

Handbook
for
Senior
Altar Ministers

Centre for Liturgy Archdiocese of Perth

ACKNOWLEDGEMENTS

Senior Altar Minister Handbook

Archdiocese of Perth Liturgical Guidelines

2023 Edition

Published by

CENTRE FOR LITURGY,

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Preamble

In the spirit of clarification, the role of the Senior Altar Ministers in the Archdiocese of Perth is outlined in this publication.

Altar Ministers, both Senior and Junior, men and women, boys and girls, assist with the smooth flow and dignity of the liturgical rite, enhancing the spirit of worship and prayer. Ministers enable the Priest and the congregation to celebrate the Eucharist in a worthy manner.

Companion Text

It is necessary to be familiar with the references from the General Instruction of the Roman Missal in this training handbook.

The General Instruction of the Roman Missal Final Text with Application for Australia 2012

- Can be found inside the Roman Missal
- As a separate book published by St Paul's Publishing
- Electronically from:

<https://www.liturgybrisbane.net.au/media/1454/girm-2012-for-australia.pdf>

To love *as* Christ means to put yourself at the service of your brothers and sisters, as He did in washing the feet of the disciples,” said the Pope. “It means making ourselves available, as we are and with what we have. This means to love not in word but in deed.” **Pope Francis**

Who can be a Senior Altar Minister?

In the absence of an instituted acolyte, there may be deputed lay ministers to serve at the Altar and assist the Priest and the Deacon; these carry the cross, the candles, the thurible, the bread, the wine, and the water, or who are even deputed to distribute Holy Communion as extraordinary ministers. *GIRM, #100*

- Senior Ministers can be male or female 18 years old or older.
- Senior Altar Ministers are appointed by the Parish Priest.
- Senior Altar Ministers should be trained Extraordinary Ministers of Holy Communion. This ministry training is not covered in this handbook.
- All church workers (paid and unpaid) are required to adhere to the policies, guidelines, and procedures of the Perth Catholic Archdiocese. *See page 33*

An Instruction dated 30 June 1992 from the Vatican's Congregation for Divine Worship and the Discipline of the Sacraments held that the use of female altar servers was permitted under **Canon 230 §2**.

Pope John Paul II confirmed this interpretation on 11 July 1992 allowing **both males and females** of any age to assist at serving Mass.

The Role of a Senior Altar Minister

- Altar Ministers take part in the procession to and from the sanctuary and assist in areas pertaining to the Altar and ambo allocated to them.
- They may assist with the distribution of Communion if they are Extraordinary Ministers of Holy Communion.

The training for this role is provided by the Centre for Liturgy. Dates available are on the Centre for Liturgy website.

<https://liturgy.perthcatholic.org.au/workshops/>

- Ministers may assist with the distribution of Communion as an ad-hoc (once only) Extraordinary Minister of Holy Communion, if needed.
- In the absence of an Acolyte, a Senior Altar Minister does all that is required to facilitate the dignity of the celebration under the supervision of the Parish Priest or Chaplain.
- Senior ministers encourage and guide Junior Altar Ministers in a positive way.

Training Objectives

- To be familiar with the Order of the Mass.
- To be familiar with The General Instruction of the Roman Missal.
- To develop an understanding of the prayers of the church.
- To develop a knowledge of the liturgical books, vessels, and linen used in the Mass.
- To know how and when to genuflect and bow.
- To know when to sit, kneel, and stand.
- To know how to process to and from the sanctuary.
- To be familiar with the parts of the church.
- To be familiar with the language of the Mass.
- To gain a knowledge of the rhythm and seasons of the Liturgical Year.
- To be familiar with major feast days and how to reference the ORDO.
- To undertake ongoing learning of the faith.

The customs of serving will vary slightly for each Parish. The guidelines need to be used in a pastoral way and in conjunction with the approved liturgical books of the Catholic Church.

Preparation for Mass

Altar Ministers should arrive at least 15 minutes before Mass and be committed to their roster. .

A minister should dress appropriately for the occasion and come well groomed. Whatever is worn under an Alb will show through. Ministers should wear sensible shoes.

Before assisting with the set up for Mass, Altar Ministers should be vested with an Alb and cincture.

Albs should be clean and of a suitable length for the minister.

Number of Altar Ministers required for a Sunday Mass

- One Deacon [if present]
- One Acolyte or Senior Altar Minister, male or female.
- Two Junior Altar Ministers, girls or boys.

Seats should be arranged in the sanctuary for concelebrating Priests as well as for Priests who are present at the celebration in choir dress but without concelebrating.

The seat for the Deacon should be placed near that of the celebrant. For the other ministers seats should be arranged so that they are clearly distinguishable from seats for the clergy and so that the ministers are easily able to carry out the function entrusted to them. *GIRM, #310*

Ministers' responsibilities should be delegated before Mass begins.

- When setting up for the Mass all actions should be carried out in a dignified manner.
- Guide and encourage the junior ministers and allocate their roles.
- During preparation the Altar is revered. i.e. a bow or if carrying something, a nod of the head. [see GIRM 274].
- Candles and cross to be carried in the Entrance Procession are prepared.
- Estimate the number of hosts required for the Mass.
- Place the gifts on the offertory table.
- Invite two people to carry the gifts in procession for the Presentation of the Gifts. You may need to instruct and encourage the people on how and when to carry out the role.
- The Altar Ministers may:
 - Mark the Roman Missal
 - Place it where required
 - Set out other items needed.

Love and charity, are service, helping others, serving others. There are many people who spend their lives in this way, in the service of others. ...When you forget yourself and think of others, this is love! And with the washing of the feet the Lord teaches us to be servants, and above all, servants as He was a servant to us, for every one of us. **Pope Francis**

The Order of Mass and the Role of an Altar Minister

Introductory Rite see GIRM #46 - #54

Entrance Procession

When the people are gathered, the Priest and ministers, wearing the sacred vestments, go in procession to the Altar in this order:

ministers who carry lighted candles,
and between them an acolyte or
other minister with the cross;
the acolytes and other ministers;
a reader, who may carry a Book of the Gospels
[though not a Lectionary] slightly elevated; [If a Deacon
is present he will carry the book of Gospels]
the Priest (celebrant) who is to celebrate the Mass.

GIRM #120

On Reaching the Sanctuary

When they reach the Altar, the Priest and ministers make a profound bow. *GIRM #122*

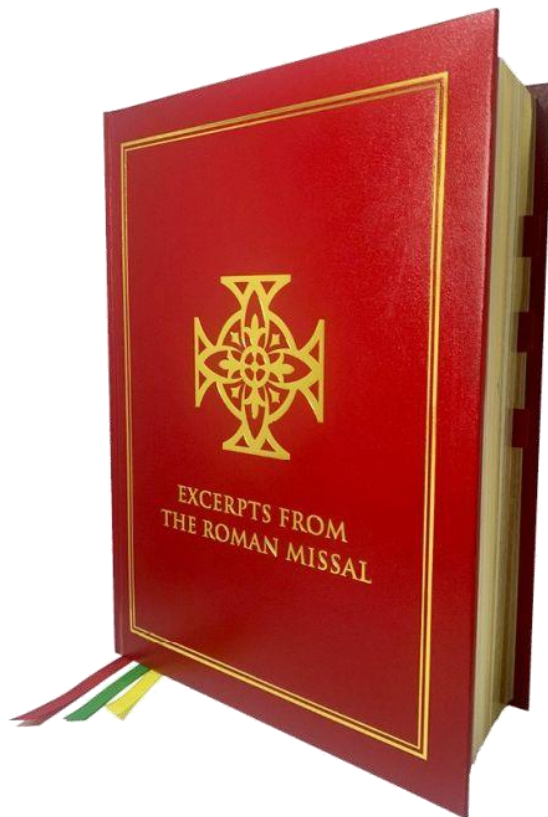
If, however, the tabernacle with the Most Blessed Sacrament is situated in the sanctuary, the Priest, the Deacon, and the other ministers genuflect when they approach the Altar and when they depart from it, but not during the celebration of Mass itself. Ministers carrying the processional cross or candles bow their heads instead of genuflecting. *GIRM #274*

On Reaching the Sanctuary

- Altar Ministers step onto the sanctuary, place what they are carrying in the designated place and stand in front of their seats.

Collect [Opening Prayer]

- The Book of the Chair (Excerpts from the Roman Missal) should be close at hand.
- The Altar Minister opens the Book of the Chair at the correct page and carries it to a position in front of the Priest when he says, ' *Let us pray*' .
- After the prayer is said, the Book is taken back to the minister's seat ready for when it is next required.



The Liturgy of the Word

see GIRM # 55 - # 71

First Reading

Listen and join in the responses.

Responsorial Psalm

Listen and join in the responses.

Second Reading

Listen and join in the responses.

In readiness for the Gospel Acclamation:

- At the end of the Second Reading whilst the Acclamation is being sung the candle bearers stand holding the processional candles.
- Move toward the centre of the Altar either side of the Priest or Deacon who is reading the Gospel.
- Process to the ambo with the Deacon or Priest.

Gospel Acclamation

- Stand on each side of the Ambo, facing towards each other, during the reading of the Gospel.

Gospel

- After the words, “The Gospel of the Lord,” process with the Priest or Deacon returning the candles to their designated place, and take their seats.

Homily

Listen

Universal Prayer

Listen and join in the responses.

The Creed

Join in

The Liturgy of the Eucharist

see GIRM # 72 - # 89

Preparation of the Gifts

The offerings of the faithful are received by the Priest, assisted by the acolyte or other minister. *GIRM #140*

- The Altar Ministers are responsible for setting the Altar before the Presentation of Gifts.
- The Roman Missal and the corporal are placed on the Altar with the chalice.
- Altar Ministers may be required to assist the Priest with the reception of the bread and wine.
- Altar Ministers present the cruets with the wine and water to the Priest. When used they are returned to the credence table.
- After the prayer “*With humble spirit*” an Altar Minister with the towel over their forearm, presents the bowl of water to the Priest for the ritual action. The bowl and towel are returned to the credence table.

After the prayer *In spiritu humilitatis* (With humble spirit and contrite heart) or after the incensation, the Priest washes his hands standing at the side of the Altar and, as the minister pours the water, says quietly, *Lava me, Domine* (Wash me, O Lord). *GIRM #145*

The Eucharistic Prayer

A little before the Consecration, if appropriate, a minister rings a small bell as a signal to the faithful. The minister also rings the small bell at each elevation by the Priest, according to local custom. *GIRM #150*

Communion

It is most desirable that the faithful, just as the Priest himself is bound to do, receive the Lord's Body from hosts consecrated at the same Mass and that, in the cases where this is foreseen, they partake of the chalice (cf. no. 283), so that even by means of the signs Communion may stand out more clearly as a participation in the sacrifice actually being celebrated.

GIRM #85

- The Altar Ministers remove the Roman Missal from the Altar while the community are receiving Holy Communion.

When communion is complete and following a period of silence:

- The Altar Minister presents the Book of the Chair to the Priest for the Prayer after Communion .

Prayer after Communion

Listen and join in the responses.

Concluding Rites

see GIRM # 90

Announcements

The Final Blessing

- The Altar Minister may be required to hold the Roman Missal or folder for the Priest if a special blessing is used.

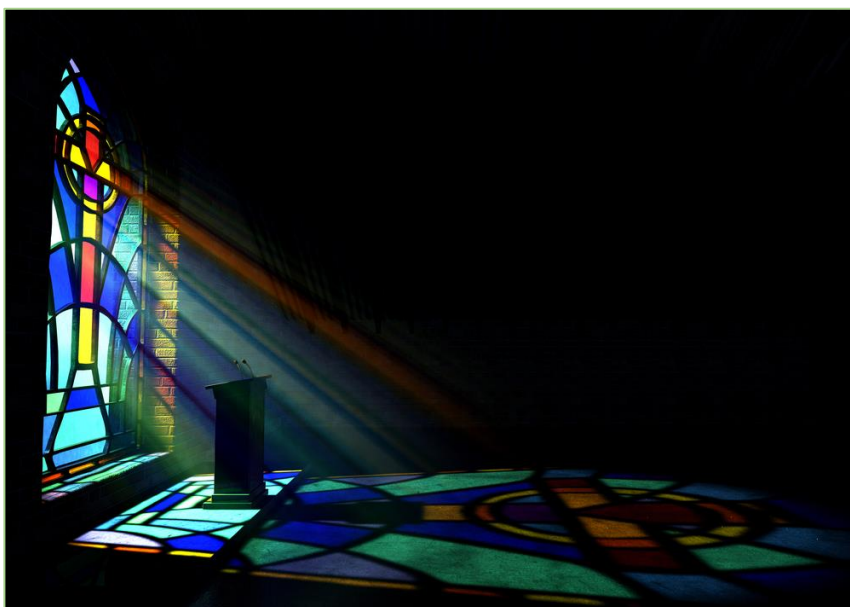
The Dismissal

Recessional Procession

- The cross bearer leads the procession at the end of Mass.
- The procession returns to the sacristy, walking at an appropriate pace.

After the celebration of Mass, the ministers return together with the Deacon and the Priest in procession to sacristy, in the same manner and in the same order in which they entered.

GIRM #193



After the Mass

- There is a responsibility of the minister to assist with the correct care of those items that have been used to celebrate the Mass.
- All the candles are extinguished.
- The Church is left in an orderly state for the next Mass.

The purification of the chalice is done with water alone or with wine and water, which is then consumed by whoever does the purification. The paten is wiped clean as usual with the purificator. Care is to be taken that whatever may remain of the Blood of Christ after the distribution of Communion is consumed immediately and completely at the Altar. *GIRM #279*

Further GIRM References

Chapter III

The Duties and Ministries in the Mass

Chapter IV

The Different Forms of Celebrating Mass

With a Deacon

Without a Deacon

General Norms # 273 - #287

Veneration of the Altar and the Book of the Gospels

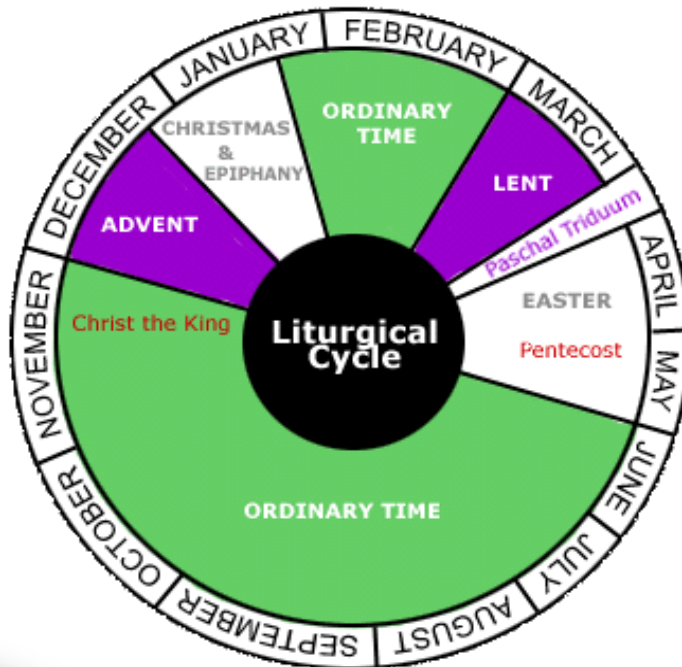
Genuflections and Bows

Communion under Both kinds

See further reference to Communion under Both Kinds: Guidelines for Altar Ministers, Extraordinary Ministers of Holy Communion, Acolytes. Pages 31-37

The Liturgical Year

A **Liturgical Year** -the liturgical cycle of the seasons of the Church's year. The Church's Liturgical Year begins with the First Sunday of Advent, four Sundays before Christmas.



Advent, a time of joyful waiting, when we look back to the birth of Jesus in Bethlehem and we look forward to his coming again at the end of time.

Christmas celebrates the coming of Christ into the world – the Son of God, Jesus, became man and lived among us.



Ordinary Time: the first period of Ordinary Time comes between the Christmas Season and Lent. We explore more deeply the life of Jesus and reflect on his message of life, justice, love and peace.



Lent begins with Ash Wednesday and lasts for 40 days, from Ash Wednesday to the beginning of Mass on Holy Thursday.

The Easter Triduum begins with the Mass of the Lord's Supper on Holy Thursday and concludes with Evening Prayer on the Sunday of the Resurrection.

The Easter Season lasts for 50 days after the Mass of the Resurrection and culminates on the feast of Pentecost Sunday.

The second period of **Ordinary Time** continues from Pentecost to the feast of Christ the King and a new liturgical cycle begins again with Advent.

Excerpts from Universal Norms for the Liturgical Year and the General Roman Calendar. The full text is found in The Roman Missal, page 129

The Liturgical Year

Holy Church celebrates the saving work of Christ on prescribed days in the course of the year with sacred remembrance. Each week, on the day called the Lord's Day, she commemorates the Resurrection of the Lord, which she also celebrates once a year in the great Paschal Solemnity, together with his blessed Passion. In fact, throughout the course of the year the Church unfolds the entire mystery of Christ and observes the birthdays of the Saints.

During the different periods of the liturgical year, in accord with traditional discipline, the Church completes the education of the faithful by means of both spiritual and bodily devotional practices, instruction, prayer, works of penance and works of mercy.



The Liturgical Days

I. The Liturgical Day in General

Each and every day is sanctified by the liturgical celebrations of the People of God, especially by the Eucharistic Sacrifice and the Divine Office.

The liturgical day runs from midnight to midnight. However, the celebration of Sunday and of Solemnities begins already on the evening of the previous day.

II. Sunday

On the first day of each week, which is known as the Day of the Lord or the Lord's Day, the Church, by an apostolic tradition that draws its origin from the very day of the Resurrection of Christ, celebrates the Paschal Mystery. Hence, Sunday must be considered the primordial feast day.

Because of its special importance, the celebration of Sunday gives way only to Solemnities and Feasts of the Lord; indeed, the Sundays of Advent, Lent and Easter have precedence over all Feasts of the Lord and over all Solemnities. In fact, Solemnities occurring on these Sundays are transferred to the following Monday unless they occur on Palm Sunday or on Sunday of the Lord's Resurrection.

Excerpts from Universal Norms for the Liturgical Year and the General Roman Calendar. The full text is found in The Roman Missal, page 129

Liturgical Colours

The colour of the liturgical vestments change from time to time. The Church uses different colours to indicate the season or feast that is being celebrated.

The liturgical colours are:

WHITE OR GOLD

White or gold, since they are festive, joyful colours, are used during the Christmas and Easter seasons, and on major feast days.

PURPLE

Purple (or violet) symbolises repentance and penance. Vestments of purple or violet are used during the seasons of Advent and Lent. Lent is the season of prayer, fasting and almsgiving. It is a quiet season of reflection. The colour of Advent is more of a rose-purple, like the sky just before sunrise.

GREEN

Green is a sign of life in nature and as such it represents growth, life and hope. Green is the colour worn most often during liturgies in Ordinary Time. It symbolises the graces that draw people into the life of God. Most of the Church's year is Ordinary Time.

RED

Red symbolises both blood and fire. It is the colour that is used on Passion (Palm) Sunday, Pentecost Sunday, and for celebrations of the Sacrament of Confirmation. It is also the colour that has traditionally been associated with martyrs – those who have shed their blood for their faith – and so it is worn on the feast days of martyrs.

ROSE PINK

Rose pink is an optional colour that may be used on the Third Sunday of Advent (Gaudete Sunday) and the Fourth Sunday of Lent (Laetare Sunday). On both days, the Entrance Antiphon calls us to rejoice, so the pink vestments mark a softening of the penitential tone of the season.



Liturgical Symbols

The symbols we use in liturgy are also found in our homes and are things we use every day. When used in liturgy these familiar things communicate with us in a different way; in a symbolic way, a way without words.

For example, water is not just water that we drink or wash ourselves in, it has the potential to make us clean and refreshed; it can change the way we feel. It can be cooling and inviting or be warm and comforting. These everyday experiences of water evoke feelings and memories of the many times we have used water.

A symbol can give us a glimpse of something far beyond what the symbol is: it can tell us something beyond words.

All our senses, hearing, seeing, feeling, tasting and smelling are engaged in liturgy.

Some symbols we use in liturgy:

Oil, water, Incense, colour, fire, candles, white garments, dove, lamb, fish, incense, bread, wine.

A symbol can give us a glimpse of something far beyond what the symbol is: it can tell us something beyond words.

Official Church Text

It is beneficial if the ministers being trained are able to become familiar with and have access to the GIRM, the Ordo and the other liturgical texts noted.

Copies of the texts are usually kept in the sacristy.

The Roman Missal

The liturgical book that contains the texts and rubrics for the celebration of the Mass in the Roman Rite of the Catholic Church.

Book of the Gospels

A large book containing only the Gospels readings. This book is carried in the entrance procession by the Deacon or a proclaimer.

The Ordo

An Ordo is an annual calendar in book form generated by the Australian Catholic Bishops Conference containing abbreviated directions for each day's Mass and the Divine Office.

The Book of Blessings

A book of ritual blessings for many occasions.

The General Instruction of the Roman Missal (GIRM) Final Text With Application for Australia, 2012.

Provides an explanation of the structure of the order of mass, the various ministries, furnishings and other items required.

Catechism of the Catholic Church

A summary of Catholic beliefs.

The Lectionary - 3 Volumes

The Lectionary is a book containing the extracts, called pericopes, which have been selected from the Bible for use in public worship. This allocation of particular sections of the scriptures to particular days began in the 4th century. Initially the beginning and end of each pericope was marked in the margin of the church Bible. Later they were collected into Lectionaries that were used by lectors – those who proclaimed the scriptures at a liturgy.

The current Lectionary issued in 1969 provides for a **three-year cycle of three readings for Sunday Masses and a two-year cycle of two readings for weekday Masses.** The Sunday Gospel readings consist of consecutive passages taken from the gospel for the year. The first reading, which almost always comes from the Hebrew Scriptures (Old Testament), is chosen because it harmonises with the gospel passage. The second reading is a pericope from one of the New Testament letters (epistles). The same epistle is read in a semi-continuous way over a number of weeks.

The Lectionary is made up of three volumes. Lectionary I has the readings for the Sundays and weekdays of Advent, Christmas, Lent and Easter and for Sundays in Ordinary Time. Lectionary II contains the readings for weekdays in Ordinary Time and for the Proper of the Saints and Commons. Lectionary III has the readings for the celebration of the sacraments, for Masses for Various Needs and Occasions and for Votive Masses.

The Lectionary for Mass: Introduction (which is to be found in the front of Lectionary I) says this about the Lectionary: “The books containing the readings of the word of God remind the hearers of the presence of God speaking to his people. Since they serve as signs and symbols of the sacred, care must be taken to ensure that they truly are worthy and beautiful” (35), and this: “Because of the dignity of the word of God, the books of readings used in the celebration are not to be replaced by other pastoral aids such as leaflets printed for the preparation of the readings or for personal meditation”.

Elizabeth Harrington, [*Liturgy Lines*](#), *Liturgy Brisbane*

The Word of God, which is addressed to all, *calls everyone to conversion*. In fact, Jesus repeats in his preaching: “Repent, for the kingdom of heaven is at hand” (Mt 4:17). This means that God’s nearness is not inconsequential, his presence does not leave things as they are, it does not advocate a quiet life. On the contrary, his Word shakes us, disturbs us, incites us to change, to conversion. It throws us into crisis because it “is living and active and sharper than any two-edged sword, piercing until it divides soul from spirit, joints from marrow; it is able to judge the thoughts and intentions of the heart” (Heb 4:12). Like a sword, the Word penetrates life, enabling us to discern the feelings and thoughts of the heart, that is, making us see where the light of goodness is to be afforded room and where, instead, the thick darkness of vices and sins is to be resisted. When it enters us, the Word transforms our hearts and minds; it changes us and leads us to direct our lives to the Lord. **Pope Francis 22 January 2023** ²⁶

The Parts of the Mass

The Archdiocese of Brisbane has produced a series of videos on the parts of the Mass. In 16 short videos Archbishop Mark Coleridge breaks open and gives insight into each element of the Mass.

You will find them on YouTube **The Mass Series by Archbishop Coleridge.**

The Introductory Rites

Foster unity so to be one worshipping community through our common song, prayers responses and posture.

- Gathering Hymn or Antiphon
- **Greeting** [2.39 minutes]
- **Penitential Act** [3.35 minutes]
- Gloria
- **Opening Prayer or The Collect** [3.07 minutes]

The Liturgy of the Word

The Liturgy of the Word is a dialogue in which God speaks to us in the readings and we, his people, listen and respond in song and prayer.

- First Reading
- Responsorial Psalm
- Second Reading
- Gospel Acclamation
- **Gospel** [The Readings 3.02 minutes]
- **Homily** [2.09 minutes]
- **Creed** [5.33 minutes]
- **Prayers of the Faithful** [2.32 minutes]

The Liturgy of the Eucharist

The pinnacle of the entire celebration of the Mass. Formed by God's Word, those gathered in faith move to celebrate and to participate in the sacred action of Christ which brought about our salvation; the Eucharist.

- Presentation of the Gifts [2.43 minutes]
- Eucharistic Prayer: Preface [3.28 minutes]
- Holy Holy, Holy
- Eucharistic Prayer: Part 1 [5.02 minutes]
- Eucharistic Prayer: Part 2 [3.45 minutes]
- Doxology
- Amen
- Communion Rite } [3.29 Minutes]
- Our Father
- Sign of Peace [2.21 Minutes]
- Lamb of God [The Fraction] [4.18 Minutes]
- Communion }
- Communion Procession } [4.23 Minutes]
- Silence
- Prayer after Communion

The Concluding Rite

Just as the Introductory Rite prepares us to celebrate the Mass, the Concluding Rite brings it all to a close. Announcements are made, we are blessed and dismissed; invited to go and be Christ in the world.

- Announcements
- Final Blessing }
- Dismissal } [3.45 Minutes]

The Parts of the Church

Churches vary in their features and design. All are planned with these basic parts in accordance with Church Documents:

Narthex: People enter the church through the narthex. There are notices and sometimes a piety stall is situated there. Its purpose is to provide a transitioning place to move from the outside busy world into a quiet, peaceful sacred space.

Nave: The Nave is the main body of the church where the seats or pews are located. It usually has a very high ceilings.

The Sanctuary: This is an elevated place where the Altar, ambo, lectern and Priest's chair are located.

Baptismal Fount: This is where adults and babies are baptised. Near the fount there will be a display cupboard that holds the holy oils. This is called the **Ambry**. A key to the ambry is kept in the sacristy.

Shrines are small niches that hold images or statues of saints.

Sacristy: There may be several sacristies. One is where the Priest's robes and where the vestments are kept. Another is where the robes of Altar Ministers are kept, and another is where the flowers are arranged. Sacred vessels are stored in one of these sacristies.

Lighting System: You may be called upon to adjust the lighting. Be familiar with the system.

Heating/Cooling System: Be familiar with the system.

Audio-Visual and Sound System: Have a basic awareness of how these systems operate.

Storage Cupboards: Explore what is in the cupboards.

Further information refer to the GIRM, Chapter V

Communication and Parish Ministries

While serving Altar Ministers may need to communicate with other groups within the Parish.

- Deacon
- Ministers of the Environment, this includes the Flower Ministry
- Sacristan
- Parish Administration
- Greeters/ Ministers of Hospitality
- Musicians
- Cantor/ Psalmist
- Proclaimers of the Word
- The people who write the Universal Prayers for the Parish
- Extraordinary Ministers of Holy Communion
- Children's Liturgy of the Word Coordinator and Volunteers
- Audio-visual Operators
- Collectors

Glossary

Asperges: The Rite for the sprinkling of Holy Water.

Aspergillum: The item used to sprinkle Holy Water. It may be made of metal or a bunch of herbs or greenery.

Boat: A small container that holds the charcoal.

Chalice: A cup used to hold the Precious Blood.

Ciborium: A covered container containing the Consecrated Bread (Body of Christ).

Cruets: Containers for the wine and water.

Holy Water Bucket: A vessel holding the Holy Water

Monstrance: An ornate vessel that holds the Blessed Sacrament and is used as the focus for the devotion of Adoration.

Paten: A small metal plate that is used by the Priest to hold the host.

Pyx: A small container that holds the Blessed Sacrament which a minister takes to those who are ill and cannot come to Mass.

Thurible: A vessel in which incense is burned, usually made of metal with a long chain or chains



Ambo: The place from which the scriptures are proclaimed.

Aumbry: A display cupboard/niche that holds the Holy Oils. Usually located near the baptismal fount.

Credence Table: A table in the sanctuary where the items needed for Mass are placed.

Crucifix: A cross with an image of Jesus that remains near the Altar.

Holy Water Font: A vessel containing holy water which is generally placed near the entrance of a church.

Holy Oils: Oil of the Sick, Oil of Catechumens and Chrism Oil Displayed in ornate vessels located in the Aumbry

Offertory Table: A small table on which the gifts of bread and wine are placed before Mass commences.

Pascal Candle/Easter Candle: A large candle that stands near the Baptismal Fount

Processional Cross: A crucifix or plain cross carried in Procession.

Sanctuary Lamp: A light that remains lit alerting us all to the presence of Christ in the tabernacle.

Tabernacle: A place where the Body of Christ is kept



References

The General Instruction of the Roman Missal: Final Text with Application for Australia

International Commission on English in the Liturgy
St Paul's Publications, Australia. 2012

Ceremonial of Bishops

International Commission on English in the Liturgy
The Liturgical Press, USA. 1989

Making the Most of the Mass

Pilgrims Quest, Australia. 2017

O Come Let Us Adore Him: Worship of the Eucharist outside Mass

Centre for Liturgy, Archdiocese of Perth, Western Australia.
2018

Liturgy: United in Love

Centre for Liturgy, Archdiocese of Perth, Western Australia.
2022

Together at One Altar

Together At One Altar is a resource for school age children in Australia to develop their formation in the Eucharist.

YouTube Videos The Mass Series

Archbishop Mark Coleridge takes us through the Mass. Each episode focuses on one part of the Mass.

Guidelines for Altar Ministers, Acolytes and Extraordinary Ministers of Holy Communion

Archdiocese of Perth Liturgical Guidelines

Australian Catholic Bishops Conference

The GIRM and more information is available on this website

Material available on the Centre for Liturgy website

<https://liturgy.perthcatholic.org.au>

Guidelines for:

Altar Ministers, Extraordinary Ministers of Holy Communion and Acolytes

Live and Proclaim God's Word

Gather Around – Children's Liturgy of the Word

Celebrating the Gift of the Spirit

Guidelines for the Celebration of the Sacrament of Confirmation.

O Come Let us Adore Him

Worship of the Eucharist outside of the Mass.

Sing a New Song

Guidelines for Choosing Music

A Resource for Those Preparing Eucharistic Celebrations with Young People.

Copyright and Church Musicians

Guidelines to assist Church Musicians to comply with Copyright Law

Audio Visual Guidelines

Guidelines to assist those presenting PowerPoints in Eucharistic Celebrations

Raise Your Voice to God

This Resource is offered to parish priests, liturgical musicians and others who are responsible for preparing and presenting music in the Sacred Liturgy of the Mass.

Liturgy United in Love

Guidelines for parish liturgy groups

A Calendar for the current liturgical year

Archdiocesan Policy and Legal Requirements

All church workers (paid and unpaid) are required to adhere to the policies, guidelines, and procedures of the Perth Catholic Archdiocese.

A 'Working with Children Check' card is required by Western Australian State Government legislation for all who are considered to work with children in the course of their duties, that is, for those who are working with any person under eighteen (18) years of age.

Information is available from your Parish Safeguarding officer or the Archdiocesan Safeguarding Office regarding policies, guidelines, and procedures.

Safeguarding Office

29 Victoria Square, Perth WA 6000

Telephone: 9221 7762

Email: safeguarding@perthcatholic.org.au

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