

TO LOVE AND TO SERVE



ST. FRANCISCO CATHOLIC
INTERNATIONAL PARISH,
SEOUL.

ALTAR SERVER'S HAND-BOOK



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I'll Take You

Lenny's first day at the new school had gone well – so far. But recess would really be the test. Lenny had been in town for only three days. He didn't know any of these kids.

Over by the ball diamond, a group was gathering. They were choosing up sides for a quick softball game. "They'll never choose me!" Lenny thought to himself as he walked slowly toward the playing field. "They don't even know me".

Lenny was only steps from the small crowd when he heard one of the captains call out in his direction, "I'll take you – the new kid." Lenny could hardly believe it. As he jogged over to where the captain was standing, he tried to contain the smile on his face. He felt terrific.

Like Lenny, you have just been chosen. You've been asked to become a part of the very special group of people: your parish's altar servers. Perhaps it was one of the parish priests, parents or one of the faithful in the church who made the invitation to you. But keep this in mind: It was God who made the call. God wants you to play a very important part in the life of your parish. He wants you to help your parish worship by being a server. There is much to learn ahead. But for now, it's important to realize that you have received a call from God to server. God does not call strangers. He calls friends. And He has called you, as Scripture says; "by your name".

God has been calling people to serve Him for centuries. There are the great leaders whose names we know:

Abraham, Moses, David, Mary. Even Jesus himself was called by his Father. There are also the millions of people whose names we do not know. But God knew their names and he called them by name. now it is your turn. God wants you at his table to help his celebrations go well so as to promote the spiritual well-being of his people as they come together in prayer. This is probably not the first time God has called you, and it will not be the last. But it is a very special call. Respond to God's call with enthusiasm. Give it everything you've got!

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Introduction

It is a great privilege to serve at the Altar of our God and therefore Servers are chosen from those who display a desire for a more intimate union with our Lord and God, Jesus Christ. Our loving Savior becomes present on the Altar, just as He was at the Last Supper and Calvary. Accordingly, Servers have a solemn responsibility to do their assigned duties with dignity and reverence. Altar Serving is a liturgical ministry. Altar servers perform most of the functions of the former minor order of ordained clerics known as acolytes from the Greek word *akolouthos* (attendant). Altar servers are not ordained; they are commissioned by their parish priest. The determination that women and girls may function as servers in the liturgy should be made by the bishop on the diocesan level so that there might be a uniform diocesan policy.

The primary role of the altar server is to assist the priest in the celebration of the liturgy during Mass. This is done through specific actions and by setting an example to the congregation by active participation in the liturgy by their actions, singing of hymns, responses of the people, looking alert and sitting or standing at the appropriate times.

Servers carry the cross, the processional candle(s), hold the book for the priest celebrant when he is not at the altar, carry the incense and censer, present the bread, wine, and water to the priest or deacon during the preparation of the gifts or assist him when he receives the gifts from the people, wash the hands of the priest, assist the priest celebrant and deacon as necessary.

Altar servers are chosen from among the faithful who display a desire to participate in an intimate way during the Holy Sacrifice of the Mass. It is an extreme privilege to kneel so close to the altar as our loving Savior, Jesus Christ,

becomes truly present, Body, Blood, Soul and Divinity upon the altar.

A server is uniquely joined in the Heavenly Supper of the Lamb of God and serves in the company of myriads of angles eternally singing “Holy, Holy, Holy, is the Lord God Almighty, who was and is and is to come!”

Requirements

I General Requirements

When Serving in the presence of Our Savior and surrounded by His Heavenly Host it is both wise and necessary for a server to perform all assigned duties with attention, dignity and reverence. Just as Jesus “emptied Himself, taking the form of a servant . . .” servers should set aside their own preferences and attend to every action of the Divine Liturgy as a team, all rehearsing the Divine Celebration in the same manner and style as directed by the parish priest and performed by their companion servers.

The server, participating as instructed, will enter into a fuller participation in the Holy Sacrifice of the Mass while assisting the priests and deacons as the mysteries of the Upper Room and Calvary are represented to God’s people. All actions of the server are woven from signs and symbols whose meaning is rooted in the works of creation and in human culture, specified by events in the Old Testament and fully revealed in the person and work of Jesus Christ. Therefore, it is imperative that all servers do their assigned tasks in the prescribed form and manner.

The Sanctuary is holy, do not abuse the privilege you have been given to enter the sanctuary for service by being disrespectful or entering the holy place unnecessarily

1. Servers will be required to vest in either cassock with surplice or alb and cincture as directed by the parish priest.
2. Dress shoes and appropriate socks or stockings must be worn.
3. Servers carry the cross, the processional candle(s), hold the book for the priest celebrant when he is not at the altar, carry the incense and censer, present the bread, wine, and water to the priest during the preparation of the gifts or assist him when he receives the gifts from the people, wash the hands of the priest, hold the Communion patten and assist the priest celebrant and deacon as necessary.

II Specifics

Who may serve?

A server can be any person who has received first confession and Holy Communion. Each bishop and each parish may have additional requirements but basically there are no other universal restriction about age or sex.

Why serve?

A server must have reasons why he/she wants to serve, and not parental pressures. A reluctant or disinterested server is a distraction to the priest, parishioners and fellow servers. A poor attitude can have a negative effect on the overall parish faithful. It is not uncommon for a parent to want a child to be a server but the child has no desire and this is a disaster.

Required Basic Knowledge of the Mass

- A server candidate is required to know the principal prayers of the Mass: The Gloria, Our Father, Nicene Creed, Lamb of God, Lord, I am not worthy and Holy, Holy, Holy. Not knowing these prayers usually results in a server who just stands there looking out of touch and in ignorance of our most sacred act of worship.
- In addition servers should memorize three passages from scripture to help them appreciate the Sacrificial nature of the Eucharist. These are examples used here but there are many others which can be used to start a discussion about why we have the Sacrifice of the Mass.
- They should know the names and use/purpose of all the liturgical items.

Exodus 12:21-24. *“Then Moses called all the elders of Israel, and said to them, "Select lambs for yourselves according to your families, and kill the Passover lamb. Take a bunch of hyssop and dip it in the blood which is in the basin, and touch the lintel and the two doorposts with the blood which is in the basin; and none of you shall go out of the door of his house until the morning. For the Lord will pass through to slay the Egyptians; and when he sees the blood on the lintel and on the two doorposts, the Lord will pass over the door, and will not allow the destroyer to enter your houses to slay you. You shall observe this rite as an ordinance for you and for your sons for ever. “*

John 1:36 *“Behold the Lamb of God.”*

John 6: 51-59 *“I AM the living bread which came down from heaven; if any one eats of this bread, he will live for ever; and the bread which I shall give for the life of the world is my flesh. The Jews then disputed among*

themselves, saying, "How can this man give us his flesh to eat? So Jesus said to them, "Truly, truly, I say to you, unless you eat the flesh of the Son of man and drink his blood, you have no life in you; he who eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day. For my flesh is food indeed, and my blood is drink indeed. He who eats my flesh and drinks my blood abides in me, and I in him. As the living Father sent me, and I live because of the Father, so he who eats me will live because of me. This is the bread which came down from heaven, not such as the fathers ate and died; he who eats this bread will live for ever. This he said in the synagogue, as he taught at Capernaum." Remember it was Judas Iscariot who Jesus referred to at the end of this chapter.

1 Corinthians 11:26-31 *"For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes. Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of profaning the body and blood of the Lord. Let a man examine himself, and so eat of the bread and drink of the cup. For any one who eats and drinks without discerning the body eats and drinks judgment upon himself. That is why many of you are weak and ill, and some have died. But if we judged ourselves truly, we should not be judged."*

The Altar Server must comply with all the following rules to continue to serve at the Holy Sacrifice of the Mass.

- Attend Holy Mass on every Sunday and Holy Day of Obligation when physically possible.
- Cultivate a personal prayer life within the Church. The acts of faith, hope, and charity enjoined by the first commandment are accomplished in prayer. Lifting up the mind toward God is an expression of our adoration of God: prayer of praise and thanksgiving, intercession and petition. Prayer is an indispensable condition of being able to obey God's commandments.
- Altar Servers are not to leave the sanctuary after the start of the Mass for any reason except bathroom emergencies, illness, or when directed to do so by the deacon or priest. Thirst, itches, is not a bodily necessity and therefore is never an excuse for leaving the sanctuary before the final procession. If you think that there is another good reason, ask the priest or deacon before leaving the sanctuary.
- Attend all Altar Server prayer and scheduling meeting as announced. Failure to attend without sufficient reason will result in being removed from the Altar Server list.
- Serve at every Mass they are scheduled for. When you fail to serve at a Mass without sufficient cause you are denying the whole parish of one member of the team. See on how to arrange for a substitute when you know in advance of a scheduling conflict.
- Arrive at the Mass to be served at least ten minutes before the starting time to prepare for the Celebration of the Most Holy Eucharist.
- Perform the duties assigned during the Mass in the prescribed orderly manner. Never trade positions with

other servers without the permission of the server director, priest or deacon.

- Maintain a prayerful posture during at all times in the Sacristy. In the standing position hands should be held in the praying position. In the kneeling position hands should be held as in the standing position. You must kneel upright, not slouching or sitting on your kneel. When sitting the hands should be held on the lap or at the sides. Never slouch. Never play with your cinctures, pick your nose or otherwise cause a public reason to take notice of you. You are not on stage; you are serving at the altar of Our God. Note: Holding hands in the prayer position was a medieval sign of submission to a manner lord and its very appropriate to signify submission to our Divine Lord.
- When assisting the priest with the Communion patten during Holy Communion the server must always hold the patten level from the time it is picked up from its storage place until it is returned to the priest or deacon after all have received. It must never be tilted or turned so as to spill any fragments of the Body of Jesus which may have been caught by it. It is the responsibility of the server holding the patten to protect the Body of Jesus from falling on the floor.
- Stay for at least ten minutes after the Mass to return the Sanctuary, Sacristy, and preparation areas to a neat and orderly appearance.
- The Server must also stay after Mass to return the Church to its non service condition.
- Servers should not handle any consecrated bread or wine unless specifically directed by the priest or deacon in an emergency situation. If the server suspects any consecrated fragments or wine remain on the sacred vessels they must inform the priest or deacon immediately.

- Call the rectory office whenever you cannot make a scheduled prayer meeting.
- Make your own arrangements for another Altar Server to take your place when you will miss a Mass you are scheduled to serve or Call the rectory office. This requirement is not in effect in the case of sudden illness or family emergencies but is to be adhered to for sporting events, family scheduled events, and school events

Proper Dress

At home the server should dress in the proper clothes and footwear for Mass. If albs are your liturgical uniform, remember what you wear underneath an alb will show through. For this reason, the server should be sure to avoid bold stripes and designs of any kind which may show thru their alb. It is recommended that you wear solid colors, but white would be the most appropriate choice of shirts and blouses. Likewise pants, dresses and skirts should also be of some solid color.

Dress and shoes should be worn. Sneakers, no matter how expensive, are for casual dress and sporting events. Servers must show respect for the Mass they attend at.

POSTURE

Posture is how you carry your body and is a very important part of liturgical ministry.

Genuflection

When should a server genuflect? Whenever entering or leaving a Catholic Church (usually when entering a pew) or crosses in front of the tabernacle. *“O come, let us worship and bow down, let us kneel before the Lord our Maker!”* and *“At the name of Jesus, every knee shall bend.”*

Genuflecting to the tabernacle is required; bowing is not an option to genuflecting. Latin Rite Catholics genuflect to Our Lord alone. In all Catholic churches, once the consecration of the bread and wine take place and the actual substance of the bread and wine (that which makes bread and wine what it is) is transposed with the actual substantial and real presence of Jesus the God-Man Jesus, thus making it no longer bread and wine but just the appearance of bread and wine. While the appearance of the bread and wine remain it is actually the real and true Body and Blood of the Risen Lord, Jesus. While His presence is truly present within the Sacred Scriptures and whenever two or more are gathered in His Name, that presence is subordinate to the actual and real presence in the consecrated Eucharist and we owe our worship to Him.

Catholics never genuflect to the bible or to a group of people meeting in the Name of Jesus be we do genuflect to the Person Jesus present in the Eucharist.

All Catholics should be aware of whenever He is present on the altar after the Consecration, during Eucharistic Adoration or is reserved in the tabernacle everyone, servers included, should genuflect whenever crossing in front of the tabernacle, or entering and leaving the Church (usually as they enter a pew).

Bowing

Bowing of the head is done for a priest after presenting the wine and water and after washing his hands, the altar or in some circumstances a crucifix, never to the deacon. We bow to the altar because it is the table of the Christ's Saving Sacrifice as The Lamb of God.

We bow to the priest because he offers the Body and Blood of Our Savior to the Father in the Person of Jesus and therefore should shown honor.

When the tabernacle is not centrally aligned to the altar, one should bow to the altar when passing in front of it. If entering the sanctuary in procession and all genuflect be sure to realize you are know you are genuflecting to the Real Presence of Jesus in the tabernacle not the altar you may be facing. I have noticed many people genuflecting to the altar or crucifix when the tabernacle is removed to a side altar - this is not appropriate and should never be done know what you are doing homage to - God not wood, metal or stone. Catholics as well as all our Christian brothers should only kneel and genuflect to God.

When He is reserved in the tabernacle He is just as present as when He is present in Heaven, on the Altar or in the monstrance. Servers should make frequent visits to Him in the tabernacle and spend some time with Him. This is especially helpful when done before Mass.

The church sanctuary light, hanging by the tabernacle, will indicate when Jesus is reserved in the tabernacle. When it is not lit, the tabernacle is empty as on Good Friday and Holy Saturday. Usually it is lighted at all other times since Jesus is reserved there. If this is hard to understand, so is gravity so ask Him when you see Him.

Servers should remember that there is an exception to genuflecting. Whenever they are carrying things like crosses, sacred vessels, books, candles or other object you should not genuflect.

Hands – Unless you are sitting down or carrying something, your hands should be kept joined in front of your chest palms together, fingers pointing up. Hold your hands the way the priest does. Keep your hands high up on your chest. If you have to yawn, please do so discreetly covering your mouth with your hand.

Kneeling – Your body should be upright and your hands should be folded, palms together, in front of your chest.

General Appearance – Know what you are to do while serving Mass and when you are to do it. Look as though you CAN do it. Don't look like serving Mass is the worst punishment or the most unpleasant thing you can think of.

Preparation for Mass

The Wine & Water Cruets:

- *Water and wine cruets:* when the wine cruet did not contain the Blood of Jesus:
 - Remove cruets from credence table.
 - Pour unused wine back into bottle.
 - Rinse wine and wine cruets with clean water.
 - Place wine and water cruets on drainer.
- *Wine cruets:* when the wine cruet contains the Blood of Jesus:
 - Remove the cruets from credence table.
 - Set the wine cruet on the special locked sink in the sacristy for the priest or deacon to purify. Do not rinse out the wine cruet if it contains the Precious Blood of Jesus.

The Chalice:

- Remove the Chalice and Ciboria from the Credence Table. Also remove any other cups used in the distribution of the Precious Blood of Jesus during the Mass.
- Place all used Purificators in the special linen bag reserved for their keeping.
- Return Chalice Veil to drawer.
- Place Corporal and Burse in the drawer.
- Place Chalice and gold Paten in their proper places.
- Place linen covered Pall in the drawer.
- Place Chalice and Ciboria in their proper places.
- Place any cups used in the distribution of the Precious Blood on the sink specially reserved for the purification of Holy Objects. The priest or deacon will take care of these.

Note: When they are not available, you should be sure that nothing from these cups gets into a regular sink. Only the special sink (with locking cover) is specially set aside for this purpose

The Bowl, plate and towel:

- Remove bowl, towel, and dish from credence table.
- Dry bowl with towel.
- Place towel in linen bag.
- Place bowl and dish in proper places

The Candles:

Extinguish the candles by using the proper tool. Do not smash the wicks. If you use your fingers instead of the tools provided, look like you feel no pain. It is distracting to see servers acting scared of a little candle.

Duties During Mass

The **cross-bearers** will lead the procession into and from the sanctuary. After entering the sanctuary the cross-bearer will bow to the tabernacle (altar if tabernacle is at a side altar) and then proceed to place the cross in its stand, normally facing the priest as the people can all see the central crucifix behind the altar. Never genuflect when carrying anything, including the procession cross.

The **candle-bearers** follow the cross-bearer in procession and bow to the tabernacle (altar, if tabernacle is at a side altar). Place the procession candles on or as near to the altar steps as possible.

All servers will then proceed to their assigned locations genuflect facing the tabernacle (from their assigned

positions) with the priest (and the deacon). If the tabernacle is on a side altar face the tabernacle when genuflecting.

During the *Glory to God in the Highest* (Lord have mercy . . . during lent), the appointed server may be required to pick up the small sacramentary and wait for the priest to say, *Let us pray*. When the priest says, *Let us pray*, server three will proceed directly in front of the priest and open the book to the pre-marked position. Hold the book open so that priest can read the prayer. Keep the pages flat, your fingers out of the text and do not move about while the priest is reading. When the priest is finished, close the sacramentary and return it to its place. Sit down in your chair for the readings.

Liturgy of the Word

At the end of the **second reading**, during the **Alleluia** the **candle bearers**, if used during the gospel reading, should get up and walk to the procession candles or near the altar steps. The servers should genuflect to the tabernacle if behind the altar (or bow to the altar if the tabernacle is on a side altar) and then pick up their candles. They should stand facing the altar with their candles and wait for the priest or deacon.

The **candle bearers** (if used during the gospel reading) should then **bow** with the deacon or priest, **do not genuflect with candles**, and then proceed to your stations in front of the pulpit or ambo when the priest or deacon move to it. The other servers should stand at their normal positions and stand as the people stand. The candle bearers should stand at the gospel positions, facing the reader of the Gospel for it is the Word of God. All servers should pay very close attention to the words of the gospel and homily. The arm that is holding the upper part of the candle should point toward the people. Maintain these

positions during the gospel and then return the candles to altar step again when the Gospel is over, Genuflect to the tabernacle, and return to your seats. **Sit down and listen to the homily.**

Offertory

All servers sit with the people during the collection.

If the candle-bearers are used in the procession of the gifts they should, during the last collection, when the ushers are 3/4 of the way down the middle aisle, stand up. **Genuflect** to the tabernacle. **Walk to procession candles.** Genuflect to the tabernacle. Pick up your candles and turn toward the people. Walk to the back of the church and wait for the rest of the gift procession. When the ushers have the procession ready, turn toward the altar and **lead the gift procession to the priest.**

- The candle-bearers should walk slowly together (starting on your left foot) toward the sanctuary. When walking hold the candle underneath with your inside hand and grasp the candle stick with your outside hand, holding your elbow out toward the people.
- Never carry anything but your candle!
- When you reach the sanctuary, pass around the priest and deacon and proceed to the front of the altar.
- Set down your candles and genuflect to the tabernacle if it is behind the altar, bow to the altar if the tabernacle is on a side altar. Move to your positions at the credence table or assist the priest in accepting the gifts if no other server is available..

Liturgy of Eucharist

The cross bearer and remaining optional server may stand when the priest and deacon stand and follow them to the assigned positions. Servers should wait at the left side, and

behind, the priest. One server should **take the water and wine cruets from the priest** and place them on the credence table. If there is no deacon. Another server should take anything else brought up in the procession and place it on the credence table.

Remove the tops from the wine and water cruets and stand. Some parishes have the server pour the water and wine instead of handing on the cruets in which case you will pour until signaled to stop by the priest or deacon. Stand until the deacon or priest is finished. If it is the priest who you hand to or pour the water and wine, bow to the priest and then return to the credence table and recap the wine cruet and place it on the credence table. Remember not to bow to the deacon. We bow to the priest because he acts in the person of Christ during the consecration of the Mass.

- **With a single server** - Unfold the wash towel and place it over your less used arm. With your good arm hold the water cruet. Pick up the washing bowl and hold it with your towel arm. Approach the Altar again and pour the water over the priest's hands, collecting the water in the bowl. Let the priest take the towel and when he has placed the towel back on your arm bow to him and return to the credence table. Neatly arrange the cruets, towel, and bowl on the table.
- **With several servers** - Servers should return to the altar step and stand. When the priest comes to you, one server holding the bowl and water should pour the water over the priest's fingers, collecting the water in the bowl until the priest indicates enough. The other server will then hand the towel to the priest. When the server has the towel back, both servers should bow to the priest and return to the credence table. Neatly arrange the cruets, towel, and bowl on the table.

- No one is to sit down at this time. All servers should return to the altar and remain standing there until all kneel.

All servers return to their assigned positions and **kneel after the Holy, Holy, Holy.**

Bell Ringing - The bell should be rung at the specific times during the Mass as is the local custom in your parish. Typical times for ringing the bell are:

- Once, when the priest makes the sign of the cross over the gifts and calls on the Holy Spirit to come upon the gifts.
- Once at the elevation of the Consecrated Host.
- Once at the elevation of the Consecrated Wine.
- Once when the priest drinks the Precious Blood of Jesus.

Sometimes the bell(s) are rung three times in some parishes in honor of the Trinity; bells rung three distinct times for the Father, Son, and Holy Spirit. But this is up to the parish priest.

Because the elevation of the Body and Blood of Jesus are solemn times, (the bread and wine we offered just before has now become the real BODY and BLOOD of our God, Jesus Christ) we should ring the bells reverently. At these times it is proper to look at the elevated Jesus and say to yourself "*My Lord and my God.*" following the example of Thomas the Apostle when he met the Resurrected Jesus.

After Communion of Faithful - After the priest or deacon returns to the altar the appointed server should remove the covers from the water (and wine in some parishes) cruet(s) and carry them to the altar for use in the purification of the Chalice, Ciboria, Ciborium, and paten. Pour the water over

the priest's or deacon's fingers as directed and offer to pour the wine if used. **If attending a priest, bow to him** when done and return to the credence table and cover the cruets.

Server should assist the deacon or priest in removing all objects from the altar after the purification and prior to the Closing Prayer.

Closing Prayers - All sit until the priest says: "**Let us pray.**" If a server is assigned to hold the prayer book, the server will proceed directly in front of the priest and open the prayer book to the proper page, hold the book for the priest as with the opening prayer. When the priest finishes, close the sacramentary and return it to its stand.

Exit Procession -When the priest kisses the altar, the candle bearers should proceed to the front of the altar, genuflect to the tabernacle, pick up the candles, and return to their standard positions. Cross-bearer should pick up the processional cross.

When the priest and deacon genuflect, **all servers not carrying anything should genuflect** also. Those carrying things should just bow. All servers then turn and proceed quickly to their procession positions. All processions are always in order of rank. Cross bearer first, then candle bearers, other servers, lector, extra-ordinary ministers, deacons, priests, bishops, cardinals, the pope.

Duties After Mass:

- Return the intention book to the sacristy. Clean up any mess you made.
- Pick up the lectionary (book of readings) from the Sanctuary and place it closed on the pulpit.
- Remove all notes and papers from the sanctuary and Pulpit and place them on the preparation table in the Sacristy.
- Remove cruets from credence table. Pour any remaining wine back into the wine bottle and pour any unused water in the washing sink. Rinse the cruets with clean water and place them on the drying rack if available
- Place used Purificator in the appropriate linen bag
- Return chalice veil to its storage place.
- Place corporal and purse to their storage place
- Place chalice and gold paten in their place
- Quickly and quietly take off your cincture and alb. Place it neatly on a hanger (in the Altar Server closet).

Definitions of items use in Altar

Sacramentary: The book the priest prays from during the mass at the altar

Lectionary: The book of scriptures read at the liturgy of the Word

Sanctuary: The sacred space elevated before the congregation

Sacristy: The room where priests vest before mass.

Altar: The table of the Lord in the sanctuary

Altar Cloth: The tablecloth for the altar--always white

Tabernacle: The ornate receptacle used to place the Body of Christ

Ambo: The place where the Word of God is proclaimed

Credence Table: The small table off to one of the sanctuary for sacred vessels

Bells: Rung during the consecration of the mass

Paschal Candle: The large ornate candle used at funerals, baptisms, and Easter until Pentecost

Processional Cross: The cross carried in and out of the mass

Finger Bowl: Small bowl for priest to wash hands during the liturgy of Eucharist

Ablution cup - Covered dish of water on the side of the tabernacle used by the priest, deacon or extraordinary ministers of the Eucharist to wash their fingers after distributing Communion.

Altar Linens

Chalice veil

Small silk cloth, of the same color as the priest's vestments, used to cover the Chalice

Purificator (or "Mundatory" or "Purificatory")

Rectangular piece of linen or hemp used to wipe the Chalice before the Offertory and after Communion, the priest's lips and fingers. It requires no special blessing.

Pall

A blessed, stiff square piece of linen, sometimes decorated with a Cross or other embroidery, used to cover the Chalice to prevent impurities from falling into it. If it is embroidered or made of silk, the side touching the Chalice must still be made of linen.

Another type of pall is the cloth used to cover coffins at Requiem Masses.

Finger Towels

These may be made of any material (preferably linen) and are used at the lavabo and after Communion

Corporal

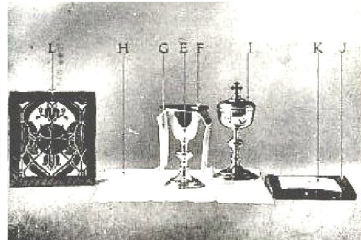
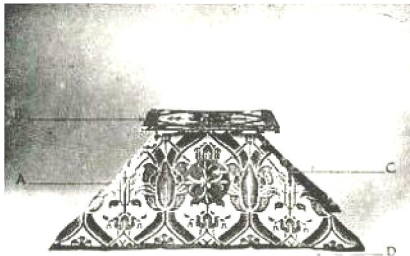
A blessed square linen cloth which is spread out by the priest in the middle of the Altar. From the Catholic Encyclopedia, "after it [the corporal] is washed, bleached, and ironed, it is folded into three equal parts, both in its length and in its width, i.e. the anterior part is folded over the middle; then the posterior part is turned down over the

anterior part; after this the part at the priest's right is folded over the middle, and finally the part at the priest's left is folded over these. The corporal is placed in the burse in such a manner that the edge of the last fold is towards the opening of the burse."

Burse

A 10-inch square container to hold the Corporal. The burse covers the chalice before the Mass, with the opening of the burse facing toward the priest. (The leather pouch used to hold the pyx is also called a burse)

Liturgical Vessels



A: Chalice Veil which covers the Chalice underneath
 B: Burse
 C: Cross on front of veil
 D: Corporal on which the veiled Chalice sits

E: Chalice
 F: Paten
 G: Purificator
 H: Corporal

I: Ciborium
 J: Folded Chalice Veil
 K: Pall
 L: Burse



Chalice

The consecrated gold or gilded silver cup used to hold the Precious Blood. Only priests or deacons are allowed to touch the Chalice (though sacristans may in the course of their duties). Pewter Chalices are "okay" for use during times of

persecution but, even then, the inside of the bowl must be gilded.

When Mass begins, the Chalice is covered by the folded purificator and the pall (see below).

Paten

The consecrated gold or gilded silver plate on which the Sacred Host is laid. Only priests or deacons are allowed to touch the Paten (though sacristans may in the course of their duties). A Communion Paten has a handle and is held under the chin of one receiving the Eucharist so that in case the Host is dropped, it won't fall to the floor.



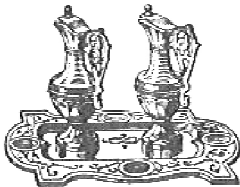
Ciborium

A chalice-shaped vessel with a lid used to hold consecrated Hosts for distribution during the Communion of the faithful. It can be made of any material as long as the inside is gilded. It is kept in the Tabernacle between Masses, covered with a white veil (which can be decorated with precious metals).



Cruets

These vessels hold the water and wine before Consecration



**Monstrance (or "Ostensorium"
or "Ostensory")**

A gold or silver vessel, often in a sunburst shape, with a clear glass area, called a "luna," for viewing the Sacrament. The Host is kept in place inside the crystal or glass frame by a crescent shaped gold or silver gilded clip called a "lunette." The monstrance is used during Benedictions and processions, etc., for adoration by the faithful. It doesn't require a blessing, but it should be blessed.



Aspersory and Aspergillum (or "Aspergill")

The Aspersory is a container for holding Holy Water. The Aspergillum is a stick-shaped implement with holes in it to dip into the Aspersory and catch the Holy Water for sprinkling the people and things. Because of Leviticus 14:49-52, Numbers 19:18, Psalm 50:9, etc., the aspergillum used to contain crushed Biblical hyssop (*Origanum syriacum*) to catch the water, but nowadays a small sponge is more often used.



Thurible (or "Censer") and Boat

A thurible is the incense burner used at Mass. It hangs from chains so it can be swung to incense people and things. The boat is where the



incense is stored until it is placed in the thurbible.

Thurifer--the server responsible for the thurible.

Pyx



A small container, also called a custodia, used to carry the Sacred Host when taking it to the sick and homebound. It is made of the same material as the Ciborium -- gilt on the inside.

Lunette - A thin, circular receptacle, having a glass face that holds the Consecrated Host used for Adoration and Benediction. It slides into the monstrance on a little track.

Peplum - A cloth covering used to hide the chalice and paten up to the offertory and after Communion. It is selected by the liturgical color for the service.

Piscina - A sink with its drain going directly into the ground usually fitted with a cover and lock which is used for the disposal of the following: The sacred linen wash and rinse water, used holy water, used baptismal water and blessed ashes. No other use is allowed.

Stock - The metal containers used to hold the oil of the catechumen, the oil of chrism and the oil for anointing the sick.

Stoup - The holy water fountains or bowls at the entrances of the church.

Thaborstand - The ornate stand used to support the Monstrance during exposition of the Blessed Sacrament.

Priest Vestment During the Mass

Amice

Symbol of the helmet of salvation

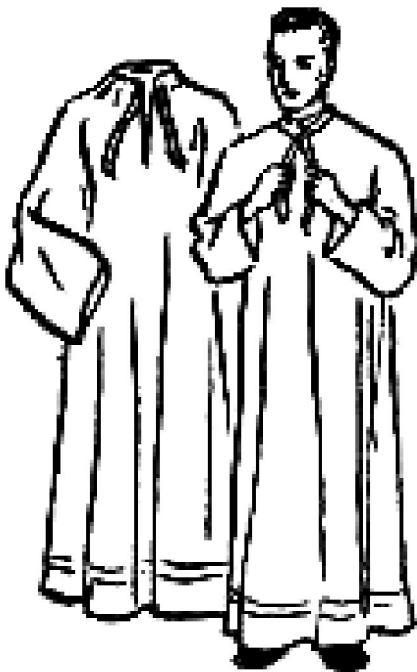


The amice is a rectangular piece of white linen with two strings at the upper corners which a cleric uses underneath his alb to cover the neck so that the Roman collar of the cassock is hidden. The word amice comes from the Latin *amicire*, meaning "to cover" and, because the heads of criminals condemned to death were covered in linen, the amice recalls the humiliation which was put upon Christ. As he puts on the amice, the priest kisses the Cross on the Amice and prays:

Place upon me, O Lord, the helmet of salvation, that I may
overcome the assaults of the devil.

Alb

Symbol of purity



The alb is the long white, robe-like vestment worn by all clerics at liturgical celebrations (celebrant, concelebrant, deacon, or acolyte). The alb (from Latin word *alba*, meaning "white") can be traced to the ancient Roman alb worn under a cloak or tunic; its color symbolizes purity and its form recalls that described in Ezekiel 28:4. As he puts on his alb, he prays:

Purify me, O Lord, and cleanse my heart; that, being made white in the Blood of the Lamb, I may come to eternal joy.

**Cincture
Symbol of Chastity**



The cincture ties the alb at the waist. As he ties it, he prays:

Gird me, O Lord, with the girdle of purity, and extinguish
in me all evil desires, that the virtue of chastity may abide
in me.

Maniple

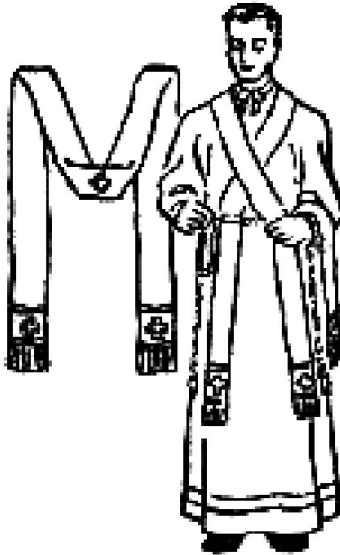
Symbol of the acceptance of suffering



The maniple is a narrow strip of linen, of the same color as the chasuble, suspended from the left forearm so that it falls equally on both sides of the arm. It is to remind the cleric that he must patiently bear the cares and sorrows of this earthly life in the service of God and for Heavenly reward. Bishop puts on the maniple at the Altar after the Confiteor; other clerics put it on in the sacristy before the service. As the cleric puts on the maniple, he kisses the Cross on the maniple and prays:

Grant, O Lord, that I may so bear the maniple of weeping and sorrow, that I may receive the reward for my labors with rejoicing.

Stole
Symbol of the clerical office,
immortality and the yoke of Christ



The stole, matching the liturgical color, is a long, scarf-like vestment worn over the alb and under the dalmatic/chasuble. The priest wears the stole around his neck so that it hangs equally down his chest in front or forms an X-shaped Cross; the deacon wears his stole over the left shoulder and tied at his right side; the Bishop wears his stole so that it hangs equally down his chest. As he puts on the stole, the priest kisses the Cross on the stole and prays:

Restore unto me, O Lord, the stole of immortality, which was lost through the guilt of our first parents: and, although I am unworthy to approach Your sacred Mysteries, nevertheless grant unto me eternal joy.

Chasuble or Cope



For the Eucharistic Liturgy: Chasuble

The chasuble, also matching the liturgical color, is the long, often ornate, sleeveless poncho-like garment worn by priests and bishops over the alb and stole during the sacrifice of the Mass. As he puts on the chasuble, he prays:

O Lord, Who said: My yoke is easy and My burden light:
grant that I may bear it well and follow after You with
thanksgiving. Amen.

For non-Eucharistic Liturgy:

Cope

The cope is a large mantle worn by clerics (including deacons) at some liturgical celebrations (but not at the Mass) -- for example, during Processions and Benedictions of the Blessed Sacrament. It matches the color of the liturgy and is worn in the same way as the chasuble or dalmatic.

Humeral Veil –

A special garment worn by the priest when giving the blessing during Benediction

Deacon for the Eucharistic Liturgy

Dalmatic

Instead of a chasuble like a priest wears, the deacon wears the sleeved dalmatic, also matching the liturgical color, over his alb and stole. Bishops also wear a dalmatic at major solemn feasts and ordinations. It symbolizes charity, justice, and the sufferings of Christ. As he puts on the dalmatic, the deacon or bishop prays

Biretta



The biretta is a tri-cornered or square-shaped hat with silk trim, tuft (except for the birette of seminarians and cardinals) and three raised wings, called "horns," on top at three corners (the side of the hat without the horn is worn on the left side of the head). It is made of scarlet silk for cardinals, violet silk for bishops, and black merlino for priests, deacons, and seminarians.

Cassock and Surplice



Cassock is a long outer garment worn by clerics and servers. It is usually black, but for servers red or white cassocks may be worn for special feasts.

Surplice is a wide sleeved garment, slipped over the head, covering the shoulders, and coming down below the hips. It is worn over the cassock for services in which the alb is not necessary



Servers Alb

This is a vestment used by servers in place of the cassock. It is similar to the priest's alb but sometimes has a cowl (hood). It is usually fasted around the waist with a cincture, often in the liturgical color

In addition to the above,
The Bishop wears a:
Pectoral Cross

The pectoral cross is a cross, usually about 6 inches in height, worn around the neck of a bishop and suspended by either cord (in liturgical vestments or choir) or chain (in *abito piano*). The cord is scarlet and gold for a cardinal; green and gold for a bishop. The pectoral cross is worn on the chest of prelates so as to keep the Cross close to their hearts.

Crozier

The crozier is the shepherd's staff used by bishops. The crozier has always been in the Church a symbol of the bishop's pastoral role. In the very early Church, it was made of wood, but in the early Middle Ages metal (silver and gold, depending on rank) was used instead. Wooden croziers again began to be used during the time of Vatican II and are common today.

Popes don't use a crozier, and only since the time of Vatican II have they used a crozier-like staff called the "pastoral staff." The pastoral staff is silver with a crucifix at the top.

Episcopal Ring

When a Bishop is consecrated as Bishop, he receives a ring representing his office (Cardinals receive their own special ring, also). The Pope's ring, known as the "Fisherman's Ring," is the personal and unique seal of that reigning Pontiff and is (or at least used to be) destroyed on his death.

Zucchetto

The zucchetto is the silk yarmulka-like skullcap worn by bishops. The Pope's zucchetto is white; the cardinals' zucchetti are scarlet; the bishops' zucchetti are violet.

Priests may use a black cloth zucchetto for everyday wear, but not during the liturgy.

Mitre

The mitre imitates the Old Testament priestly headcovering and is the headdress of bishops, worn at liturgical functions. It is either precious, golden (orphreyed), or simple (simplex). The precious mitre is worn by celebrants, the simple by concelebrants, and the golden by the celebrant at an ordination. All cardinals wear a damasked mitre (simplex) in presence of the Pope. It is very tall and made of layered white damask silk.

In addition to the above

A Metropolitan (Archbishop) wears a:

Pallium

The pallium is worn only by archbishops (in their own dioceses), patriarchs, and the Pope, as symbol of their authority. It's a band of white wool adorned with 6 small black crosses, worn around the neck with extensions front and back, and pinned to the chasuble in three places about the neck. The non-silk part of the pallium is made of white wool, part of which is supplied by two lambs presented annually by the Lateran Canons Regular on the feast of St. Agnes (21 January). The lambs are solemnly blessed on the high altar of that church after the pontifical Mass, and then offered to the pope, who sends palliums made of their wool to the archbishops.

In addition to the above

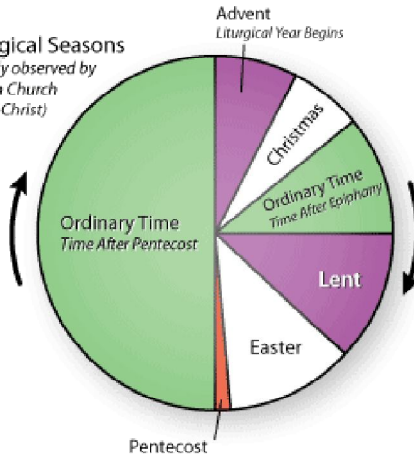
The Pope wears a:

Fanon

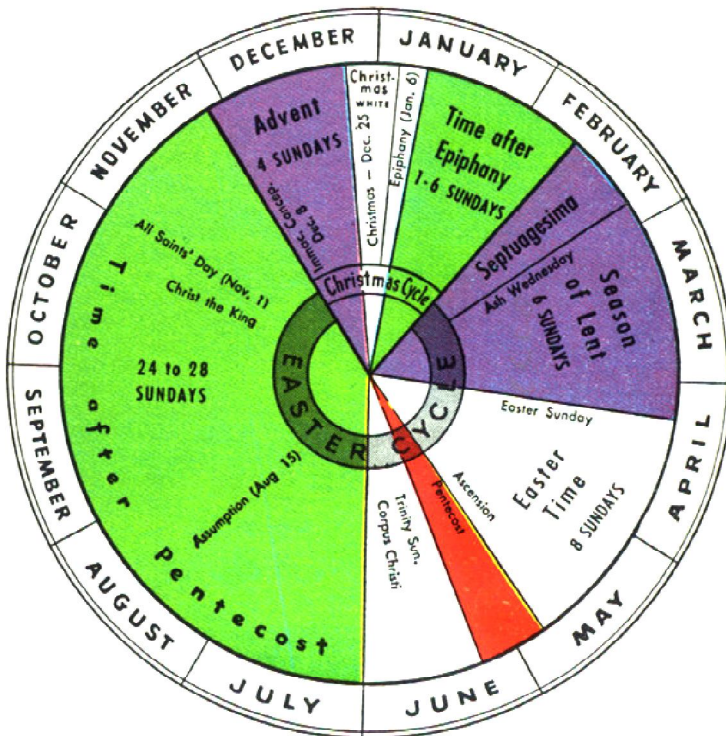
The fanon is a vestment , rarely used nowadays, reserved for the Pope during a pontifical Mass. It consists of a double mozzetta (short shoulder-cape worn by bishops outside the liturgy), the first going under the stole and the second over the chasuble.

Liturgical Colors

The Liturgical Seasons
as commonly observed by
the Christian Church
(Disciples of Christ)



THE LITURGICAL YEAR



BIOGRAPHY of ST. JOHN BERCHMANS

**PATRON SAINT OF ALTAR BOYS AND JESUIT BROTHER
FEAST DAY: NOVEMBER 26**

St. John Berchmans was born the eldest son of a shoemaker in 1599 at Diest, Belgium. At a very young age he wanted to be a priest, and when thirteen he became a servant in the household of one of the cathedral canons at Malines. After his mother's death, his father and two brothers followed suit and entered religious life. In 1615 he entered the Jesuit college there, becoming a novice a year later. In 1618 he was sent to Rome for more study and was known for his diligence and piety, and his stress on perfection even in small things. That year his father was ordained and died six months later. John was so poor and humble that he walked from Antwerp to Rome. He died at the age of 22 on August 13. Many miracles were attributed to him after his death; he was canonized in 1888 and is the patron saint of altar boys.

Although he longed to work in the mission fields of China, he did not live long enough to permit it. After completing his course work, he was asked to defend the "entire field of philosophy" in a public disputation in July, just after his exit examinations. The following month he was asked to represent the Roman College in a debate with the Greek College. Although he distinguished himself in this disputation, he had studied so assiduously that he caught a cold in mid-summer, became very ill with an undetermined illness accompanied by a fever, although some think it now to have been dysentery, and died a week later. He was buried in the church of Saint Ignatius at Rome, but his heart was later translated to the Jesuit church at Louvain.

So many miracles were attributed to him after his death at the age of 22, that his cultus soon spread to his native

Belgium, where 24,000 copies of his portrait were published within a few years of his death. He was known for his devotion to the Blessed Sacrament and to Our Lady, to whom he composed a **Chaplet in honor of her Immaculate Conception.**

QUOTATIONS

Our true worth does not consist in what human beings think of us. What we really are consists in what God knows us to be.

To merit the protection of Mary, the smallest act of veneration would be enough, provided that it is performed with constancy.

If I do not become a Saint when I am young, I shall never become one.

[In fact, he died at the early age of twenty-two and he had, without any doubt, reached his goal of sanctity.]

As he was dying, he pressed to his heart his Crucifix, his Rosary, and the Book of Rules, saying:

These are my three treasures; with these I shall gladly die.

TO AN ALTAR BOY

To be Christ's page at the altar,
To serve Him freely there.
Where even the Angels falter,
Bowed low in reverent prayer.
To touch the throne most holy,
To hand the gifts for the feast,
To see Him meekly, lowly,
Descend at the word of the priest.
To hear man's poor petition,
To sound the silver bell,
When He in sweet submission,
Comes down with us to dwell.
No grander mission surely
Could Saints or men enjoy;

No heart should love more purely,
Than yours my altar boy.
God bless you, lad, forever,
And keep you in His care,
And Guard you that you never
Belie the robes you wear.
For white bespeaks untainted
A heart both tried and true;
And red tolls love the sainted
The holy martyrs knew.
Throughout life, then, endeavor
God's graces to employ;
And be in heart forever
A holy altar boy.
----- by St. John Berchmans
St. John Berchmans, be my patron!

PRAYERS FROM THE RACCOLTA

Saint John, angelic youth, sweet-scented flower of innocence, stalwart soldier of the Company of Jesus, ardent defender of the Immaculate Conception of the Blessed Virgin, whom the all-wise Providence of God hath set forth as a light and pattern, in order that He might reveal in thee the treasures of that holiness which consisteth in the devoted and holy fulfillment of the common duties of life, I earnestly beseech thee to make me ever constant and faithful in observing the duties of my state of life, pure in heart, fearless and strong against the enemies of my eternal salvation, and cheerfully obedient to the promptings of God's holy will.

By thy singular devotion to the loving Mother of Jesus Christ, who looked upon thee also as her dear son, obtain for me the grace of a fervent love for Jesus and Mary, together with the power of drawing many others to love them in like manner. Wherefore, dear Saint John, I choose

thee as my special patron, humbly beseeching thee to make me zealous in the things that pertain to the praise of God, and to assist me by thy mighty help, to lead a life filled with good works.

Finally, when the hour of death cometh, do thou, of thy loving kindness, cherish in me those motions of humble confidence, which at the moment of thy departure from this world to thy mansion in the skies, as thou didst lovingly clasp to thy breast the Image of Jesus Crucified, together with Mary's Rosary and thy Book of Rules, impelled thee to utter these sweet words: "these three things are my dearest possessions; with these I am content to die."

Pray for us, Saint John, that we may be made worthy of the promises of Christ.

Grant, we beseech Thee O Lord God, unto Thy faithful servants, to copy the pattern of innocence and faithfulness in Thy service, wherewith the angelic youth, John, did consecrate to Thee the very flower of his years. Through Christ our Lord. Amen.

Prayers and Responses During Mass

The 1975 Roman Missal allows for certain variations in prayers and responses at certain times during the Mass. Below are those most commonly used. **Italicized words** indicate words spoken by the altar server/congregation while words of the priest/celebrant are in **bolded fonts**.

Greeting

Make the sign of the cross...

In the name of the Father, and of the Son, and of the Holy Spirit. *Amen.*

The grace of our Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all. *And also with you.*

Penitential Rite

I confess to almighty God, and to you my brothers and sisters, that I have sinned through my own fault

Strike your breast with you closed right hand/fist

in my thoughts and in my words, in what I have done, and in what I have failed to do; and I ask blessed Mary, ever Virgin, and all the angels and saints, and you, my brothers and sisters, to pray for me to the Lord our God. Amen.

Kyrie Eleison

These are repeated first by the priest and then by the congregation...

Lord have mercy

Christ have mercy

Lord have mercy

Gloria

Glory to God in the highest, and peace to his people on earth. Lord God, heavenly King, almighty God and Father, we worship you, we give you thanks, we praise you for your glory. Lord Jesus Christ, only Son of the Father, Lord God, Lamb of God, you take away the sin of the world: have mercy on us; you are seated at the right hand of the Father: receive our prayer. For you alone are the Holy One, you alone are the Lord, you alone are the Most High, Jesus Christ, with the Holy spirit, in the glory of God the Father. Amen.

Liturgy of the Word

After the first reading...

The word of the Lord.

Thanks be to God

Prior to reading of the Gospel, stand...

The Lord be with you, And also with you. A reading from the holy gospel according to...

Trace a small cross with your thumb on your forehead, lips and heart

Glory to you, Lord.

At conclusion...

This is the gospel of the Lord.

Praise to you, Lord Jesus Christ.

Nicene Creed

We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is seen and unseen. We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten not made, one in Being with the Father. Through him all things were made. For us men and for our

salvation he came down from heaven: by the power of the Holy Spirit he was born of the Virgin Mary, and became man. For our sake he was crucified under Pontius Pilate; he suffered, died , and was buried. On the third day he rose again in fulfillment of the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will Come again in glory to judge the living and the dead, and his kingdom will have no end. We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. With the Father and the Son he is worshiped and glorified. He has spoken through the Prophets. We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen.

Offertory Response

Pray, brethren, that our sacrifice may be acceptable to God, the almighty Father.

May the Lord accept the sacrifice at your hands for the praise and glory of his name, for our good, and the good of all his Church.

Prayer over the Gifts

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them up to the Lord.

Let us give thanks to the Lord our God.

It is right to give him thanks and praise.

Sanctus

Holy, holy, holy Lord, God of power and might, heaven and earth are full of your glory. Hosanna in the highest, Hosanna in

*the highest. Blessed is he who comes in the name of the Lord.
Hosanna in the highest, Hosanna in the highest.*

Memorial Acclamations

1. Christ has died, Christ is risen, Christ will come again.

*2. Dying you destroyed our death, rising you restored our life.
Lord Jesus, come in glory.*

*3. When we eat this bread and drink this cup, we proclaim your
death, Lord Jesus, until you come in glory.*

*4. Lord, by your cross and resurrection you have set us free. You
are the Savior of the world.
Amen.*

Lord's Prayer

*Our Father, who art in heaven, hallowed be thy name; thy
kingdom come; thy will be done on earth as it is in heaven. Give
us this day our daily bread; and forgive us our trespasses as we
forgive those who trespass against us; and lead us not into
temptation, but deliver us from evil.*

Sign of Peace

**Lord Jesus Christ, you said to your apostles: I leave you
peace, my peace I give you. Look not on our sins, but on the
faith of your Church, and grant us the peace and unity of
your kingdom, where you live for ever and ever.
Amen.**

**The peace of the Lord be with you always.
And also with you.**

Agnus Dei

Lamb of God, you take away the sins of the world, have mercy on us.

Lamb of God, you take away the sins of the world, have mercy on us.

Lamb of God, you take away the sins of the world, grant us peace.

**This is the Lamb of God who takes away the sin of the world.
Happy are those who are called to his supper.**

Lord I am not worthy to receive you, but only say the word and I shall be healed.

Closing Rite

The Lord be with you.

And also with you.

Blessing with all making the sign of the cross.

The Mass is ended, go in peace,

Thanks be to God.

Altar Server Prayer :

Father in heaven, your Son, Jesus Christ
showed his love for you by serving his needy
brothers and sisters.

I now ask you to give me your help as I serve
you and your people. Open my mouth to praise you in word and
song. Open my ears to hear your word.

Open my hands to do your work well. Take from my heart all
evil and disturbing thoughts.

Help me know what I should do, and do it well.

Help me serve reverently at your holy altar, and give
you praise and glory now and forever. - Amen.

