respond to the word of God proclaimed in the readings taken from Sacred Scripture and explained in the homily and that they may also call to mind and confess the great mysteries of the faith by reciting the rule of faith in a formula approved for liturgical use, before these mysteries are celebrated in the Eucharist.

The Prayer of the Faithful

In the Prayer of the Faithful, the people respond in a certain way to the word of God which they have welcomed in faith and, exercising the office of their baptismal priesthood, offer prayers to God for the salvation of all. As a rule, the series of intentions is to be (1) for the needs of the Church; (2) for public authorities and the salvation of the whole world; (3) for those burdened by any kind of difficulty; and (4) for the local community. Nevertheless, in a particular celebration, such as Confirmation, Marriage, or a Funeral, the series of intentions may reflect more closely the particular occasion. The priest celebrant begins it with a brief introduction, by which he invites the faithful to pray, and likewise he concludes it with a prayer. The intentions are announced from the ambo or from another suitable place, by the deacon or by a cantor, a lector, or one of the lay faithful. The people, however, stand and give expression to their prayer either by an invocation said together after each intention or by praying in silence.

THE LITURGY OF THE EUCHARIST

At the Last Supper Christ instituted the Paschal Sacrifice and banquet, by which the Sacrifice of the Cross is continuously made present in the Church whenever the priest, representing Christ the Lord, carries out what the Lord himself did and handed over to his disciples to be done in his memory. For Christ took the bread and the chalice and gave thanks; he broke the bread and gave it to his disciples, saying, "Take, eat, and drink: this is my Body; this is the cup of my Blood. Do this in memory of me." Accordingly, the Church has arranged the entire celebration of the Liturgy of the Eucharist in parts corresponding to precisely these words and actions of Christ.

The Preparation of the Gifts

First, the altar, the Lord's Table, which is the center of the whole Liturgy of the Eucharist, is prepared by placing on it the corporal and Sacramentary. Then the gifts, which will become Christ's Body and Blood, are brought to the altar. They are then accepted at an appropriate place by the priest or the deacon and carried to the altar. Even though the faithful no longer bring from their own possessions the bread and wine intended for the liturgy as in the past, nevertheless the rite of carrying up the offerings still retains its force and its spiritual significance. The bread and wine are placed on the altar by the priest to the accompaniment of the prescribed formulas. The priest may incense the gifts placed upon the altar and then incense the cross and the altar itself, so as to signify the Church's offering and prayer rising like incense in the sight of God. Next, the priest, because of his sacred ministry, and the people, by reason of their baptismal dignity, may be incensed by the deacon or another minister. The priest then washes his hands, a rite that is an expression of his desire for interior purification.

Prayer Over the Offerings (Gifts)

Once the offerings have been placed on the altar and the accompanying rites completed, the invitation to pray with the priest and the prayer over the offerings conclude the preparation of the gifts and prepare for the Eucharistic Prayer. The people, uniting themselves to this entreaty, make the prayer their own with the acclamation, Amen.

Eucharistic Prayer

The center and summit of the entire celebration begins: namely, the Eucharistic Prayer, that is, the prayer of thanksgiving and sanctification. The meaning of the Prayer is that the entire congregation of the faithful should join itself with Christ in confessing the great deeds of God and in the offering of Sacrifice. The Eucharistic Prayer demands that all listen to it with reverence and in silence. The chief elements making up the Eucharistic Prayer may be distinguished in this way:

- (1) Thanksgiving (expressed especially in the Preface), in which the priest, in the name of the entire holy people, glorifies God the Father and gives thanks for the whole work of salvation or for some special aspect of it that corresponds to the day, festivity, or season.
- (2) Acclamation, in which the whole congregation, joining with the heavenly powers, sings the Sanctus. This acclamation, which is part of the Eucharistic Prayer itself, is sung or said by all the people with the priest.
- (3) Epiclesis, in which the Church implores the power of the Holy Spirit that the gifts offered by human hands be consecrated, that is, become Christ's Body and Blood.
- (4) Institution narrative and consecration, in which, by means of words and actions of Christ, the Sacrifice is carried out which Christ himself instituted at the Last Supper, when he offered his Body and Blood under the species of bread and wine, gave them to his Apostles to eat and drink, and left them the command to perpetuate this same mystery.
- (5) Anamnesis, in which the Church keeps the memorial of Christ, recalling especially his blessed Passion, glorious Resurrection, and Ascension into heaven.
- (6) Offering, by which, in this very memorial, the Church, and in particular the Church here and now gathered, offers in the Holy Spirit the spotless Victim to the Father. The Church's intention, however, is that the faithful not only offer this spotless Victim but also learn to offer themselves, and so day by day to be consummated, through Christ the Mediator, into unity with God and with each other, so that at last God may be all in all.
- (7) Intercessions, by which expression is given to the fact that the Eucharist is celebrated in communion with the entire Church, of heaven as well as of earth, and that the offering is made for her and for all her members, living and dead, who have been called to participate in the redemption and the salvation purchased by Christ's Body and Blood.
- (8) Final doxology, by which the glorification of God is expressed and which is confirmed and concluded by the people's acclamation, Amen.

The Communion Rite

The Lord's Prayer ("Our Father...") In the Lord's Prayer a petition is made for daily food, which for Christians means preeminently the Eucharistic bread, and also for purification from sin, so that what is holy may, in fact, be given to those who are holy. Conclude these things are sung or said aloud.

The Rite of Peace

The Rite of Peace follows, by which the Church asks for peace and unity for herself and for the whole human family, and the faithful express to each other their ecclesial communion and mutual charity before communicating in the Sacrament.

The Fraction (Breaking of the Bread)

The priest breaks the Eucharistic Bread, assisted, if the case calls for it, by the deacon or a concelebrant. Christ's gesture of breaking bread at the Last Supper, which gave the entire Eucharistic Action its name in apostolic times, signifies that the many faithful are made one body (1 Cor 10:17) by receiving Communion from the one Bread of Life which is Christ, who died and rose for the salvation of the world. The fraction or breaking of bread is begun after the sign of peace and is carried out with proper reverence. This rite is reserved to the priest and the deacon. The priest breaks the Bread and puts a piece of the host into the chalice to signify the unity of the Body and Blood of the Lord in the work of salvation, namely, of the living and glorious Body of Jesus Christ. The supplication *Agnus Dei* (Lamb of God), is, as a rule, sung by the choir or cantor with the congregation responding. This invocation accompanies the fraction, the last time ending with the words "*dona nobis pacem*" (grant us peace).





Communion


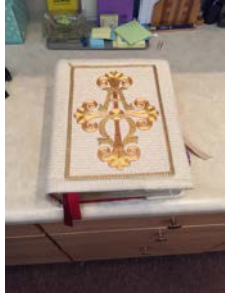

The priest prepares himself by a prayer, said quietly, that he may fruitfully receive Christ's Body and Blood. The faithful do the same, praying silently. The priest next shows the faithful the Eucharistic Bread, holding it above the paten or above the chalice, and invites them to the banquet of Christ. Along with the faithful, he then makes an act of humility using the prescribed words taken from the Gospels. While the priest is receiving the Sacrament, the Communion chant/song is begun. Its purpose is to express the communicants' union in spirit by means of the unity of their voices, to show joy of heart, and to highlight more clearly the "communitarian" nature of the procession to receive Communion. The singing is continued for as long as the Sacrament is being administered to the faithful. When the distribution of Communion is finished, as circumstances suggest, the priest and faithful spend some time praying privately. If desired, a psalm or other canticle of praise or a hymn may also be sung by the entire congregation. To bring to completion the prayer of the People of God, and also to conclude the entire Communion Rite, the priest says the Prayer after Communion, in which he prays for the fruits of the mystery just celebrated. The people make the prayer their own by the acclamation, Amen.



The Concluding Rites



The concluding rites consist of:



- brief announcements, if they are necessary
- the priest's greeting and blessing, which on certain days and occasions is enriched and expressed in the prayer over the People or another more solemn formula
- the dismissal of the people by the deacon or the priest, so that each may go out to do good works, praising and blessing God
- the kissing of the altar by the priest and the deacon, followed by a profound bow to the altar by the priest, the deacon, and the other ministers.



WHEN?	CROSS BEARER	CANDLE BEARER	SENIOR SERVER	INCENSE
Before Mass	<ul style="list-style-type: none"> • Arrive at least 15 minutes before Mass is scheduled to begin • First, sign in on the Sign-In Sheet in the south sacristy (before vesting) • Put on your alb (it should go down to around your ankles, but not so long that you will trip) and cincture; check your general appearance • Make sure that the candles are lit. Use both hands while lighting the candles. When candles of different heights are grouped together, light them from the top-down (highest first); when extinguishing candles, extinguish from the bottom-up (lowest first). 			
				
	Check that the credence table is ready as shown below:			
			<p>Make sure that there are worship aids (song sheets) by your seats (front row of section one at the north-east corner of the church, and at the book bearer's seat by the presider)</p> 	

WHEN?	CROSS BEARER	CANDLE BEARER	SENIOR SERVER	INCENSE
Before Mass (cont)	<ul style="list-style-type: none"> After getting the OK from the priest or deacon, take the paten of hosts, chalice and metal water pitcher from the counter-top in the south sacristy to the Gifts Table (photo below left) Decide with the other servers who will perform what role that day (this should be resolved among yourselves, but check with the priest or deacon if all cannot agree) 			
				
15 min before Mass	At most Masses, and adult cross bearer will carry in the big wooden crucifix in the procession due to its size and weight.		 Take Roman Missal to your seat by the presider, and go to the gathering space.	Place two charcoals into the censor and light them. Check with the deacon or priest to understand when he will be incensing during the Mass.
5 min before Mass	Go to Gathering space.	Take two processional candles shown in picture below to the gathering space.	Take cenor and boat, or server carrying boat to the gathering space	
				






WHEN?	CROSS BEARER	CANDLE BEARER	SENIOR SERVER	INCENSE
Just before Mass	Gather with the priest, deacon and other ministers in the gathering space to join together in prayer just before Mass begins. Then line-up down the center aisle as follows:			
Entrance Procession	Behind the candles; side-by-side with book bearer	Side-by-side next to the cross	Behind the candles; side-by-side with cross bearer	First in line (in front of the cross) when used
	<p>Note: normal scheduling there are two servers with incense; one carrying the censor and one carrying the boat.</p>			
	<p>Begin the procession when given the OK by the presider (the first server in line should be especially watchful for the presider's signal)</p>			
				
Walk slowly and with dignity, making sure that you are staying “even” with your partner (if any)				



WHEN?	CROSS BEARER	CANDLE BEARER	SENIOR SERVER	INCENSE
Entrance Procession (cont)	If you are walking with a partner, walk on the “line” in the floor toward the altar; if you are not walking next to someone, always walk down the center of the aisle. Cross bearer and book bearer, who will not be carrying anything at this time, should have their song-sheets with them and be singing			
				
	<p>When the group reaches the altar steps: the incense bearer(s) should do a profound (solemn) bow (at the waist) the candle bearers should bow only their heads (not their body) the book bearer and cross bearer (carrying nothing but their song-sheets) should do a profound (solemn) bow (at the waist)</p>			
				
	After your bow quickly move off to the side (all servers should be moving off to their right except the book bearer, who would go to their left); all servers should be careful of not running into other people in the procession			



WHEN?	CROSS BEARER	CANDLE BEARER	SENIOR SERVER	INCENSE
Entrance Procession (cont)	Should then go to their seat (on the rare occasion they may be carrying the smaller processional cross, place the cross in its holder then go to your seat	Place the candles in their stands and then go to your seat (see top photo)	Turn and go back to your seat by the presider's chair, being careful not to interfere with the rest of the procession	Either: If incense will not be used at the beginning of mass, simply put it back in the room where it is stored and then go to your seat.
Note: Candles should be held so that the circular disc below the candle itself is ABOVE the eyes of the shortest candle bearer; both servers should hold their candles so they are at the same height				If incense will be used either during the entrance song, move off and stand in front of section 3 seats (bottom photo) and WAIT until the priest needs the incense; when that happens, immediately walk toward the priest to meet him; after he takes the incense, wait at the same place until the priest is finished; watch and move toward the priest when he is done, then put the incense away and go to your seat
				
				



WHEN?	CROSS BEARER	CANDLE BEARER	SENIOR SERVER	INCENSE
The Opening Collect				
			<p>Have the Sacramentary ready:</p> <p>During Lent or Advent, right after the Kyrie (Lord have mercy),</p> <p>During all other times, right after the Gloria (Glory to God...)</p> <p>Be ready to stand directly in front of the priest, holding the book open to the Opening Collect, as soon as the above prayer is finished.</p>	
			<p>Stay there until the priest is completely finished with the prayer, or the priest moves to close the book; do NOT move just because the priest brings his hands together.</p> <p>Then go back to your seat.</p>	







WHEN?	CROSS BEARER	CANDLE BEARER	SENIOR SERVER	INCENSE
<p>Gospel Procession with Servers OPTIONAL</p> <p>(this is usually only done on Holy Days or other special occasions or seasons)</p> <p>Note this procession may be done with just candles, just incense, or with both</p>		<p>At the end of the 1st reading, get up and get your candles. Wait in the hallway next to the credence table (out of sight) until the 2nd reading is finished. Candle bearers should be behind the incense bearer(s).</p>		<p>At the end of the 1st reading, go to the side room to get both the censer and the boat. Wait in the hallway next to the credence table (out of sight) until the 2nd reading is finished. Incense bearer(s) should be in front of the candle bearers.</p>
		<div data-bbox="597 852 1502 1417" data-label="Image"> </div> <p>Both incense bearer(s) and candle bearers should start moving as soon as the 2nd reading is over—do not wait for the reader to leave the ambo.</p>		


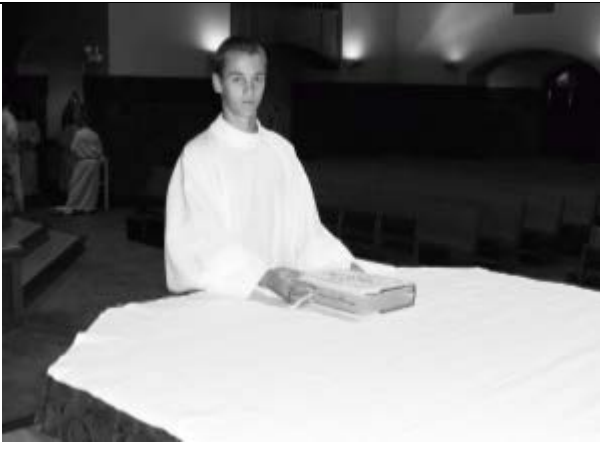

WHEN?	CROSS BEARER	CANDLE BEARER	SENIOR SERVER	INCENSE
Gospel Procession with Servers (continued)		Walk to the north side of the altar, and wait there facing the altar (see photos on left side of this page)		Go to the priest at his chair, where he will add incense to the censer. Then walk back to the north side of the altar, and stand between the two candle bearers (see photos on right side of this page)
				
				
				






WHEN?	CROSS BEARER	CANDLE BEARER	SENIOR SERVER	INCENSE
Gospel Procession with Servers (continued)	<p>Both the incense bearer(s) and the candle bearers should wait until the deacon or priest takes the Book of the Gospels and turns around with it.</p> <p>All should then move slowly to the east, with the incense bearer(s) leading (if used). The candles should be at the side of the deacon or priest.</p> <p>Walk slowly clock-wise around the altar.</p>			
				
				




WHEN?	CROSS BEARER	CANDLE BEARER	SENIOR SERVER	INCENSE
Gospel Procession with Servers (continued)		Once around the altar, go to the base of the ambo and stand facing each other, one on each side of the ambo base. Rest the candles on the floor at this time (only). Stay there until the Gospel is completed.		Once around the altar, go up the steps and stand several feet behind the ambo. Give the incense to the deacon or priest when he turns for it. When he gives it back, go and put it back in the room immediately, but stay there for now.
				
				



WHEN?	CROSS BEARER	CANDLE BEARER	SENIOR SERVER	INCENSE
Gospel Procession with Servers (continued)		After the Gospel is completed, return the candles to their stands and go to your seats for the homily.		Wait in the room until the Gospel is completed and then return to your seat with the candle bearers.
Preparation of the Gifts	When everyone else sits down after the priest's prayer following the Prayer of the Faithful (intercessions) - all servers except the book bearer remain standing and move off toward the credence table area.			
				Go to the room and get the censer and the boat (2 items). Wait near the credence table until the priest begins to walk toward the altar with the gifts.
	Get the processional cross, and walk respectfully through the ambulatory to the Gifts Table at the back of the Church near the gathering space. You may rest the cross (again, respectfully) while you are waiting there.			




WHEN?	CROSS BEARER	CANDLE BEARER	SENIOR SERVER	INCENSE
Preparation of the Gifts (continued)		<p>Go to the credence table where one person takes the corporal from the bottom shelf. Both walk, side-by-side, to the north side of the altar, where they bow together and then walk up opposite sides of the altar.</p> <p>The server with the corporal unfolds it once and places it near the center of the altar. Both servers then slowly unfold it the rest of the way.</p> <p>Once done, make sure it is on the altar evenly (not hanging over any edge) and smooth out any big wrinkles.</p> <p>Then go down the steps, bow to the altar together, and return to the credence table.</p>		     






WHEN?	CROSS BEARER	CANDLE BEARER	SENIOR SERVER	INCENSE
Preparation of the Gifts (continued)				
			<p>Remain seated until the corporal has been put on the altar. Take the Sacramentary and walk slowly up the middle of the aisle. Stop and bow at the foot of the front (south side) of the altar.</p>	
			<p>Walk up the steps and go to the right, around the altar, placing the Sacramentary down on the altar near the north edge (where the priest stands), open to the proper page.</p> <p>Go down the back (north) steps, turn and bow to the altar, and then go to your seat among the other servers.</p>	
				


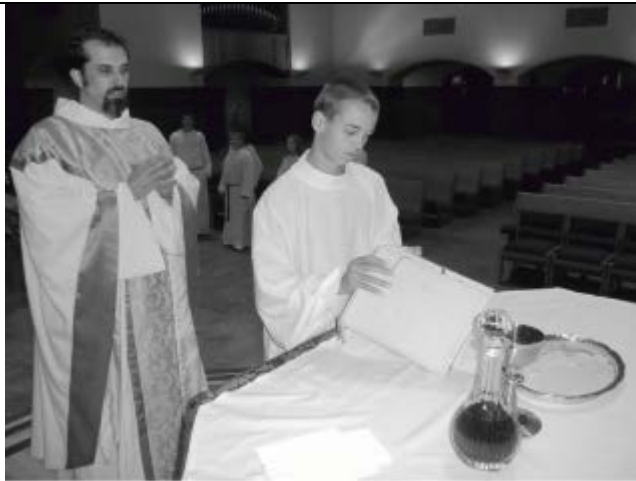
WHEN?	CROSS BEARER	CANDLE BEARER	SENIOR SERVER	INCENSE
Preparation of the Gifts (continued)	Wait near the gifts table until the monetary collection has been gathered and the gifts are ready to be brought up (pay attention to the hospitality minister).			
	Once ready, walk up the aisle to the right of the font. Stop on the line in the floor about seven feet in front of the chairs. Turn and face the priest.			
	As soon as the person with the collection basket turns toward you, turn and walk up the center of the aisle toward the altar.			
	Do NOT stop at the altar—keep walking to the right and put the cross back in its stand.			
				



WHEN?	CROSS BEARER	CANDLE BEARER	SENIOR SERVER	INCENSE
Preparation of the Gifts (continued)		<p>As soon as the priest begins coming toward the altar, one server gets the cruet of water (without the stopper in it) and the bowl, while the other server carries the finger towel. Walk together to the altar (see top left photo)—wait on the 2nd step on the north side (see middle photo).</p> <p>The handle of the water cruet should be facing out (toward the altar). The deacon or priest will take the cruet (see photo bottom left on this page) and then give it back to you.</p>		As soon as the priest begins coming toward the altar, the incense bearer(s) follow the candle bearers to the altar. Walk together and wait on the 2nd step on the north side, to the east of the candle bearers.
				
				



WHEN?	CROSS BEARER	CANDLE BEARER	SENIOR SERVER	INCENSE
Preparation of the Gifts (continued)		Right after you return the processional cross, pick up the pall and purificator at the credence table. Go to the north side of the altar, and wait on the 2nd step to the west (choir side) of the candle bearers.		<p>The priest will add some incense to the censer and then take the censer. Stay on the 2nd step until the priest or deacon returns the censer to you.</p> <p>Then immediately return the censer and boat to the room, then go back to your seat.</p>
			 	



WHEN?	CROSS BEARER	CANDLE BEARER	SENIOR SERVER	INCENSE
Preparation of the Gifts (continued)	<p>As soon as the priest begins to wash his hands, place the pall and purificator on the north-west corner of the altar (the corner closest to the choir area—see photo bottom-left on this page). Immediately go back to your seat, being careful not to walk into other servers doing their jobs.</p>	<p>When the priest puts his hands above the bowl, keep pouring water until he moves his hands away. The other server should hand him the towel and take it once he is done (see photos to the right).</p> <p>Return to the credence table, set the items down, then go to our seats.</p>		
				




WHEN?	CROSS BEARER	CANDLE BEARER	SENIOR SERVER	INCENSE
Rite of Peace— Preparation for Communion	Immediately when the deacon or priest asks the people to exchange the Sign of Peace, ALL servers quickly move to the credence table (and do NOT offer the sign of peace).			
	The first server always should take the silver patens, while the others should take the chalices (not more than two at a time), and the small silver tray (if any pyx is in it).			
	See the photos below in the sequence labeled.			
	1		3	
				
	2		4	
				
			5	
				




WHEN?	CROSS BEARER	CANDLE BEARER	SENIOR SERVER	INCENSE
Rite of Peace— Preparation for Communion (continued)	The patens should be placed on the altar just to the priest's left.			
	Three chalices should be placed on each side of the altar, with one on each side (it doesn't matter which one) having purificators rolled up in it.			
	The small silver tray (if there is anything in it) should be placed near the priest wherever there is room.			
	Once done, it should look like this photo below.			
				
	After everything is placed on the altar: the incense bearer(s) and candle bearers should return to their seats the book bearer should take the Roman Missal from the priest or deacon (or from the altar itself; see photo below) and return to their seat The cross bearer should go down the steps and WAIT at the north side of the altar until the deacon/priest hands them the empty flagon and large silver paten; return these items to the credence table and then go to your seat			
				

WHEN?	CROSS BEARER	CANDLE BEARER	SENIOR SERVER	INCENSE
Holy Communion	All servers should go FIRST in line to Holy Communion.			
		<p>Sometime during communion, you should take the Sacramentary and return to your seat by the presider's chair. Do not interfere with the communion procession, and do not draw attention to yourself.</p>		
		<p>Watch the communion line by the priest, and before he is almost done go to the credence table. As with the hand washing earlier in the Mass, take the cruet of water, bowl and finger towel, then go and stand on the 2nd step of the north side of the altar. You should be there BEFORE the priest gets to the altar.. When done, return the items to the credence table.</p>		

WHEN?	CROSS BEARER	CANDLE BEARER	SENIOR SERVER	INCENSE
Holy Communion (continued)		<p>Immediately after the hand washing, go back (empty handed) to the north side of the altar, bow together, then carefully re-fold the corporal.</p> <p>One server pulls the corporal toward themselves for the final fold, so no one has to lean on the altar.</p> <p>Both servers exit together via the north steps, turn and bow to the altar, then go together to the credence table.</p> <p>Put the corporal back on the shelf, then return to your seats.</p>		
				

WHEN?	CROSS BEARER	CANDLE BEARER	SENIOR SERVER	INCENSE
Concluding Rites	Immediately as the priest stands for the Prayer after Communion...			
	Stand at your seat and remain there while the other servers move toward the credence table (see top photo).	Stand and quietly go get your candles. Go to the spot shown in the second photo and WAIT there, facing the priest. Incense bearer(s) should be in front of you, if using incense.	<i>See the next page for the senior server's duties at this time...</i>	Stand and quietly go get you're the censer and boat. Go to the spot shown in the second photo and WAIT there, facing the priest. Incense bearer(s) should be in front of the candle bearers.
				
				

WHEN?	CROSS BEARER	CANDLE BEARER	SENIOR SERVER	INCENSE
Concluding Rites (continued)	Immediately as the priest stands for the Prayer after Communion...			
			Be ready for the period of silence after communion to end (1st photo).	
			When the priest stands immediately stand with the Sacramentary and go in front of the priest, with the proper page open for the Prayer after Communion (2nd photo).	
			<p>On some occasions there will be a Solemn Blessing. After the Prayer after Communion, wait off to the side while the announcements are made (3rd photo), then come back in front of the priest for the Solemn Blessing.</p> <p>Whether there is a solemn blessing or not, move back to your seat as soon as the priest starts the final blessing. Close the Sacramentary and place it on its stand.</p>	

WHEN?	CROSS BEARER	CANDLE BEARER	SENIOR SERVER	INCENSE
Concluding Rites (continued)	Immediately after the dismissal (“The mass has ended, go in peace” or one of the other options), all walk to their spots on the south side of the altar. The server closest to the altar should be just behind the gold circle plate in the floor. See the outline and photo below. Everyone should be facing the altar.			
<div><p>To chair</p><p>↑</p><p>Incense (1 or 2)</p><p>Candle Candle</p><p>Book Cross</p><p>↓</p><p>To altar</p></div>				
The priest and deacon will come up and venerate the altar, then they will go down the steps, turn and face the altar. They may stay to sing a while or they may not—so pay attention. Bow to the altar (depending on what you are holding) when the priest does. As the priest turns around, so should all servers, who then slowly leave the church.				
				

WHEN?	CROSS BEARER	CANDLE BEARER	SENIOR SERVER	INCENSE
After Mass	Exit the church through the center doors, then immediately turn left and re-enter the church through the next set of doors. Walk up the east ambulatory toward the north sacristy.			
	If used, return the processional cross to its stand. Otherwise help with whatever needs to be done.	Return your candles to their stands, and use the candle lighters to extinguish the candles. Note that during the Easter Season, the Paschal Candle remains lit between Masses.	Get the Sacramentary from the stand near the presider's chair, and return it to the counter top in the north sacristy.	Return the censer and boat to the side room, on its stand.
	Go to the south sacristy, and only then remove your alb and cincture. Hang them up neatly, trying to keep the albs in order by size.			

Sign-in Sheet

Altar Server Covenant

St. Michael the Archangel Catholic Church

One of the best ways any youth can actively participate in the life of the Church is as an altar server. Serving at the altar is not only a great privilege; it is also the source of great blessings. We strongly believe that it is a great honor to be an altar server and we enthusiastically urge parents/guardians to encourage your sons and daughters to become involved in this very important ministry.

The Altar Server is a male or female member of the assembly who assists the priest and deacon during the Eucharist and other liturgical ceremonies, so the liturgy can be conducted with grace and reverence. Altar Servers should be active and full participants in the celebration with the understanding that they assist in leading the assembly. The altar server models the activity of the assembly and by singing, praying and keeping silence can enhance the worship of the assembly.

This ministry is a service that the server performs for the Church. As a ministry, service as an Altar Server should take priority over most other commitments (like sports). Attend the training; act professionally on the Altar; make it to the Masses you are scheduled for (or get a substitute).

It is important that servers have a good attitude toward serving and that the server (and parents/guardians) realize what they are doing, why they are doing it and for whom. Everyone is expected to maintain a high standard of serving. If you can't give your ministry your best effort, you should consider whether being an Altar Server is right for you.

Being an Altar Server is a family commitment. The servers who are dedicating themselves to this stewardship for the church must also have the full cooperation of their parents/guardians to arrive at Mass at least 15 minutes prior to the scheduled Mass starting time. The servers also need the assistance of their parents/guardians in finding a replacement server in the event there are conflicting schedules. Altar servers also need their parents'/guardian's support when offering to serve at other times. By signing this form as the parent or legal guardian of these students, you are agreeing to help fulfill this commitment, and to the content of our "Altar Server Information Form".

We sincerely thank our servers for making this commitment to our parish and to Jesus, and also thank all the family members who sacrifice for and support them. Together, we will have a great altar server ministry at St. Michael's of which we can all be proud.

Altar Server

Parent/Guardian

Date

ALTAR SERVER INFORMATION FORM

ST. MICHAEL THE ARCHANGEL CATHOLIC CHURCH

ALTAR SERVER INFORMATION

Name: _____

Birthdate (mm/dd/yyyy): _____ Phone #: (____) ____ - _____

Address: _____

School: _____ Grade: _____

Preferred Masses to Serve (enter 1 - 2 - 3 - 4 in order of preference):

_____ Sat 5:00 pm _____ Sun 7:30 am _____ Sun 9:30 am _____ Sun 11:30 am

Serving at weekend Mass is important, but it is also very important that we have servers at Holy Day Masses, weddings, funerals, and other occasions. Some of these will be on the weekend, while others will be on weekdays during the summer.

If you have special needs regarding scheduling, please describe what they are. Include here issues of transportation and limitations on availability. Please note that we will do our best to accommodate altar server families. _____

PARENT/GUARDIAN INFORMATION

Parent or Legal Guardian: _____

Parent or Legal Guardian: _____

Main Phone #: (____) ____ - _____ Second Phone #: (____) ____ - _____

E-mail*: _____

Other important information: _____

*E-MAIL INFORMATION

The main use of e-mail would be to contact altar servers when a funeral or other liturgical service is upcoming for which altar servers are needed and not scheduled. Altar servers could then respond to the server coordinator via phone or e-mail if they are available to serve. Another e-mail would be sent to let people know when no additional servers are needed.

**Thank you for your service
to St. Michaels!
God's Blessings to you all!**

