

Participant's Notes

Formation Program for Ministers of Hospitality Diocese of Green Bay, WI Draft 2006

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

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

1 Corinthians 12:12-13



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

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

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

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

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

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Inspiration, Introduction, and Prayer

Ministers of Hospitality

Inspiration

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

Introduction

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

Prayer

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

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

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

This story is designed to help people start a conversation with someone, and helps them to remember names and other key details about them. We have included the story for you so that you may refer to it after this training session is over.

Story:

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

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

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

Suddenly the mail box flattens and so does the house.

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

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

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

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

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

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

Mail Box: What is your Name?

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

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

Work Glove: Where do you work?

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

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

Water Skier: Hobbies?

Billy Club: Do you belong to any clubs?

What does this have to do with hospitality?

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

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



Hospitality in the Scriptures

Love Your Enemies: Luke 6:27-38

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

Reflection

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

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

“Do good to _____, (*who hate you*)
Bless _____, (*who curse you*)
and pray for _____ (*who mistreats you*)”

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



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

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

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

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



Zacchaeus Luke 19:1-10

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

Reflection

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

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



Martha and Mary Luke 10:38-42

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

Reflection

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

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



Matthew 10:40

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

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

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



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

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

Reflection:

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

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



Role-Playing

These scenarios are designed to help all of us to see how important it is to be warm, friendly and welcoming to people in our parishes in a variety of settings. Some of these scenarios may seem obvious as to what needs to be done, but we've all been in places and situations where the MOH has not always responded appropriately or compassionately. We don't want that to ever happen again! These scenarios are presented here for you to have as a reference so that we always respond to people warmly, openly and kindly.

Scenario 1:

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

Scenario 2:

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

Scenario 3:

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

Scenario 4:

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



Scenario 5:

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

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



Nitty-Gritty Things to Know

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

As a Minister of Hospitality, you will never say:

“Ask someone else...”

As a Minister of Hospitality, you will say:

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

As a Minister of Hospitality, you will never say:

“That's not my job...”

As a Minister of Hospitality, you will say:

“Yes, I'd be happy to help you...”



Always remember:

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



Be sure to know:

- | | |
|---|--|
| <ul style="list-style-type: none">• Where is the phone?• Where are the bathrooms?• Where are all the exits?• Where is the fire extinguisher?• Where is the defibrillator? | <ul style="list-style-type: none">• Where are the coat racks?• Where is the sacristy?• Where is the seating for wheelchairs? |
|---|--|

How do you rate?

The following help us to know how we are doing.

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

How are you doing in ministry!? _____ TOTAL

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

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

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

How Does Your Parish Rate?

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

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

61-75

Outstanding Parish! Sign me up!

46-60

Great Parish. Demonstrates a willingness to serve others

31-45

Needs improvement but there is hope. Think about getting involved and help improve the hospitality of the parish.

Below 30

Needs major improvement and faith-lift in the area of hospitality. Bring everyone to the training session!

General Diocesan Guidelines for Lay Liturgical Ministers

Diocese of Green Bay

Revised 2006

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

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

Selection of Lay Liturgical Ministers:

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

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

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

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

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

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

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

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

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

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



NOTES

NOTES

Acknowledgments

The Diocesan Committee that continues to study, design, pilot and present the Program for Ministers of Hospitality:

**Karen Nesbit, Vinal VanBentham, Janet Abalan,
Laurie Svatek and Anissa Willkom**

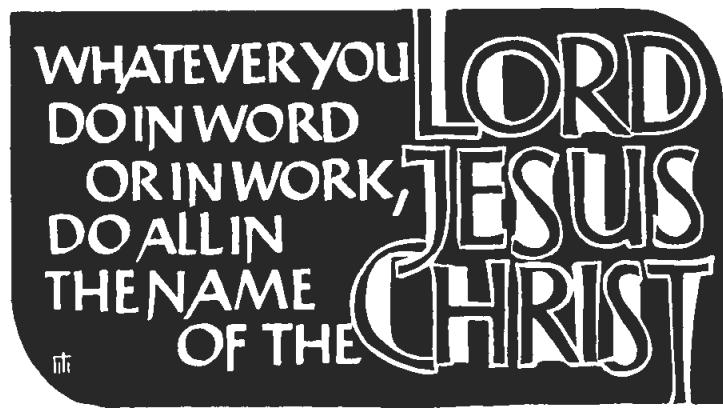
Resource: *Guide for Ushers and Greeters by Lawrence E. Mick*

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

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

*With gratitude and
God's blessing,*

The Department of Worship



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