



Liturgical Ministers

A Guide to Formation and Training

Diocese of New Ulm

2007

Table of Contents

About This Manual	1
Music Minister	3
Proclaimer of the Word	6
Minister of Hospitality	8
Server	10
Extraordinary Minister of Holy Communion	12
Sacristan	15
Glossary	17
Embracing the Future	19
A Prayer for Liturgical Ministers	20
Helpful Resources	21
Further Reading	22



About this Manual

This manual has been prepared to assist those responsible for training and formation of liturgical ministers in your parishes and Area Faith Community. It is a basic manual for those involved in liturgical ministry and for those who have been given the task to coordinate liturgical ministers. It gives the most necessary information and lists the resources needed for formation and training of liturgical ministers.

There have been many people, clergy and laity alike, who have worked to lead all people to full, active and conscience participation and appreciation of the liturgy. We must continue this vision as we celebrate the Catholic faith in our rural diocese, sending Christians out to spread the mission of Christ in their daily living.

It is essential that the laity recognize and affirm their role, as baptized Christians, in the building up of the Church. Priests in the Diocese of New Ulm often travel from one parish to another to celebrate the Sunday Eucharist. Many priests are assigned two, three or more parishes which puts added demands onto their day to day ministry. It will become increasingly important that clergy rely on the assistance of well informed lay leaders that can assist and carry out the many aspects of liturgical preparation and the formation and training of liturgical ministers. This manual is a starting point for those who are given the responsibility to coordinate the training and formation of liturgical ministers in a parish or area faith community, to guide them to further resources and helpful information for the various ministries.

The liturgy is an evangelizing moment. It is a vehicle by which the faithful derive the true Christian spirit (see *Constitution on the Sacred Liturgy*, 14). In the 2003-2008 Diocesan Plan for Parishes, it was reported that “*there are 55,000 people in the diocesan boundaries who have no religious affiliation. Add to that the significant number of migrant people who visit and work here on a seasonal basis and the many Catholics who are so ‘in name only’ or at Christmas and Easter time and it becomes apparent that there is a sizable audience to address.*”

While the issue of Sunday Mass attendance is complex, it is worthy to note the importance of providing celebrations that reflect the joy, reverence and essence of the paschal mystery. From the time of the apostles, Christians have continually come together to celebrate, to listen to scripture and to offer thanksgiving. Those responsible for preparing the liturgy can not forget that “Christ always truly associates the Church with himself in this great work wherein God is perfectly glorified and the recipients made holy” (Constitution on the Sacred Liturgy, 7). The liturgy is a communal encounter of Christ that brings together all of the Church’s activity such as personal prayer, faith community activities and daily Christian living.

To provide for worship that reflects the paschal mystery is no easy task. In this age, the entertainment factor obstructs us from understanding the ritual principles that have formed Christian worship. We must continue to study the roots of Christian worship so as to discover why we worship the way we do, and to strive for prayer that meets the needs of the people today while remaining faithful to the tradition of worship.

The purpose of the Eucharistic liturgy, as well as all Sacraments, is to make us holy, to build up the Body of Christ and to worship God. (see SC 59). The liturgy “nourishes, strengthens and expresses faith” (Catechism, 1123). That is why training of liturgical ministers should not only include instruction in how they carry out the ministry, but why we worship. Teaching our liturgical ministers about the principles of liturgy is one way to create better understanding and zeal for authentic worship.

There have been some revisions in the Mass that are not reflected in many of the training manuals and books that were written prior to 2002. It is hoped that pastoral leaders, liturgical ministers and those who train them, will find this resource to be useful as we continue implementing the GIRM and look forward to a new Sacramentary.



The Music Minister

Recommended Texts:

- ❖ Music and The Mass (David Haas, LTP 1998)
- ❖ Pastoral Music (a NPM periodical)
- ❖ The Liturgy Documents: A Parish Resource, Vol. I
- ❖ The Ministers of Music: Lawrence J. Johnson (NPM)

Those who offer their musical talents for leading the assembly in sung prayer are pastoral musicians that serve as accompanists, instrumentalists, cantors, and choir members. They comprise volunteer, part time and full time music ministers in parishes and schools.

Music is an art that involves years of special training and development from an early age. In addition to the skills needed to lead the assembly in sung prayer, those who are called to this ministry, whether a volunteer or paid employee, should have a general understanding of the theology of the Eucharist, the rhythms of the liturgical year and the liturgical documents issued since Vatican II.

Because our culture is so entertainment focused, some members of the assembly presume that church music should be listened to in order to create some kind of good feeling. This is not the aim of liturgical music. Music in the liturgy serves to unite us as a Christian assembly and to highlight the central theme of the paschal mystery. It also accompanies the ritual action and assists to heighten the liturgical season. When we come together to worship, we sing music that unites us in the paschal mystery.

Music is readily available by a click of a mouse and it has become easy to copy the music we wish to use. This is illegal. Parishes should be mindful that they have a duty to pay attention to the issues surrounding copyrights. Church music is not exempt from copyright laws. This is a matter of justice that is worthy of our attention as we minister in the Church. When in doubt, contact the publisher of the piece you wish to copy. For questions relating to copyrights the following website may be helpful:

www.mpa.org/copyright_resource_center/church_musician#q5

Music that is chosen for any liturgical gathering should take into account liturgical, musical and pastoral elements. Personal taste or style preferences should not determine the repertoire for a parish. To determine if a piece of music is appropriate, the following questions can assist planners to make good decisions for the assembly:

1. Is the music reflective of the part of the Mass, the readings of the Mass or liturgical season that it will be used?
2. Is the text in conformity with Catholic doctrine?
3. Is the music technically too simple or too difficult?
4. Apart from the style, does the music assist in conveying the message of the given text?
5. Does this piece of music enable the assembly to express their faith in this place, at this time and in this culture?
6. Does the music correspond to the sacred character of the celebration and the place of worship?
7. Is the music accessible to the congregation, without violating copyright laws?
8. Does the parish musical repertoire help to reflect the diversity of cultures that are present in our parish community?
9. Does our parish have too many or too little songs and acclamations in it's repertoire?

Recent church documents have slightly changed the way music is used in the liturgy. Here are some of the changes that the pastoral musician needs to be aware of:

- ♪ While the priest is consuming the Eucharist, the communion song should begin (see the *General Instruction of the Roman Missal*, 56). This calls for careful planning so that the cantor knows when to announce, and so that all music ministers can reverently receive Communion as the song is sung. Starting the communion song in this way brings unity to the rite as the priest and extraordinary ministers are receiving.
- ♪ It is not appropriate for the musician to receive communion while leading the assembly in song. To receive the Eucharist in a reverent manner, accompanists should stand as they receive. Cantors and choirs should find a convenient time to step away from the microphone to receive reverently. The choir can receive while a cantor sings a verse, or a choir section can lead while another part of the choir receives. It may require extra planning, but it is well worth the effort so that the communion song begins when it should and all those who wish to receive are able to in a reverent manner.
- ♪ The post communion song is not a formal part of the Order of Mass. It is an option that tends to get overused by choir or soloists that feel the need to perform a specific piece. Silence is recommended during this time (see page 106 of *Music and the Mass*, GIRM #56, 23). If musicians feel that they must have a song at this time, it should be a Song of Praise for the entire congregation. This could be done for certain celebrations but is not recommended as the norm.
- ♪ When there is a Song of Praise after communion, it may be fitting to leave with instrumental music or silence.
- ♪ As we await a new Sacramentary, keep in mind that it is very possible that almost all of the congregation's responses will change. The Mass will retain its current structure but the Mass Settings are some of the parts that will likely change with the new Sacramentary. For this reason, it is highly recommended that parishes do not learn new Mass settings until after the new Sacramentary is in use. No one knows exactly when the new Sacramentary will be in use in the United States, but some are predicting 2008-2009.



Proclaimer of the Word

Recommended Texts:

- ❖ Workbook for Lectors and Gospel Readers RNAB (LTP)
- ❖ At Home With the Word (LTP)
- ❖ Handbook for Lectors (Genero Inc.)
- ❖ Living the Word (WLP)
- ❖ Pronunciation Guide to the Sunday Lectionary (LTP)
- ❖ Introduction to the Lectionary (see the first pages of the Lectionary)

“Christ is present in the liturgy through the Eucharist, the priest, and the assembly that prays and sings. He is also present in the Word since it is he himself who speaks when the holy Scriptures are read in the Church” (Catechism, 1088, see also SC 7 and Mt. 18:20). Proclaiming the word of God much more complex than simply standing in front of the assembly and reading a text. It involves the proper understanding and appreciation of scripture, preparation, the use of the voice, and attention to acoustics and liturgical movement.

The most basic requirement: Lectors should have a genuine love of scripture and belief in the truths found in the Word. The recommended texts listed above are the most helpful for preparing to proclaim the Word. Lectors should become familiar with the bible and take advantage of the programs that parishes offer for bible study and reflection.

Preparation: Preparation involves reading the text and spending time in meditation with it. If words are unfamiliar, the proper pronunciation and meaning could be looked up ahead of time. Knowing where the text requires pauses or emphasis is also important. Preparing for proclaiming the readings helps to communicate the word of God effectively.

Use of the voice: The tone of voice used for proclaiming the Word should be clear and firm without exaggerated emphasis or monotone speech. The pace should be slow enough so that the text is understood. If the text requires pauses or emphasis on certain words or phrases, this should be done delicately. Pronunciation guides can assist the lector with difficult words. Proper volume and distinct pronunciation of the lector helps the listener to easily hear the Word of God .

Acoustics: It is important to become familiar with how sound travels in your church. Churches with bright acoustics require more diction and slower paced reading than in a church that does not have bright acoustics. The reader should know about the proper use of a microphone. These devices, however, do not automatically make the lector sound better. They simply amplify what is already there. If the lector has poor diction to begin with, a microphone will not correct that inadequacy.

Liturgical Movement: Liturgical ministers should not become a distraction to the praying assembly. The role of the lector involves movement and postures that are standard for all Roman Catholic liturgies. Below are some of the most asked questions regarding the movement of the lector at Mass.

Q: Should the lector carry up the *Lectionary* in the opening procession?

A: No. The *Book of the Gospels* is the only book that should be carried in the opening procession then placed on the altar. The *Lectionary* should be open to the readings of the day and placed on the ambo prior to Mass. If a parish does not have the *Book of the Gospels*, they should plan to purchase one.

Q: Does the lector genuflect while in procession with the *Book of the Gospels*?

A: No. A bow is made by those carrying something in procession.

Q: Should the lector bow to the altar before proclaiming and after?

A: Yes. A profound bow (bending at the waist) is appropriate when passing in front of the altar before and after the proclamation of the readings.

Q: Why is the *Book of the Gospels* not carried in the closing procession?

A: The word of God has been proclaimed to the assembly and is placed upon their hearts. The assembly then goes out into the world to live out the message they have heard. The Introduction to the *Book of the Gospels* is clear that the *Book of the Gospels* is not carried out at the conclusion of the Mass.



Minister of Hospitality

Recommended Texts:

- ❖ The Ministry of Hospitality, (The Liturgical Press)
- ❖ Guide for Ushers and Greeters, (Liturgy Training Publications)

The ministry of usher comes from the Jewish tradition of the “gatekeeper” in the Old Testament. Their duties included watching over the doors of the temple and collecting money offerings from the people (see 2 Kings 22:4, Chronicles 9:19 and Chapter 26, Jeremiah 35:4). As early as the third-century there is evidence that this ministry continued in the Catholic Church. They were referred to as “porters”, and carried out some of the original functions of deacons. Porters were one of the four minor orders prior to 1972.

Today, the ministry of usher involves much more than collecting money and serving as doorkeeper. The ministry of usher is perhaps the most important for setting the tone for worship. The usher, who should be comfortable meeting and greeting others, extends a sense of welcome to others prior to prayer. Such qualities are a blessing, especially to the stranger or to those who haven’t attended Mass in your parish on a regular basis. It is best to have a greeter at each door of the church as people arrive for worship. Lengthy conversations aren’t necessary at this time. Sometimes a warm smile and a “good morning” may be all that is needed to help people feel welcome and glad to be at church for worship.

Once the Mass begins, ushers assist with seating latecomers when appropriate. They also may assist with making the church comfortable by paying attention to opening doors or windows as needed and being available for emergencies.

Collections, as offerings to God, have always been part of our preparation for the Eucharistic prayer. We place before the altar the work of human hands. For the collection, many churches use baskets that are passed around by the people. One usher can be in charge of 2-4 baskets, eliminating the time it takes to gather the collection. Sometimes there are second collections for the needs of the Church. If at all possible, collections should not be gathered after communion because there would be no connection with the offering of bread and wine. If you have enough baskets and people to help, you can start the second collection a pew or two past the first. It gives people time to switch envelopes, and does not unduly prolong the liturgy.

If the parish has a system in place for scheduling gift bearers, it is usually up to the usher to make sure that the persons scheduled are in attendance. If there is no system in place, an usher or someone else should choose people that represent the parish rather than have the ushers bring forward the gifts. If the ushers routinely bring up the gifts, it excludes the many other parishioners who may wish to have the opportunity.

In many parishes, it has become customary for the usher to direct the flow of the communion procession by guiding the faithful out pew by pew. This practice is not necessary. In fact, it may be uncomfortable for those who feel that they should not receive communion that day. Parishes should assess whether or not this is necessary or if it inadvertently forces some individuals to approach the altar when it would not be right to do so.

Those who desire to serve as minister of hospitality should be active and faithful men and women of the Church. In addition to providing the best attention to the care of the assembly, ushers should be of good character and reputation. They should respect others, practice discretion, and show in their living the qualities of stewardship.

The Order for the Blessing of Altar Servers, Sacristans, Musicians, and Ushers (Book of Blessings, nos. 1847-1870) may be used before ushers first begin to function in this ministry.



*“Be hospitable to one another without complaining.
As each one has received a gift, use it to serve one another
as good stewards of God's varied grace.” (1 Peter 4:9-10)*

Server

Recommended Texts:

- ❖ Serve God With Gladness: A Manual for Servers (LTP)
- ❖ Guidelines for Servers: found at the United States Council of Catholic Bishops website (www.usccb.org/liturgy) Click on documents, then scroll down to BCL documents.

There is no doubt that the ministry of the altar server is of utmost importance to any sacred celebration. Coming from a long tradition, the altar server is to carry out various kinds of duties for liturgical celebrations. The Vatican Council expressed the importance of having a number of ministers, in addition to the priest, for the fullest celebration of the liturgy.

If your parish does not have some kind of server manual, this may be something to work towards. You can start by becoming familiar with the duties of the acolyte that are found in the *General Instruction of the Roman Missal* #187-193 and the USCCB guidelines found on the next page of this manual. The Diocesan Office of Worship can assist you with developing a server manual that is specific for your parish.

There are duties of the altar server that are the same throughout the Church. They include taking part in processions and ensuring that all items required for the celebration are available at the appropriate moments. As ministers of the liturgy, servers should participate in the celebration rather than observe it. Servers should listen, sing, and pray attentively. They should dress appropriately for the occasion, even though they wear an alb over their clothes, to reflect the importance of the Mass.

The number of servers for a Mass depends on the type of celebration. As a general rule, one server could assist at a daily Mass. For a Sunday celebration, it is best to have three servers to assist with the cross and the two candles that are carried in procession. For special feasts and solemnities, a fourth server could be added to assist with the incense.

Servers should be given some formal instruction prior to the first Mass they serve. Pairing up an experienced server with a new server is essential for success in the ministry. Serving at daily Mass and smaller celebrations is another great way to introduce new servers to their duties. They need to become familiar with the sacristy and with handling the items used for worship. They also should have a good sense of the parts of the Mass and liturgical gestures. There is no gender or age restriction for altar servers, although servers should be those who have been baptized and have received First Eucharist. Servers should also be mature enough to understand their ministry and to carry them out with appropriate reverence.

Servers should perform their ministry in a spirit of prayer. To help in this regard, prayers could be posted near the vesting area and included in the parish server manual. Another option would be to gather all the liturgical ministers together prior to the Mass to pray together.

The *Order for the Blessing of Altar Servers, Sacristans, Musicians, and Ushers* (*Book of Blessings*, nos. 1847-1870) may be used before servers first begin to function in this ministry.



“I am among you as the one who serves.”

Luke 22: 27

Extraordinary Minister of Holy Communion

Recommended Texts:

- ❖ The Breaking of the Bread Joseph Champlin, 2005 (Paulist Press)
- ❖ Guidelines for Extraordinary Ministers 2007: Diocese of New Ulm (Worship Office)
- ❖ The Catholic Handbook for Visiting the Sick and Homebound (LTP)

“The Church was born of the paschal mystery. For this very reason the Eucharist, which is in an outstanding way the Sacrament of the paschal mystery, stands at the center of the Church's life” (*Ecclesia de Eucharistia*, no. 3). Since 1973, the Holy Father has given bishops permission to appoint extraordinary ministers of Holy Communion (EMC). The EMC assist with the distribution of communion whenever there is no ordinary minister (priest, deacon, or instituted acolyte*) to assist. Sometime the ordinary minister is prevented from distributing communion because of ill health or advanced age. Sometimes the number of the faithful is so great that unless extraordinary ministers assist in the distribution of the Eucharist the celebration would be unduly prolonged.

The EMC is given permission by the Bishop through the pastor to exercise the ministry. The qualifications and details of the ministry are provided in *Guidelines for Extraordinary Ministers*, a complete resource to train the EMC. Every parish and all EMC should be familiar with these guidelines. Contact the Office of Worship to obtain a copy.

Included here are the most common questions regarding this ministry.

- Q: I regularly expose the Blessed Sacrament for adoration. Do I need to be an EMC to do this.
- A: Yes. Those who are not commissioned as an EMC but are responsible for exposition or reposition are required to obtain a certificate from the Bishop for this ministry.

*An “instituted acolyte” is a young man who has been installed as a server as part of his seminary preparation for the transitional diaconate and priesthood.

Q: If there is precious blood in the chalice after all have received, is it proper for the EMC to consume it?

A: Yes. In the Diocese of New Ulm, the EMC may assist with consuming the precious blood in a reverent manner.

Q: If I have been appointed once, do I need to be reappointed?

A: The EMC is appointed for a five year period. Following that period, if the EMC wishes to continue in the ministry, a reappointment is needed.

Q: Is there some kind of public ceremony that the EMC needs to take part in?

A: This is referred to as the commissioning. Ordinarily, only new EMC are commissioned during a parish liturgy, but EMC that are reappointed need not take part in the commissioning ritual again.

Q: Can the EMC place unconsumed hosts in the tabernacle during Mass?

A: No. Only the ordinary minister of Holy Communion (priest, deacon or instituted acolyte) may place the hosts in the tabernacle.

Q: Can the EMC go to the tabernacle during Mass if there is a need for more hosts?

A: This is more proper to the role of the ordinary ministers of communion. However, using hosts consecrated at a previous Mass should not be a regular occurrence, nor should it become habitual. It is most appropriate to receive the Lord's Body and Blood from the elements consecrated at the same Mass so that Communion is perceived and understood as a participation in the sacrifice actually being celebrated. (see GIRM 85, *Immensae caritatis* 2, *Eucharisticum mysterium* 31-32). Sacristans should make every effort to ensure that the amount of unconsecrated hosts and wine are set in accord with the number of people present for the celebration.

Q: What is the best way to give musicians communion?

A: All those receiving communion should approach the sacrament with reverence. It would not be appropriate for the EMC to give communion while the music minister is performing the ministry. Because the Eucharist is such a precious gift to us, this should not be left on a table or music stand to be consumed later.

Q: Should the EMC wash their hands prior to distributing communion?

A: While it is assumed that EMC will wash their hands before a Mass in which they serve, adding hand washing within the liturgy is an addition to the ritual that is not necessary.

Q: Should the EMC help cleanse the vessels after Mass?

A: The priest or deacon purifies the vessels during Mass so that none of the sacred elements remain in the vessels. The EMC or sacristan may cleanse the vessels after Mass.



“Our communities, when they celebrate the Eucharist, must become ever more conscious that the sacrifice of Christ is for all, and that the Eucharist thus compels all who believe in him to become ‘bread that is broken’ for others, and to work for the building of a more just and fraternal world.”

*Pope Benedict XVI on the Eucharist as the Source and Summit
of the Church’s Life and Mission, 88*

Sacristan

Recommended Texts:

- ❖ The Sacristy Manual G. Thomas Ryan, LTP (available in Spanish)
- ❖ To Crown the Year Peter Mazar, LTP

The sacristan fulfills an important role in the care of the sacred linens and furnishings and sometimes assists with the environment for the various seasons of the church year. As priests travel from one church to another to celebrate Mass, the role of the sacristan becomes even more important so that everything needed for Mass is prepared when the priest arrives.

Every sacristan will have different duties depending on the parish and the pastoral leader they work with. As a norm, sacristans are often responsible for setting out the following items prior to worship: bread, wine, water, towels, purificators, vessels, liturgical books, candles, altar cloths, vestments, incense and holy water (when used). They may also care for flowers and plants, which should be natural. They can also be responsible for the lighting, cooling and heating, and for the microphone system. Following the Mass, the sacristan can be sure things are put away. The sacristan is typically designated to be sure supplies for worship are replenished as needed.

A sacristan will sometimes be delegated to take care of the linens used for worship. Linens that have contact with the Body and Blood of Christ need special care. If the precious blood has been spilled on clothing, altar cloths, corporals or purificators, the article should first be soaked in water, the water then put into the sacrarium. A prewash spray can then be used with the final washing. To remove lipstick, soak the purificator and pour the water into the sacrarium. A prewash spray can be used prior to the final washing in very hot water. Linens that are worn and are no longer used in the liturgy should be burned and the ashes buried in the ground.

If wax drips on the linens, this can be removed easily after it hardens. For tougher wax stains and drips, use paper towels, absorbent brown wrapping paper or a plain brown paper bag under and on top of the fabric. With a hot iron the wax can be ironed off. Once this process has removed the wax, the item should be washed in hot water with bleach added.

The sacristan can be responsible for cleaning the candles. Candle stubs should not be thrown away. Many church candle distributors will take your unused candles if you ask them.

Unused holy water can be stored in small holy water containers or poured out into the ground. The container and the towels used for cleaning the fonts should be air dried. Once the font is replenished with fresh water, the priest should bless it. The good time to clean holy water fonts is prior to the Triduum before the new water is blessed at the Easter Vigil.

Holy oils that are no longer in use should be burned. Every year, churches are supplied with holy oils that are blessed at the Chrism Mass. The Office of Worship keeps extra blessed oil on hand in case a parish should be in need of more during the year.

The glossary in this manual is a starting point to become familiar with liturgical items. Further information regarding vestments, liturgical vessels and linens can be found in the General Instruction of the Roman Missal.



*“With what shall I come before the LORD, and bow before God most high?
You have been told what the LORD requires of you: Only to do the right and
to love goodness, and to walk humbly with your God.” Micah 6*

Glossary

- Alb:** A long white robe which expresses baptism.
- Altar cloth:** A white linen to cover the top of the altar. The shape, size and decoration of the altar cloth should be like that of the design of the altar.
- Amice:** Square or oblong pieces of white linen, large enough to be stretched around the shoulders and to be tucked inside the neck of the underlying street clothes.
- Book of the Gospels:** A book with the Gospel readings for the Sunday's and Feasts of the Church Year.
- Chalice:** From the Latin word *calix*, meaning cup. A receptacle for the sacred blood.
- Chasuble:** The vestment proper to the priest celebrant at Mass and other rites. Made with ample fabric.
- Ciborium:** A dish for storing the precious body. Usually comes with a cover.
- Cincture:** A rope tied around the waist. Used only when necessary to raise up the hem of the robe.
- Cope:** Vesture like a "cape" used primarily for Eucharistic benediction.
- Corporal:** An additional altar cloth spread under the Eucharistic vessels by the priest or deacon at the preparation of the gifts.
- Dalmatic:** A vestment proper to the deacon, designed much like a chasuble the priest wears, but smaller with sleeves.
- Flagon:** A container used to present the wine to the priest before consecration.

- Humeral Veil:** A scarf-like veil that is worn around the shoulder for Eucharistic exposition and benediction and while holding the monstrance for a blessing or while carrying the Eucharist.
- Lectiary:** The book with the readings of the Mass.
- Monstrance:** A large ornamented vessel for displaying the Eucharist during Eucharistic exposition.
- Ordo:** A small book containing the Order of Prayer in the Liturgy of the Hours and Celebration of the Eucharist that is published annually.
- Purificator:** Used to wipe the lip of the chalice after each communicant partakes of the precious blood. Used to dry vessels after they have been cleansed. Made of white linen.
- Pyx:** A small container for storing the precious body. Usually used for communion to the sick. Larger size pyx that are used for exposition are termed lunette-pyx, custodial case or monstrance holder.
- Sacramentary:** The book with the prayers of the Mass.
- Sacrarium:** A sink with a drain pipe having no joints or elbows that leads directly into the earth. This allows the reverent disposal of baptismal water, water used in ritual purifications, holy oils from a previous year, ashes from the burning of disposed liturgical items and the rinsing of the sacred vessels.
- Sacristy:** A room in which the articles used for worship are stored.
- Sanctuary:** The area in which the altar is.
- Stole:** A long scarf-like vestment which is the mark of ordination.
- Thurible:** A portable vessel for burning charcoal and incense.
- Vestibule:** The entrance hall, narthex, commons, foyer or lobby. A room in which people make the transition from the outside to the place of the liturgy.

Embracing the Future

Beginning with the reforms of Vatican II, in 1969 Pope Paul VI introduced changes to the Sacramentary, the book that gives the prayers and instructions to the priest on how to celebrate Mass. This was the first revision of the Eucharistic liturgy since the time of the Middle Ages! The revision of 1969 was done “carefully in light of sound tradition” so that the liturgy could “meet the circumstances and needs of modern times”. (See Constitution on the Sacred Liturgy). In 1975, the Sacramentary, was again revised. Currently it is undergoing a third revision.

In the beginning pages of these Sacramentaries, there is what is called the General Instruction of the Roman Missal, commonly referred to as the GIRM. This is where the details of how to celebrate Mass are given. This General Instruction is revised with each new Sacramentary. Like a road map that guides someone on a journey, the General Instruction assists the liturgical ministers in how to celebrate the liturgy. The General Instruction needs to be revised as new developments emerge, just like new road maps are drawn up to reflect the development of the highways.

In 2002 there was a third revision of the GIRM of which every parish is bound to adhere to. Even though the current Sacramentary is still undergoing collaboration on an English translation, the instructions found in the GIRM of 2002 are what gives us a road map to celebrate Mass in unity with the whole church.

Change is inevitable and liturgy is always evolving. The prayers that are used at Mass will change when the third edition of the Roman Missal is in use. This will be difficult for those of us who have grown accustomed to the current translation for over 40 years. We do not know exactly when the new translation of the Sacramentary- Roman Missal will be in use, but when it is the Catholic publishers and your Diocesan Office of Worship will be there to assist you in any way possible to inform pastoral leaders, liturgical ministers and all the faithful about these changes.





God of glory,
*your beloved Son has shown us that
true worship comes from humble and
contrite hearts.*

*Grant that our ministry may be fruitful
and our worship pleasing in your sight.
We ask this through Christ our Lord.*

AMEN.



*Adapted from the Prayer of Blessing for Servers, Sacristans,
Musicians, and Ushers. Book of Blessings, #1868.*

Helpful Resources

Diocese of New Ulm

Office of Worship

1400 6th St. N.

New Ulm, MN 56073

507-359-2966

Diocese of New Ulm Lay Ministry Formation Programs

Foundations and Together in Communion

Diocese of New Ulm

1400 6th St. N.

New Ulm, MN 56073

507-359-2966

National Association of Pastoral Musicians

www.npm.org

962 Wayne Avenue, Suite 210 Silver Spring, MD 20910-4461

Telephone: (240) 247-3000 Fax: (240) 247-3001

Liturgical Training Publications

1-800-933-1800

www.ltp.org

Recommended Websites

www.usccb.org

liturgy@creighton.edu

www.osb.org/liturgy

<http://liturgy.slu.edu>



Further Reading

In addition to the recommended reading for each liturgical ministry, the following books are useful for anyone involved in preparing the liturgy. The Office of Worship can assist you in finding these titles.



Constitution on the Sacred Liturgy
 Catechism of the Catholic Church
 General Instruction on the Roman Missal
 Instruction on the Eucharist: *Redemptionis Sacramentum*
 Liturgy With Style and Grace
 Living Liturgy
 The Liturgy Documents: A Parish Resource
 The Spirit of the Liturgy: Cardinal Ratzinger

For an approved blessing of altar servers, sacristans, musicians and ushers see chapter 62 of the Book of Blessings. The blessing can be done within a Mass or within a celebration of the Word of God. The blessing serves to ritualize and strengthen the commitment liturgical ministers have made for the faith community.

The Eucharist is the outstanding moment of encounter with the living Christ. For this reason, by their preaching and catechesis, the Pastors of the People of God in America must strive to give the Sunday Eucharistic celebration new strength, as the source and summit of the Church's life, the safeguard of communion in the Body of Christ, and an invitation to solidarity, expressing the Lord's command: 'Love one another as I have loved you' (Jn 13:34)''

Pope John Paul II, Ecclesia in America