

Carmody, Charles J.  
- Handbook...  
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Handbook for

# Learning to Serve

A BOOK FOR NEW ALTAR BOYS

Father Charles J. Carmody

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## Learning to Serve

The altar boy fulfills one of the most important functions in any parish — the service of the sanctuary. Properly understood, being a server is a vocation for the young Catholic boy. He should be fully trained for it. His Latin, his rubrics, and, above all, his motivation should be solidly formed. Unfortunately, in many places the altar boy receives little or no positive preparation. This situation exists largely for want of a suitable textbook or program of instruction. *LEARNING TO SERVE*, then, appears as an attempted answer to this long-felt need. In its 25 lessons, *LEARNING TO SERVE* provides a basis for the systematic and comprehensive instruction of altar boys. Its appendix contains additional information for the young server.

The method incorporated in *LEARNING TO SERVE* has proved highly successful in the proper instruction of servers. While the material covered in these lessons may seem extensive to some, experience proves that the boys are eager to learn correctly and will readily accept the challenge of high goals. Yet, as any textbook designed for the grades, it is merely an instrument in the hands of a capable and enthusiastic teacher who must do much of the actual work.

It is important to remember, however, that *LEARNING TO SERVE* is not a book of ceremonies. There are many fine ceremony books already available. In addition to this, each parish seems to have its own method of serving, often tailored to the needs of its own sanctuary. It should be understood that the specific purpose of *LEARNING TO SERVE* is to form proper motivation, teach the Latin responses, and establish a skill in performing the fundamental rubrics. With this foundation, boys can be taught the method of serving used locally in a very short time and can be fitted into the most complicated ceremonies with ease.

It should also be pointed out that boys trained according to a system, such as outlined in *LEARNING TO SERVE*, gain a large number of life-related experiences that will greatly aid their total development. Among these are exercising practical piety,

achieving well-defined but difficult goals, bearing direct personal responsibility, filling tasks with accuracy and precision, experiencing close discipline, selecting behavior proper to the occasion, performing well before crowds, establishing better enunciation and correct posture. Such training will leave its mark for a good many years to come. Indeed, dedicated service at the altar successfully given becomes a basic security in the life of the adult Catholic.

### **Formation of the Group**

LEARNING TO SERVE is designed to be used in the instruction of a group. An instruction class, therefore, should be formed; and each boy should have his own copy of the text. This is essential if full use of the instructional material is to be made.

It is suggested that the instruction class be formed of boys of nine and ten years of age. Boys of this age have greater enthusiasm, more loyalty, and generally more free time than later groups. Their spirit of inquiry is at its keenest. They give the matter of their training their whole attention. Eight-year-old boys may be included as well. It may take boys of this younger age longer to learn, but their early formation makes them available for skilled service in the sanctuary that much longer. The size of the group will depend upon the attitude and skill of the instructor. Groups may range in number from ten to twenty. Perhaps, two or more groups could be trained concurrently.

Every good Catholic boy should be given an equal opportunity to become a server. Unfortunately, not all bear the native ability or the stability to make a stiff course, even though much adaptation is possible. Usually if a boy lacks the intelligence or refuses to put forth the required effort, he will drop out of the class himself. On the other hand, if less bright boys stick with it, all the extra time and patience possible should be afforded to them. While bright boys are generally more facile and capable of independent thought — a tremendous asset — less bright boys are often more stable, have greater altar-presence, and retain more of what has been taught them. Very often extra time and patience spent on a slow learner will prove a very valuable in-

vestment. Having high standards is one thing, but bringing the students to achieve these standards and at the same time conserving as many of them as possible is quite another. It is indeed the work of a dedicated teacher.

After the group has been gathered, either by invitation or public announcement, group discipline should be established from the very beginning. The boys should be impressed from the start with the importance of co-ordinated action, silence, and attention during group activities. At the same time, it is well for the instructor to remember that good humor, kindness, as well as some allowance for individual differences must pervade even the most serious and rigid endeavors.

The names, addresses, and phone numbers of the boys should be accurately recorded in some sort of record book in which other information may be recorded as the class proceeds. The boys should then be told what is expected of them. It should be repeatedly pointed out that a lot of hard work, effort, and serious study will be required on their part. A letter should be sent to the home outlining the same ideas to the parents (cf. Form 1, p. 13). In addition to the letter, it will also be well for the instructor to sound out the parents after several sessions to find out if they are going to co-operate. The instructor will soon find that while many parents are anxious to give good co-operation, some others are either indifferent or do not know how to co-operate. The zealous instructor, therefore, will have to bear the burden of no home co-operation in the case of some boys. If the boy is to succeed, the instructor must constantly prod and encourage him, remind him, and generally make up for what is lacking in the home.

### Use of "Learning to Serve"

Since LEARNING TO SERVE has the threefold task of imparting proper motivation, teaching Latin responses, and establishing skill in the fundamental rubrics, its lessons are formed to this end. The proper absorption of each lesson will require several hours of class work and review. The old adage "Repetition is the





mother of studies" will apply here. Since the boys generally will be too young to keep up this continuing review on their own, the constant repetition necessary will be a task for the instructor during class periods. For this reason, it will take about a year, more or less, to cover the 25 lessons of LEARNING TO SERVE carefully.

It is to be desired that the contents of this book be mastered before the boys are permitted to wear the cassock and surplice. This is the wise thing to do and prevents dropouts and dismissals from the invested group. At the same time, it helps to insure the prestige of the parish altar-boy society. After the text is finished, it would be excellent if the group could meet each day for two weeks for a grand review.

Upon the completion of the course, an oral examination, perhaps before several priests and/or nuns, should be held on the matter of the 25 lessons. While the examination need not be decisive, it should be treated seriously for the benefit of the boys. A report of their performance should be sent to their parents (cf. Form 2, p. 14).

New altar boys should be solemnly invested in a ceremony that can be held at one of the Sunday morning Masses or at some other suitable time. Their parents should receive a special invitation to attend (cf. Form 3, p. 15). At the same time, the report outlined in Form 2 could be enclosed. The ceremony of investiture can be quite simple but will be nonetheless impressive (cf. Form 4, p. 16). The boys should also be given an impressive certificate (cf. Form 5, p. 19). By this time, they will surely deserve it. In places where the method of LEARNING TO SERVE has been used, such a certificate has been invariably framed by the parents and awarded a prominent position in the house. Perhaps the occasion of the investiture would be a good time to honor the new altar boys and all of the parish servers with either a Communion breakfast or evening dinner put on by some group such as the Altar Society. This would be an annual tribute by the parish to its servers. It can be treated as a full-dress affair and thus add to the prestige of membership in the altar-boy unit.

## Lesson Plan

Each lesson of LEARNING TO SERVE is divided into four parts: (1) The Altar Boy's Ideals, (2) Latin Department, (3) Today's Rubrics, (4) Things to Know — Things to Do.

### 1. *The Altar Boy's Ideals*

The ideals and goals of the altar boy are discussed under the various titles of *The Altar Boy's Ideals* in each lesson. It would be well for the class to memorize and remember these titles. These paragraphs should be freely discussed and carefully reviewed in the class. Many a boy has had great enthusiasm in his younger years for serving. As he grows older, however, and other things become important in his life, his enthusiasm for serving lags, often becomes indifferent, and perhaps ceases to exist at all. This ordinarily is the result of a lack of preparation or formation. Thus, the building of ideals in the young server is most important for his future allegiance and proper development. The ideals and virtues acquired by an altar boy will stand him well as a man. A highly colloquial and informal style has been used in these paragraphs for greater effectiveness.

### 2. *Latin Department*

The *Latin Department* has been designed as a sort of "Old Curiosity Shop" where the server drops in for his instructions.

In teaching the Latin responses, great stress should be placed on first memorizing the nine basic sounds. If these sounds are well learned and are had at the finger tips, the boys will have no trouble in reading the Latin responses that are given in each lesson. Ordinarily, the Latin responses need not be memorized directly. By the time the boys can read the responses fluently and without mistakes, they will automatically know them by heart. Constant repetition and review of these responses then is, of course, essential.

In the preparation of these phoneticized responses, much thought has been given as to just what should be the best method of presentation. Years ago the author attempted to

teach the regular Latin vowels without phonetics to young servers. The experiment did not prove a success since the direct reading of the Latin proved too alien to the young minds. A next step was evolved by using common English words that approximated the Latin sounds. This was much more successful and yet did not do the job perfectly. Finally the present system of nine basic sounds was evolved and used as consistently as possible in rendering the Latin responses. Occasionally the system is abandoned in favor of well-known English words where the phonetics could not be used or would prove too confusing. While it is not expected that the server would pronounce his Latin as perfectly as the priest, correct syllabification and accurate rendering of the Latin words, insofar as possible, has been used in the phoneticized Latin. As far as the pronunciation is concerned, the phonetic treatment of Latin follows the so-called Italian pronunciation as generally adapted by American usage. The careful reader will notice some slight inconsistency in the rendering of the Latin vowels. However, it is the belief of the author that these inconsistencies have become part of the Latin pronunciation as generally used in our country.

In first reading any given Latin responses, great emphasis must be placed upon repetition. For instance, each word should be repeated ten times (especially the more difficult ones), then each line ten times, and then the entire response ten times. This may be done by the group and then by individuals. During class, repetition of the Latin responses should alternate between the group and individuals. There is no other way, really, to memorize these responses except by rote. As the responses become more familiar, greater attention should be paid to (1) correct articulation, (2) moderate pace, (3) proper observance of the pauses. The instructor should also concentrate on groups of two reciting the responses together to achieve a realistic altar situation. The instructor will also be careful to keep reviewing former responses.

The attention of the instructor is referred to the Appendix, where the entire Latin prayers of the priest and server are presented in one place with rubrics added. The fact that the



priest yet uses two audible tones of voice in the Mass (*vox clara; vox conveniens*) should be stressed. The boys should be instructed from the beginning to answer the priest in the tone he is then using. Strictly speaking, in a high Mass, the server does not respond to the celebrant when the choir sings the responses. However, to avoid difficulty, it seems to be the general practice in most of our parishes to have the server make his responses at all times in the same way. If, however, the entire congregation sings the responses, the servers should join them in singing.

### 3. Today's Rubrics

AS LEARNING TO SERVE proceeded from oral instruction to mimeographed form to a printed text, the author regretfully saw it lose much of its punch and directness in favor of greater accuracy. As much as one would like to simplify some things, it is not possible in a printed text; therefore, all material regarding the rubrics has been carefully checked with several approved ceremony manuals.

In regard to acquiring skill in rubrics, as much *direct learning experience* as possible should be gained in the classroom. The attention of the instructor is called to the server's "Manual of Arms" contained in Lesson 11. After the membership of the class has settled down to a definite group, it would be well to divide them into partners and place them in a processional line, giving each pair a number. This provides for a basis of order and operation. When the instructor calls "Attention," all boys must be silent and turn to the instructor. At the command "Fall in," the boys form their processional line. Roll call may be taken in this way; but, even better, the group rubrics and processional maneuvers can be practiced. This arrangement is also excellent for practicing the Prayers at the Foot of the Altar and other responses, since it permits the instructor to walk up and down the line checking the Latin responses and accompanying rubrics of each boy.

It would be well to have a large mirror in the classroom before which the boys could practice their various rubrical

movements. Use of the altar bell, censer and boat, cruets, etc., should be actually practiced during the instructions. The boys must have these things in their hands to gain the proper experience. It is also very important that the boys be taught how to ignite charcoal and experience the actual lighting and extinguishing of candles in the classroom under proper supervision. This whole matter of the use of fire is important and should be taught most carefully. Perhaps a local fireman would be happy to come in and give some instruction on fire safety as well.

Certain maneuvers should be practiced during the instruction period with the cassock on. This will avoid later hazards. All too often boys are turned loose on the altar wearing a cassock for the first time with no direct experience in lighting candles, etc., and made to do the best they can. The method of **LEARNING TO SERVE** seeks to avoid this by a proper beforehand preparation and actual firsthand experience.

The identity of the sacred vestments, vessels, and furnishings can be learned from sketches on pages 122-123 but the actual objects should be shown to the boys as well. A high point during the period of instruction should be several educational tours of the sacristy, sanctuary, and church. Needless to say, a knowledge of things in the sacristy and sanctuary as well as where they are kept can be a definite advantage to the altar boy. If any practicing is done in the church, the boys should be admonished to observe great reverence in the presence of the Blessed Sacrament. The instructor, too, should keep this in mind — it is easy to forget.

#### 4. *Things to Know — Things to Do*

The fourth part of each lesson, *Things to Know — Things to Do*, is added to provide the instructor with some basis for home assignments. The questions and projects attempt to reflect faithfully the contents of each chapter. *Things to Know — Things to Do* may be used wholly, partially, or not at all at the choice of the instructor. It should be mentioned, however, that before the boys engage in any home activity, they should have the permission of their parents.

## Appendix

The Appendix provides additional information regarding material which is supplementary to the regular course. It also contains the full presentation of the Latin prayers and responses with accompanying rubrics. The material in the Appendix may be used by the instructor as he wishes.

### Administration of the Program

While LEARNING TO SERVE is designed for the instruction of new altar boys, perhaps some final words on the general administration of an altar-boy program would not be out of place.

First of all, it is important to remember that only constant review will keep a boy's foundation intact. No matter how extensive the initial instruction, the element of review can never be dispensed with. It would be well if all the altar boys in a parish would undergo some period of annual review.

Prudent administration of the altar-boy program definitely calls for proper scheduling. Poor, haphazard, last-minute scheduling can only lead to demoralizing situations and disorder. Schedules must be constructed scientifically. That is, they must be built upon a knowledge of the individual boys, their habits, their strengths, their weaknesses. It should be remembered that even good faithful servers have weaknesses to be considered in scheduling. One who constructs a serving schedule should know which boys have paper routes, which play basketball, which habitually leave town over the week ends with their families, etc. A great deal of knowledge and foresight is demanded in the scientific construction of a serving schedule. It seems, too, that long-range schedules are better than shorter ones. Schedules published four times a year take a great deal of time and effort to construct. Such long-range schedules, however, permit everyone to make proper plans. Actually, a key of success in dealing with anyone is plenty of advance notice. Supplementary schedules can be issued during the season to

cover special services. On such supplementary schedules, the practice hours can also be stated. (For a sample schedule, cf. Form 6, p. 20.)

Again, the key to success is giving your personnel plenty of advance notice. Schedules should be published well in advance and be widely distributed. Even if a long-range schedule is used, however, the administrator of the program will find it wise and almost necessary to remind servers of their serving appointments at the beginning of each new serving period. There is a tremendous difference between reminding a boy of what he already knows and handing him a responsibility at the last minute. Last-minute assignments may work with very young boys but not with older boys.

This leads to the consideration of graduated assignments. When boys are young or new in the altar-boy group, they are most anxious to serve at any time they are called upon. However, as they grow older, this enthusiasm becomes a little less noticeable, human nature being what it is. It is important, therefore, that boys who have rendered yeoman's service during their early years be given some consideration as to altar appointments in their later years. This is especially true of high school students. If they are to be kept serving, they must not be treated as youngsters but must work in a group of their own under a more mature form of administration. The old Latin proverb *otium cum dignitate* (leisure with dignity) would apply here in the "old age" of these altar boys. A good deal of personal choice can be allowed here, again provided that the boy is basically co-operative and interested and especially if he gave yeoman's service in his younger days.

Any altar-boy group will find it advisable to have a directory with the correct listing of names, addresses, and phone numbers of its members. The directory should also contain listings of proper substitutes. In LEARNING TO SERVE a great deal is made of obtaining a proper substitute, that is, a boy of substantially the same age, height, etc. In the directory, boys should be listed according to these standards so that when a boy seeks a substitute, he can seek it from his own list. This avoids the



absurdities that often result from improper substitution. (For sample page of directory, cf. Form 7, p. 21.)

It would also be well from time to time to send a report of each server's service to his parents. Such a report should rate his co-operation, conduct, level of responsibility, and attendance.

Finally, servers should be specifically trained for specific ceremonies. Weddings, funerals, etc., demand special instruction and special rehearsals. It is unfair to ask a boy to do anything well that he has not been trained to do. "Handling the altar boys" is a hard and sometimes tedious job. It takes much time and much effort, but one can build on successive results. Actually, it is time well spent both for the beauty and decorum of God's sanctuary and for the lifelong influence that it will have on Catholic boys.

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### **Suggested Letter to Parents**

### **Form 1**

Dear Parents:

The other day your son expressed his intention of becoming one of our parish altar boys. We were most happy to receive this news and hope that you, too, are pleased. Being an altar boy is the greatest honor that a Catholic boy can achieve. It is also a great honor for his family; and, therefore, the family should be solidly behind the boy. We look forward to having your earnest and complete co-operation.

Becoming an altar boy in our parish is no easy matter. It requires much effort, time, and attention on the part of the boy. We are proud of the high standards that we have been able to achieve, and we hope that your son can be brought to fulfill the requirements that these standards demand. All in all, however, young boys cannot achieve great things in their lives without the close help, sympathy, and profound interest of their parents.

We ask that you see that your son is on time and present for all his instruction classes. We ask also that you will help him



to study his lessons and to perform his home assignments. It should be understood from the beginning that no halfhearted efforts, carelessness, or lack of co-operation on the part of your son will be accepted in our program. From time to time, it is hoped that we shall have opportunity to speak about his progress. Please feel free to contact us at any time.

Looking forward to your son's successful completion of his instruction course and your constant co-operation, I remain

Sincerely in our Lord,

\_\_\_\_\_  
Signature

### Suggested Report to Parents

Form 2

CHURCH OF \_\_\_\_\_

Altar Boy Instruction Class

Report of

\_\_\_\_\_  
Name

Latin Fluency _____	General Co-operation _____
Knowledge of Ideals _____	Conduct _____
Knowledge of Rubrics _____	Responsibility _____
Knowledge of the Mass _____	Attendance _____
Knowledge of the Sanctuary and Sacristy _____	

System of Marking:

- A - Excellent
- B - Good
- C - Fair
- D - Poor

\_\_\_\_\_  
Signature of Instructor

## Suggested Invitation to Parents

Form 3

Dear Parents:

On behalf of the Pastor and myself, please permit me to offer you our best wishes and heartfelt congratulations. Your son has completed his studies in our altar-boy society. He has passed all tests and examinations and now is ready to be invested with the cassock and surplice on next Sunday at the eight o'clock Mass. This is no small accomplishment for your boy since he attended many hours of instruction in the past twelve months. It was necessary for him to master many skills, as well as learn difficult responses in a foreign tongue. We are proud of him as we know that you also are.

Enclosed is a report of his progress. In the first column, there is contained the results of his recent examination before a board of priests who questioned him on his knowledge and skills. The second column contains marks based upon his attitudes and conduct during the training period.

Being an altar boy is not just another activity for your boy. Indeed, it is a vocation and a post of honor. We know that your son will profit by his service at the altar with heavenly blessing and excellent training for the future. Being an altar boy in our parish will have a lifelong influence for good in his life.

We ask that you co-operate with us to the fullest in making your son one of our finest altar boys. Please see that he is present and on time for all of his altar appointments. Kindly also check that his face and hands are clean, his shoes shined, and his hair combed.

We hope that you will be present for his investiture. We ask that he wear a white shirt and dark tie for the ceremony. We hope that as many parents as possible will receive Holy Communion with the boys at the investiture Mass.

If there would ever be any matter or question or perhaps complaint regarding your son's service at the altar, please do not

hesitate to discuss the matter with us. We are open for discussion at all times.

With renewed expressions of gratitude and congratulations, I am, on behalf of the Pastor and myself,

Cordially yours in Christ,

*(Adaptations to the local situation may be made and other material may be included.)*

### **Suggested Rite of Investiture**

**Form 4**

*(The boys enter two by two carrying their cassocks on their arms.)*

*Priest:* Reverend Father, \_\_\_\_\_ Parish requests  
Name of parish  
that you admit these boys, here present, to the service of our sanctuary, and that you promote them to membership in \_\_\_\_\_  
Name of altar-boy group

*Pastor:* **Do they have the required knowledge for service in the sanctuary?**

*Priest:* They have studied earnestly and they are well prepared.

*Pastor:* **Have they learned to make the Latin responses?**

*Priest:* They have learned to make them correctly and clearly.

*Pastor:* **Have they developed the skills necessary to observe the holy rubrics in the service of the altar?**

*Priest:* They have been duly tested and they have proved themselves.

*Pastor:* **Are they boys of good conduct and Christian gentlemanliness?**

*Priest:* They have shown themselves to be such.

*Pastor:* **Do you feel then that they are worthy to be advanced to this position of trust and dignity?**

*Priest:* Insofar as human wisdom can judge, Reverend Father, they are worthy to be advanced. May it always be so.

*Pastor:* **Thanks be to God. Let them come forward to be invested.**

*Priest:* Let those who are to be received into \_\_\_\_\_  
\_\_\_\_\_ come forward. Name of altar-boy group

*(Here the names are read — two by two.)*

*Pastor:* *(After all are kneeling before the pastor)*

**Dear Boys — This is indeed a great day in your life and a great day in the history of our parish and a great day for your families. For today you are given an official place in the sanctuary of the most high God \* where angels tremble \* and saints adore. After long study and much practice \* you have been deemed worthy for this honor. Recognize the dignity that will be yours \* and the great importance of the position that you will hold as an altar boy. Indeed, the Church deems you of such importance for the solemnity of the Holy Sacrifice of the Mass \* that she enjoins her priests not to offer Mass without your presence, except in case of grave necessity. Thus, you must see that you are present and on time for all of your altar appointments, \* that you serve always with seriousness, correctness,**

and dignity \* for this is a sacred trust in the Lord. Finally, be certain to say your prayers now better than before. Be more frequent at Mass and Holy Communion. Be obedient at home and at school. \* Be outstanding in your classes and in your neighborhoods for your co-operation and courtesy. Be true Christian gentlemen at all times and in all places \* for you are altar boys who serve in the sanctuary of the Most High God.

*(Those to be invested now come up two by two.)*

*Pastor:* **Receive this cassock with devotion. It is the livery of Holy Mother Church. It is the badge of your office. Wear it with honor. Never bring it shame.**

*(After all have their cassocks — proceed with the surplices.)*

**Receive this surplice in justice and the holiness of truth. May its whiteness be a symbol of the purity and goodness of your life.**

*(After all are invested.)*

**Return to your places now and let us offer the Mass together.**

*(The newly invested group makes the responses in unison during the Mass.)*

*(A sermon on the place of the altar boy in the parish, his dignity, and his responsibilities would be fitting.)*



CHURCH OF \_\_\_\_\_  
Name of parish



IN THE NAME OF THE LORD. AMEN.

BE IT KNOWN THAT AFTER HAVING FAITHFULLY  
COMPLETED HIS COURSE OF INSTRUCTION AND  
HAVING DEMONSTRATED HIMSELF TO BE WORTHY  
BY HIS CO-OPERATION AND THE PRACTICE OF IDEALS

\_\_\_\_\_  
Name of boy

HAS BEEN AWARDED MEMBERSHIP IN

\_\_\_\_\_  
Name of unit

\_\_\_\_\_  
\_\_\_\_\_

L.S.

## Sample Page of Seasonal Schedule

Form 6

### *Schedule of Appointments for January*

*Sunday Masses* – New Year's Day, January 1, 8, 15, 22, 29

6:00 – J. Viau–J. Morris

8:00 – D. DeRouin–R. Erickson

9:30 – P. Frazer–J. Trottier

11:30 – F. Sabor–D. Toughak

### *Weekday Masses*

January 2– 7 – 7:00 J. Trottier      8:00 – Anderson–DeRouin

January 9–14 – 7:00 J. Morris      8:00 – Beauchamp–Gouin

January 16–21 – 7:00 R. Erickson      8:00 – DeGrand–Breault

January 23–28 – 7:00 F. Sabor      8:00 – Viau–Hughes

Jan. 30–Feb. 4 – 7:00 D. DeGrave      8:00 – Messier–Toughak

### *Sunday Afternoon Benediction at 4:00 p.m.*

Jan. 8 – DeRouin, Frazer, DeGrave, Viau

Jan. 15 – Trottier, Lindstom, Hughes, Beauchamp

Jan. 22 – Toughak, Erickson, DeRouin, T. DeGrand

Jan. 29 – Messier, Morris, Anderson, Breault

*Feast of the Epiphany* – January 6 – Solemn Mass at 9:00 a.m.

MC – James Morris      AA – James Viau

CB – David Toughak      Edward Gouin

Torchbearers – M. Beauchamp, T. DeGrand,

T. Anderson, R. Breault

Sacristan – D. DeRouin

*Practice* – January 4 and 5 at 3:30 p.m.

## Sample Page of Directory

Form 7

<i>Junior Section</i>	<i>Phone</i>	<i>Address</i>
Hughes, John	3288	559 N. 23rd Street
Kelker, John	3613	1325 N. 16th Street
Kidd, Michael	1848	1419 Stephenson Ave.
LaFave, John	763	1228 N. 19th Street
Leonard, Larry	2660	1503 N. 16th Street
Prey, Carey	248-R	947 Stephenson Ave.
Rudden, Michael	2577	1618 N. 16th Street
Stanchina, Warren	1345	1924 14th Ave., N.
Taylor, Michael	2793	1530 Sheridan Road
Viau, James	3608	1901 9th Ave., N.

### *Groups for Funerals*

Group 1 – MC – T. Anderson; CB – D. DeRouin; AA – Breclaw-Stanchina; Crossbearer – J. Kelker

Group 2 – MC – M. Beauchamp; CB – J. LaFave; AA – Prey-Leonard; Crossbearer – W. Gouin

Group 3 – MC – R. Breault; CB – T. DeGrand; AA – Kidd-Taylor; Crossbearer – J. DeGrand or M. Rudden

### *Substitution Groupings*

Anderson	Breault	DeGrand, J.
Beauchamp	Breclaw	DeGrand, T.
DeRouin, D.	Heslip	Gouin, W.
Frappier	Kelker	Prey
Gouin, E.	Kidd	Rudden
Hughes, John	Leonard	
LaFave	Taylor	

N O T E S

N O T E S



N O T E S