

TABLE OF CONTENTS

+++++

| | | |
|-----------------------|--|--------|
| Chapter One: | To Know, Love & Serve Him | pg. 3 |
| Chapter Two: | Offering the Eucharistic Sacrifice (Holy Mass) | pg. 5 |
| Chapter Three: | The Priesthood | pg. 7 |
| Chapter Four: | Servers Glossary of Terms | pg. 10 |
| Chapter Five: | Vestments, Vessels & Miscellaneous | pg. 21 |
| Chapter Six: | Duties of Altar Server for Holy Mass and other Liturgical Rites including: Weddings, Funerals, Episcopal Masses, Liturgy-of-the-Hours & Devotions | pg. 27 |
| Chapter Seven: | Liturgical Catechesis (Q&A) | pg. 40 |
| Chapter Eight: | Server Prayers | pg. 45 |

PROLOGUE

From the Prologue of The Catechism of the Catholic Church, the life of man consists primarily in knowing and loving and serving God.

God, infinitely perfect and blessed in Himself, in a plan of sheer goodness, freely created man to give him a share in His own blessed life. For this reason, at every time and in every place, God draws close to man. He calls man to seek Him, to know Him, and to love Him with all his strength. He calls together all men, scattered and divided by sin, into the unity of His family, the Church. To accomplish this, when the fullness of time had come, God sent His Son as Redeemer and Savior. In His Son and through Him, He invites men to become, in the Holy Spirit, His adopted children and thus heirs of His blessed life.

So that this call should resound throughout the world, Christ sent forth the apostles He had chosen, commissioning them to proclaim the gospel, making disciples of all nations, baptizing them, and teaching them to observe all that I have commanded, and lo I am with you to the end of the age. God's plan for our salvation was accomplished once for all through Christ Jesus and the Holy Spirit and is made present in the sacred actions of the Church's liturgy and in her sacraments.

The wonderful works of God among the people of the Old Testament were but a prelude to the work of Christ in redeeming mankind and giving perfect glory to God who deserves nothing less. Christ accomplished this work principally by the Paschal Mystery of His blessed Passion, Resurrection from the dead and glorious Ascension whereby dying He destroyed our death and rising He restored our life.

It was from the side of Christ as he slept the sleep of death upon the cross that there came forth the wondrous sacrament of the whole Church. For this reason, the Church celebrates in the liturgy the Paschal Mystery by which Christ accomplished the work of our salvation. It is in the divine sacrifice of the Eucharist, that the work of our redemption is accomplished each day, and through the liturgy that the faithful are enabled to express and manifest to others the mystery of Christ's love for us and the real nature of the Church. According to Pope Benedict XVI, we must celebrate the Eucharistic Liturgy remembering that "God listens not to the voice but to the heart"

CHAPTER 1

To Know, Love & Serve God

From the Old Testament, Book of Genesis, Chapter One, Verse One, we learn that in the beginning God made heaven and earth and God created man and woman in His image and likeness.

In the Acts of the Apostles, Chapter 17, Verse 28, we learn that God is the Supreme Being, infinitely perfect, who made all things and keeps them in existence. In Him we live and move and have our being. From First Corinthians, Chapter 2, Verse 9, we learn that God made us to show forth His goodness and to share with us His everlasting happiness in heaven. Eye has not seen, nor ear heard, nor has it entered into the heart of man, what things God has prepared for those who love Him.

In the gospel of Matthew, Chapter 6, Verses 19-20, we learn that to gain the happiness of heaven, we must know, love and serve God in this world. Lay not up for yourselves treasures on earth, where rust and moth consume and where thieves break-in and steal. But lay up for yourselves treasures in heaven, where neither rust nor moth does consume, and where thieves do not break-in to steal.

In the gospel of John, Chapter 12, Verse 46, we learn how to know, love and serve God from Jesus Christ, the Son of God, who teaches us through the Catholic Church. I have come as a light into the world that whoever believes in Me may not remain in darkness. From the gospel of Luke, Chapter 10, Verse 16, we learn that the chief truths are taught by Jesus Christ through the Catholic Church in the Apostles Creed. He that hears you hears Me, and he that despises you, despises Me, and despises Him who sent Me.

Know that God is the Supreme Being, self-existing above all of His creatures. He is a Spirit, who is all-knowing and has free will, but no body and will never die. God does not owe His existence to any other being. God is perfectly lovable – without limits – and needs no help to live.

God is all-present, everywhere at the same time, though because He is a Spirit, we cannot see Him with our eyes. His loving care for us is called Divine Providence and God is almighty in that He can do all things. God is all-wise, all-holy, all-merciful and all-just.

We know about God through natural reason by observing the world around us and reasoning that what we see could only have been made by a self-existing God. We also know about God from supernatural revelation or from the truths found in sacred scripture and in the tradition of the Church, both of which God has revealed to us.

Know that Sacred scripture or the Bible is the inspired word of God proclaimed by the Prophets and the Apostles who were chief witnesses charged by God with the task of spreading His words to the ends of the world. The whole Bible is therefore the inspired word of God.

Divine Tradition are those truths revealed by Christ to His apostles, but not recorded in sacred scripture. These truths have been committed to writing in the various letters by the earliest saints, called the Church Fathers.

Apostles Creed

I believe in God, the Father Almighty, Creator of heaven and earth: and in Jesus Christ, His only begotten Son, Our Lord, who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died and was buried, He descended into hell: the third day He arose again from the dead: He ascended into heaven, and is seated at the right hand of God the Father Almighty: from where He shall come to judge the living and the dead. I believe in the Holy Spirit, the Holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen

The Unity and Trinity of God

In the One God, there are three Divine Persons, Father (Creator), Son (Redeemer) and Holy Spirit (Sanctifier and Intercessor between the persons of God and man). The three Divine Persons in the Blessed Trinity are really distinct from one another, and they are perfectly equal to one another because they are all one and the same God. This truth of our Faith is a supernatural mystery we can not fully understand until we get to heaven and receive the beatific vision of God.

Called To Serve God

To know God, is to Love God, and to love God is to serve God. One serves God simply by following His call to be His disciple and to be His disciple is to follow His teaching and the example Jesus gave to His Apostles. In short, we can say that to serve God means to do what Jesus would do in every circumstance of our lives. In Baptism we receive a new birth in Christ and His Holy Spirit, namely the virtues of faith, hope and charity that help us to serve God and each other.

We serve God by living and spreading our faith, and we do this by leading edifying and practical lives and by helping the missions. It is important that we pray daily, give good example, encourage others and help the missions by making them known to others, making sacrifices to support them and by fostering the vocations of missionary priests and nuns.

CHAPTER 2

Offering the Eucharistic Sacrifice

From the Catechism of the Catholic Church:

1066 The Church confesses the mystery of the Holy Trinity and of the plan of God's creation in which the Father accomplishes the "mystery of his will" by giving his beloved Son and his Holy Spirit for the salvation of the world and for the glory of his name.

The wonderful works of God among the people of the Old Testament were but a prelude to the work of Christ the Lord in redeeming mankind and giving perfect glory to God. He accomplished this work principally by the Paschal mystery of his blessed Passion, Resurrection from the dead, and glorious Ascension. For this reason, the Church celebrates in the liturgy the Paschal mystery by which Christ accomplished the work of our salvation.

1068 The Church proclaims and celebrates her liturgy so that the faithful may live from it and bear witness to it in the world: For it is in the liturgy, especially in the divine sacrifice of the Eucharist, that "the work of our redemption is accomplished," and it is through the liturgy that the faithful are enabled to express in their lives and manifest to others the mystery of Christ and the real nature of the true Church.

What does the word liturgy mean?

1069 It means the participation of the People of God in "the work of God." Through the liturgy Christ, our redeemer and high priest, continues the work of our redemption in, with, and through his Church.

1070 In the New Testament the word "liturgy" refers not only to the celebration of divine worship but also to the proclamation of the Gospel and to active charity. The liturgy then is rightly seen as an exercise of the priestly office of Jesus Christ. In it full public worship is performed by the Mystical Body of Jesus Christ, that is, by the Head and his members. From this it follows that every liturgical celebration, because it is an action of Christ the priest and of his Body which is the Church, is a sacred action surpassing all others.

Prayer and Liturgy

1073 The liturgy is also a participation in Christ's own prayer addressed to the Father in the Holy Spirit. In the liturgy, all Christian prayer finds its source and goal.

The liturgy is the summit toward which the activity of the Church is directed; it is also the font from which all her power flows. Liturgical catechesis aims to initiate people into the mystery of Christ (It is "mystagogy.") by proceeding from the visible to the invisible, from the sign to the thing signified, from the "sacraments" to the "mysteries." According to Pope Benedict XVI, we must seek to better understand the cosmic dimension of the liturgy which brings heaven and earth together. He says that the rising sun (Rising Sun) is a natural image pointing to the super natural resurrection – thus the geographical orientation of Catholic Churches facing toward the east (ad orientum).

Liturgy: according to the Revised Baltimore Catechism

The Holy Eucharist is a sacrament and a sacrifice. Under the appearances of bread and wine, the Lord Jesus Christ is contained, offered and received. Christ instituted the Holy Eucharist at the Last Supper, the night before He died. Our Mass is an unbloody representation of the sacrifice on Calvary.

Jesus Christ instituted the Holy Eucharist by taking bread, blessing and breaking it, and giving it to His apostles saying, "Take and eat: this is my Body". Then He took a cup of wine, blessed it and gave it to His apostles saying, "All of you drink of this, for this is my blood of the new covenant, which is being shed for you and for many unto the forgiveness of sins." Then He said to His apostles, "Do this in remembrance of Me".

Through the apostles and ordained priesthood, Christ has left His beloved Spouse, the Church, a visible sacrifice by which the bloody sacrifice on the cross is represented in an unbloody manner for the remission of sins until the end of time.

Via transubstantiation, Jesus is whole and entire both under the appearances of bread and wine. The priest celebrant, acting in the place of Christ, and repeating Christ's words of institution, calls down the power of the Holy Spirit onto the altar of sacrifice to change the bread and wine into the body, blood, soul and divinity of Christ.

Christ gives us His body and blood at Mass first to be offered as an unbloody sacrifice, and second to be received as spiritual food by the faithful, and third to remain with us in the tabernacle as proof of His love for us and to be worshipped by us outside-of-Mass. Pope Benedict XVI has said that "the Eucharist is the indispensable nourishment that sustains us as we cross the desert of this world".

The Mass is the same sacrifice as the sacrifice of the cross because in the Mass Jesus Christ is the same victim, offering the same gift, and He is the same offerer or priest.

The purposes for which the Mass is offered are: to adore God as creator; to thank God for His favors; to satisfy the justice of God for the sins committed against Him and to ask God for the blessings we need.

CHAPTER 3

The Priesthood

The word *priest* is derived from the Greek *presbyteros*, and is equivalent to the Latin *sacerdos*. By the term is meant a (male) person called to the immediate service of God and authorized to hold public worship, especially to offer sacrifice. In many instances the priest is the religious mediator between God and man and the appointed teacher of religious truths. The essential correlative of priesthood is sacrifice.

In the age of the Patriarchs the offering of sacrifices was the function of the father or head of the family. According to the New Testament bishops and priests are the sole bearers of the priesthood, the former enjoying the fullness of the priesthood (*summus sacerdos s. primi ordinis*), while the presbyters are simple priests (*simplex sacerdos s. secundi ordinis*). The deacon, on the other hand, is an attendant of the priest, without the power to consecrate or to absolve sins. Omitting special treatment of the bishop and the deacon, we here give our attention primarily to the presbyterate, since the term "priest" without qualification is now taken to signify the presbyter.

The relation of the priest to the bishop and deacon may be briefly explained by stating that he is, the middle term between the two, being hierarchically the subordinate of the bishop and the superior of the deacon. While the pre-eminence of the bishop over the priest consists mainly in his power of ordination, that of the priest over the deacon is based on his power of consecrating and absolving.

As a sacrament of the living, ordination confers, besides the right to the actual graces of the priestly office, an increase of sanctifying grace. In all cases, whether the candidate is in the state of sanctifying grace or not, the sacrament imprints on the soul an indelible spiritual mark, i.e. the priestly character, to which are permanently attached the powers of consecrating and absolving--the latter, however, with the reservation that for the valid administration of the Sacrament of Penance the power-of-jurisdiction is also required. As the priestly character, like that imparted by baptism and confirmation, is indelible, ordination can never be repeated, and a return to the lay state is impossible. That priestly ordination was instituted by Christ is proved not alone by the Divine institution of the priesthood, but also by the testimony of Holy Writ and Tradition, which unanimously testify that the Apostles transmitted their powers to their successors, who in turn transmitted them to the succeeding generations.

For the valid reception of the Sacrament of Orders, it is necessary that the minister be a bishop and the recipient a baptized male person. The first requisite is based on the episcopal prerogative of ordaining; the second on the conviction that baptism opens the door to all the other sacraments and that women are definitively barred from receiving Holy Orders in so far as Jesus chose only men to be His apostles. In addition to the requisites for the valid and lawful reception of the priesthood, there is the question as to the personal worthiness of the candidate. Worthiness is now decided by official examination and certification. One of the most important means of securing worthy candidates for the priesthood is a careful inquiry regarding each candidate. The Church insists upon the exclusion of all candidates who do not give the highest promise of a life committed to a firm faith and good morals. In this connection the importance and quality of colleges and ecclesiastical seminaries for the training of the clergy cannot be too strongly emphasized.

Official Powers of the Priest

The official powers of the priest are intimately connected with the sacramental character, indelibly imprinted on his soul. Together with this character is conferred, not only the power of offering up the Sacrifice of the Mass and the power of forgiving sins, but also authority to administer extreme unction or anointing of the sick and, as the regular minister, solemn baptism. Only with the extraordinary faculty received from the local bishop, or at any time when there is danger of death, is a priest able to administer the Sacrament of Confirmation. Conferring the three sacramental orders of the episcopate, presbyterate, and diaconate, pertains to the bishop alone. To the priestly office also belongs the faculty of administering the ecclesiastical blessings and the sacramentals in general, in so far as these are not reserved to the pope or bishops. By preaching the Word of God, the priest has his share in the teaching office of the Church, always, however, as subordinate to the bishop and only within his assigned sphere of duty. Finally, the priest may participate in the pastoral duty in so far as the bishop entrusts him with a specific office entailing a more or less extensive jurisdiction, which is indispensable especially for the valid absolution of penitents from their sins.

What the Catholic Priesthood has done for civilization?

In addition to the supernatural blessings derived from the prayers of the priesthood, the celebration of the Holy Sacrifice, and the administration of the sacraments, the secular civilization has greatly benefited from the Catholic priesthood, through all nations and brought into full bloom religion, morality, art, science, and industry. If religion in general is the mother of all culture, Christianity must be acknowledged as the source, measure, and nursery of all true civilization.

The Church, the oldest and most successful teacher of mankind, has in each century done pioneer service in all departments of culture. Through her organizations, the priests and especially the members of the religious orders, the Church carried the light of Faith to all lands, banished the darkness of paganism, and with the Gospel brought the blessings of Christian morality and education. Intimately related with the morally good is the idea of the true and the beautiful, the object of art and science. At all times the Catholic clergy have shown themselves patrons of the arts and the sciences, partly by their own achievements in these fields and partly by their encouragement and support of the work of others.

That theology as a science should have found its home among the clergy was to be expected. However, the whole range of education lay so exclusively in the hands of the priesthood during the Middle Ages, that the Church's distinction of clericus (cleric) and laicus (layman) developed into the social distinction of educated and ignorant. The monks and clerics preserved the ancient classical literature which would have otherwise been lost. A medieval proverb ran: "A monastery without a library is a castle without an armory." This advantage we owe entirely to the clergy of the Church of Rome, who, on the authority of their superior knowledge, preserved the precious literature of antiquity from a total extinction. Before the foundation of the first universities, which also owed their existence to the Church, renowned cathedral schools and other scientific institutions labored for the extension of secular knowledge. A study of the history of art would reveal a proportionately great number of the apostles of the beautiful in art among the Catholic clergy of all centuries.

The basis on which higher culture finds its secure foundation is material or economic culture, which, in spite of modern technology, rests ultimately on labor. Without the laborer's energy, which consists in the power and the will to work, no culture can prosper. But the Catholic priesthood more than any other professional body has praised in word and proved by deed the value and blessing of the labor required in agriculture, mining, and the skilled crafts. The curse and disdain, which paganism poured on manual labor, were removed by Christianity. We are primarily indebted to the Catholic clergy and religious in Europe for the clearing away of the primitive forests, for designs and building of drainage and irrigation, for the cultivation of new fruits and crops, for the building of roads and bridges.

CHAPTER 4

Glossary of Terms

| | |
|--------------------------|---|
| ABLUTION CUP | Located at side of Tabernacle, for ceremonial washing of fingers after distribution of Holy Communion |
| ACOLYTES | Another name for server; a minister who helps the priest and deacon during Mass |
| ACOLYTES' CANDLES | These two candles are carried in procession. Can also flank the ambo when Gospel is proclaimed |
| ADVENT | The liturgical season in preparation for the coming of Christmas |
| ALB | A long white tunic worn by priests, deacons, and others for liturgical functions. The alb, which may be fastened at the waist by a cincture, is fashioned after the Greco-Roman tunica/talaris, an everyday garment that reached to the ankles. |
| ALLELUIA | A joyful exclamation during a prayer, meaning "Praise God." |
| ALTAR | The central table in a church building, the focal point of the place on which the sacramental offering of Christ is represented. |
| ALTAR CLOTH | A piece of cloth that covers an altar completely. The cloth on top came to be known as the corporal, since it held the Body of Christ. |
| ALTAR STONE | A solid slab of stone about eight by ten inches long, inserted into the altar table. The altar stone contains the relics of saints, a custom dating to the early Church when the liturgy was celebrated on the tombs of the martyrs. The altar stone is blessed at five points which represent the five wounds of Christ. At the beginning of the liturgy, when the celebrant kisses the altar, it signifies the unity of those gone before us. |
| AMBO | (Greek, ambon, "pulpit", also lectern) the place from which the word of God is proclaimed. A focal point for the assembly during the Liturgy of the Word, the ambo is a stationary reading stand reserved for the scriptural readings, Responsorial psalm, and the Easter Proclamation; it may be used for the homily and general intercessions. |
| AMBRY | the cabinet that holds the holy oils. |
| AMEN | The conclusion of a prayer, meaning... so be it |
| AMICE | (Latin, amictus, "cloak"), a rectangular piece of cloth worn by a priest or deacon around the neck and shoulders to protect the outer liturgical vestments from soil. During the Middle Ages, the amice, which was worn over the alb or linen tunic, partially covered the head until the stole and chasuble were in place. The use of the amice is optional when the alb completely covers the minister's street clothing. |

| | |
|--------------------------|---|
| ARCHBISHOP | A bishop who serves as leader of an archdiocese |
| ARCHDIOCESE | An especially large or important diocese that is usually made up of several smaller dioceses |
| ASPERGILLUM | A perforated metal ball on a handle, and/or the branch from a bush, that is used to sprinkle holy water |
| ASSEMBLY | All of the baptized people and all the people preparing to be baptized, gathered together to assist and pray at the liturgy; aka, the congregation |
| BAPTISMAL FONT | A vessel or basin (mounted on a pedestal) in which water is contained for baptizing. The baptismal font was fixed in a room or area near the entrance to the church. |
| BELLS | Used to signify the most solemn moments of the Mass |
| BENEDICTION | "blessing"; a devotion with singing and scripture readings and prayers where we celebrate the Eucharistic Presence of our Lord |
| BISHOP | the head priest and teacher and leader in the diocesan church |
| BOAT (INCENSE) | The small liturgical vessel used for holding incense. The boat has long been used in art and literature as a symbol of the Church, because several of the first disciples were fishermen. The Church of Rome has often been referred to as the Bark (or Boat) of Peter. |
| BOOK OF GOSPELS | A separate book from the Lectionary that may be used to read the Gospels from. If a book of Gospels is used it is carried in procession in place of the Lectionary, normally by the deacon. |
| BOOK OF THE CHAIR | The book kept by near the chair where the priest sits or stands containing the prayers from the Sacramentary that the priest needs when he is at this place |
| BOW | An inclination of the body made while standing to show reverence and respect, *see postures |
| BURSE | Square container for holding the corporal. It is selected to match the liturgical color of the day. |
| CANDLES | Symbol of divine light, purity, and holiness. Though originally candles were functional, providing light in the dark catacombs, their principal use was symbolic. Burning votive candles honored graves of martyrs and images of saints, who were thought to be in some way present there, themselves sharing divine life and light. Lighted candles are held by Christians renewing their baptismal promises, are carried in procession and placed at the altar to designate Christ's presence. Finally, the paschal candle stands as a striking symbol of the Risen Christ, Light of the world. |
| CANON | The Eucharistic prayer of the Priest/Presider at Mass |
| CANTOR | Person who leads singing and sings the verses of the psalm |

| | |
|---------------------|---|
| CASSOCK | Straight, ankle-length robe with long sleeves traditionally worn by clergy as ordinary dress and under their liturgical vestments. Color and trim indicate rank. Priests who belong to a religious community wear the habit proper to their community, instead of the cassock. |
| CATHEDRAL | the bishop's church building and mother church of the diocese. |
| CELEBRANT | The one who leads and performs a solemn public worship (bishop, priest, deacon); aka, Presider |
| CHALICE | The cup used for the Precious Blood at Mass. The chalice recalls various scriptural passages in which Jesus associated the use of a cup with himself in a new way: the disciples will "drink the cup" that Jesus drinks from (Mark 10:38); at the Last Supper, the cup contains the wine-changed to "my blood," and when he is to be crucified, he prays that "this cup" be taken from him. These various meanings are gathered together at Eucharist, and both religious and liturgical significance is attached to a cup when it is referred to as a chalice. Never put an unpurified chalice away. |
| CHALICE VEIL | Covers the chalice and paten from the beginning of Mass until the offertory and after Communion. Usually the same color as the vestments worn by the priest. |
| CHASUBLE | ("little house," "hooded cloak") The outer liturgical vestment worn by the Priest or Bishop at Mass. In the Greco-Roman world, the chasuble was a large cone-shaped cloth with a hole for the head worn as the outer garment. Because it completely covered the person, it was called casula. By the ninth century, the presentation of the chasuble to newly ordained priests had become part of the ordination ritual. Chasubles may be made of any suitable material. Traditionally, the chasuble is symbol of charity. |
| CHOIR | Persons who lead the singing and sometimes sing hymns to lead the prayer of the assembly |
| CHRISM | Holy oil used to anoint people in baptism, confirmation and ordination made from olive oil and a special perfume |
| CIBORIUM | (Latin, cibus, "food," or Greek, kiborion, "cup") A covered metal cup holding hosts for Communion of the faithful. The interior is to be gold-plated. The cup similar to the chalice in shape. Today there are ciboriums that are also bowl shaped. |
| CINCTURE | A rope-like cord tied around the waist to hold the alb in place. It may be decorated with tassels at each end. It is usually white, but may follow the liturgical color of the day. It symbolizes chastity. |
| COLLECT | A liturgical prayer conveys idea of gathering petitions of the people, addressed to God by celebrant; Aka Opening Prayer. |

| | |
|------------------------------|---|
| COMMUNION CUPS | Chalice-like vessels used at Communion when the people receive from the cup. |
| CONCELEBRATION | The celebration at Mass by more than one bishop or priest. |
| COPE | An ankle-length cloak worn by a bishop or priest at devotions other than Mass. It is draped over the shoulders and fastened, chest-high, with a clasp. The remnant of a hood, shaped like a shield, adorns the back. |
| CORPORAL | (Latin, corpus, "body") An approximately twenty-inch-square white linen cloth placed on the altar under the chalice and host. Its name indicates its role of holding the Eucharistic Body of Christ. Used corporals should be placed in the proper container for sacred cloths after Mass |
| CREDENCE TABLE | (Latin, credere, "to believe"), a small table along the apse wall near the altar. Holds paten, chalice, small basin, water, wine, cruets, finger towel for the celebration of the Eucharistic Liturgy. |
| CROSIER / CROZIER | The crook-shaped staff carried in procession by archbishops and bishops and some abbots and abbesses. It is taken as a symbol of the bishop's pastoral or shepherding role. |
| CRUCIFIX | This may be a processional cross with floor stand or a cross hanging from the ceiling or on the wall. In the cross, we see the basic symbol of any Christian liturgical celebration. For in the Paschal Mystery of Christ we find our own image as a Christian community. The processional cross is an image of the cross mounted upon a pole, carried at the head of liturgical processions. Sometimes fashioned of precious metals, some processional crosses are among the most precious works of art possessed by the Church. The cross is borne aloft by a crucifer or cross-bearer. |
| CROSSBEARER | person who carries the cross in procession; aka, crucifer |
| CRUETS | Water and wine containers: an "A" and "V" would indicate aqua (water) and / vino (wine). |
| DALMATIC | an outer vestment worn by deacons with sleeves. |
| DEACON | An ordained adult minister who assists the bishop or priest at Mass. A deacon may be permanent (a man of the parish who has prepared for this for several years) or transitional (a man in the final stage of preparation for ordination to the priesthood) |
| DIOCESE | All the parish churches in a particular area. The pastor of the diocese is the bishop |
| DIVINE PRAISES | Series of praises addressed to God after benediction, before the Host is replaced in the tabernacle |
| DOXOLOGY | The highest expression of praise in honor of the Blessed Trinity; "Through Him, with Him, in Him...or "Glory be to the Father..." |

| | |
|--|---|
| ELEVATION | The raising of the Body and Blood after the consecration so that they may be seen by all present |
| EVENING PRAYER | Liturgy when the sun sets; psalms and songs of thanksgiving for the day and asking God to watch over us in the evening |
| EXPOSITION | A way of worshipping Christ present in the Most Blessed Sacrament by exposing the Host in the monstrance for all to see. |
| EXTINGUISHER OR TAPER | A tool used to light and snuff-out candles |
| FLAGON | A large vessel that holds the wine that will be consecrated at Mass (aka Decanter) |
| GENUFLECTION | An act of reverence performed either by kneeling or by bending right knee before the Blessed Sacrament |
| GIFTS TABLE | The table that holds the bread and the wine before it is presented at the altar |
| HOLY OILS | Oils used for anointing the sick, for anointing those to be baptized and the special perfumed oil called chrism used for anointing people at their Baptism, Confirmation and Holy Orders |
| HOLY WATER | Water blessed and used for prayer, both private and liturgical. Recalling the water of Baptism, holy water is placed in fonts (stoups) and in small containers at entrances to churches. Holy water is sprinkled in blessing of both people and objects. |
| HOMILY | Any kind of preaching of the Word of God which closely follows a biblical text |
| HOST | The consecrated Body, Blood, Soul and Divinity of Christ |
| HUMERAL VEIL | A long, rectangular garment, held by a clasp at the front, worn by a priest or deacon when carrying a Ciborium or Monstrance containing the Blessed Sacrament (aka, Benediction Veil) |
| HYMNAL | Book that contains the hymns and psalms for Mass. |
| INCENSE | A substance that gives off clouds of sweet smelling smoke when sprinkled onto burning charcoal |
| LAVABO DISH (FINGER BOWL & TOWEL) | Saucer for the celebrant's ceremonial washing of fingers. During the preparation rite, after the bread and wine have been offered on the altar, the Presider washes his hands in a small basin while praying silently: "Lord, wash away my iniquity, cleanse me from my sins." This signifies cleansing the sins of all gathered in preparation for the consecration. |
| LECTIONARY | The book of readings from Sacred Scripture. Contains the readings for the three year cycle (Cycles A, B and C). |
| LECTOR | A person designated to proclaim the Holy Scriptures at Mass (aka, Reader) |

| | |
|---------------------------------|---|
| LENT | The period of forty days before Easter corresponding to the forty days spent by Jesus in the desert |
| LITANY | A form of prayer consisting of petitions or supplications with a fixed response |
| LUNA | The gold container in which the consecrated host for Adoration is kept in the Tabernacle. It is used to transfer the Body of Christ to the Monstrance on the Altar for Adoration. |
| LUNETTE | A small circular glass receptacle in which a consecrated Host may be exposed in a monstrance for the purposes of Eucharistic devotions. |
| MASS | The Eucharistic Sacrifice is the most perfect form of worship offered by Christ, thru the action of the priest, to His heavenly Father in communion with the Holy Spirit. |
| MITRE / MITER | The headcovering that bishops and some abbots wear during liturgical rites. Two triangular pieces of stiffened material are sewn together on the sides with an opening for the head at the base. Two strips of fringes material, known as fanons or lappets, hang from the back base of the mitre. Three forms may be worn: a high mitre with jewels, a shorter less ornate mitre made of gold cloth, or a simple mitre covered with white silk or linen. The mitre is removed whenever its wearer leads the assembly in a spoken or sung prayer. |
| MONSTRANCE / OSTENSORIUM | Vessel used to expose to view the Eucharistic Body of Christ, made of a precious metal, has broad base, stem with a node, and round opening surrounded by some design. A round flat window, known as a lunette, encases the consecrated Host. It is placed on the altar for adoration during the rite of exposition & benediction of the Blessed Sacrament and is sometimes carried in processions. Its use originated in fourteenth-century France and Germany, where Eucharistic devotion outside of Mass flourished. Reminiscent of the earlier reliquary, a glass cylinder for viewing of the whole or part of a martyr's body, this houses the Real Presence, the premier martyr, and provides a secure and reverent place for a prolonged exposition of the host. |

| | |
|-----------------------|--|
| MORNING PRAYER | The liturgy in the morning when we chant or say psalms and songs to give thanks to God for the rising of the sun and to ask God's help in the day to come |
| NAVE | (Latin, navis, "ship"), ecclesiastical architectural term referring to space between the church entrance and sanctuary; includes the main aisle and space for congregation to sit, stand or kneel. Procession thru nave recalls Christ's coming among His people. Supporting pillars distinguish the nave from the side aisles. |
| NOVENA | a public or private religious devotion lasting nine days to imitate the nine days' wait by the Apostles for coming of the Holy Spirit |
| ORDO | The annual 3" by 4" booklet in the Sacristy that lists the feast of each day, the proper color and the Propers of the Mass to be used; i.e.. Creed, Gloria, etc...Specific to each Archdiocese. |
| PALL | (pawl: Latin, pallium, "cloak"). 1. A sacred cloth, usually a square piece of cardboard covered with linen, placed over the chalice at Mass. It derives from a larger altar cloth, capable of being folded over the chalice. 2. The term also designates the cloth covering for the coffin at funeral Masses, representing the Baptismal garment. |
| PASCHAL CANDLE | Easter Candle, marked and lit at the opening of the Easter Vigil. It was in widespread use as early as the late fourth century. Its symbolism is best understood from the Exultet sung in its honor, usually by the deacon. It is the Easter proclamation of Christ's resurrection from the dead for our salvation. The paschal candle remains near the ambo until Pentecost and is kept near the baptismal font through the year. It is used for its resurrection symbolism at baptisms and funerals. |
| PATEN | (Latin, patena, Greek, patane, "dish," "plate"), a small, circular, flatish dish that holds the hosts, it is presently made of gold-plated metal. |
| PENTECOST | A liturgical feast commemorating the descent of the Holy Spirit on the Church. Aka, the birthday of the Church. |

| | |
|---------------------------|--|
| PEWS | Wooden church benches. Pews, arranged in rows used by the congregation or individuals for worship and private prayer. |
| PRESIDENTIAL CHAIR | The seat from which the Presider leads the assembly in prayer. The chair's significance in each parish church is derived from the cathedra (Latin, "chair") in the cathedral from which the bishop of the diocese presides. Only the bishop uses the cathedra, which may be imposing in the cathedral though it should never resemble a throne. The chair is to basically stand alone, except for flanking chairs of one or two deacons. |
| PROCESSION | Solemn walking along in an orderly way with a religious significance. |
| PSALM | Holy song from the Bible, the hymns that Jesus and his first followers would have sung when they prayed to God |
| PURIFICATOR | A small cloth used for wiping the paten and drying the chalice at Mass. It is made of white absorbent linen, 16 inches by 8 inches, the width being folded in thirds. A small red cross decorates it at one end. |
| PYX | A small metallic receptacle used by a priest or other Eucharistic minister to carry Holy Communion to those who, by reason of sickness, are unable to attend Mass. The term is less frequently used to designate the container of the Host in which the lunette is housed for public veneration. |
| CONFESSIONAL | A room set aside from the main body of the church where the rite of Penance (Confession) is celebrated. The room is designed to safeguard the penitent's anonymity and/or to allow the option of an informal face-to-face exchange between the penitent and the priest. The two options for reconciliation should be immediately recognizable to the penitent entering the room. |
| RELIC | Remains of a saint or blessed, or objects that have been in contact with their remains |
| REQUIEM | Celebration of the Eucharist for the repose of the faithful departed. Also called Mass of Christian Burial or Funeral Mass |
| ROMAN MISSAL | Book used for the celebration of the sacraments. Sometimes each rite has its own book (for ex, Rite of Marriage or Funeral Rites). |

| | |
|-----------------------|---|
| SACRAMENTARY | The liturgical book containing all the prayers needed for Mass and some other sacraments. |
| SACRARIUM | A basin or sink located in the sacristy that drains directly into the soil. It is used for the cleaning of Eucharistic vessels from liturgy. It is also used for the disposal of blessed ashes, oils, or holy water. But neither the Body nor the Blood of Christ are ever to be poured down the sacrarium. |
| SACRISTY | A preparation and vesting room. Vestments, altar linens, Eucharistic vessels, and other liturgical wares are kept in the sacristy. It is the place where the Celebrant and other liturgical ministers prepare for liturgical ceremonies by vesting and by sharing last-minute instructions and/or a brief prayer. It is necessary to speak quietly while in the sacristy. |
| SANCTUARY | That space in a church between the nave and the apse wall, primarily including the altar. |
| SANCTUARY LAMP | A red votive candle burning before the tabernacle, has traditionally served Catholics as the sign that the Body, Blood, Soul and Divinity of Jesus Christ are present there. |
| SERMON | A talk given to instruct or encourage God's people so that they may become more Christ-like. Not to be confused with a homily. |

| | |
|------------------------------|--|
| STATIONS OF THE CROSS | Along the walls of many churches you will find the Way of the Cross, pictures (numbered from 1 to 14) of incidents in the last journey of Jesus from Pilate's house to Golgatha where He was crucified and laid in the tomb. |
| STOCK | Metal containers that hold the Holy Oils |
| STOLE | A long narrow strip of fabric worn over one or both shoulders by bishops, priests, and deacons, normally under an outer garment or on top of choir dress. Its Christian use derives from rank-signifying scarves worn by Roman officials. |
| SURPLICE | Originally a wide-sleeved white linen alb-like vestment for wear over cassocks. It became the lower clergy's distinctive dress. Later it became a waist-length vestment worn over the cassock. |
| TABERNACLE | (Latin, tabernaculum, "tent"), a container or cupboard in the church in which the consecrated Hosts are reserved. The box is secured and stationary; its door is locked with a key. The tabernacle holds Hosts primarily for the purpose of Viaticum (Holy Communion) for the dying and secondarily for Communion outside Mass and for adoration and devotion. Each church is to have one tabernacle prominently placed and conducive to prayer. Placed on a pedestal or small altar, the form of the tabernacle should be solid and unbreakable, dignified and appropriately ornamented, always mindful of the function of Eucharistic reservation. |
| THURIBLE | The vessel containing hot coals in which incense is burned. It may also be call a censer. Thuribles are made of metal, suspended upon a short chain or chains, and swung gently to create the most smoke. Some vessels for burning incense are stationary, but these are more properly called braziers. |
| THURIFER | The person who carries the incense pot (thurible) |
| VESTIBULE | (Latin, vestibulum, "entrance-court" or "courtyard"), the entrance hall between the front doors or a church and its main interior; also referred to as the gathering area. |
| VESTMENTS | The special garments worm by liturgical ministers indicating the proper function of the wearer - especially for bishop, priest, and deacon. The alb, a white tunic reaching to the ankle, is common to all liturgical persons. The stole, a long scarf placed over the alb, is worn over the left shoulder by the deacon and over both shoulders by a priest or bishop. The chasuble, a long, sleeveless outer garment, is worn over the alb by a priest or bishop. |

| | |
|------------------------|---|
| VESTMENT COLORS | Colors of the vestments vary according to the Liturgical season: White (Easter and Christmas seasons, feasts and memorials of Mary, the angels, saints who are not martyrs, festive occasions, Masses of the Dead; it is a sign of joy); Red (used on Passion Sunday and Good Friday, Pentecost, Mass of the Holy Spirit, birthday feasts of the Apostles and Evangelists, and feasts of martyrs; it symbolized the blood of Christ and the Holy Spirit); Green (Sundays and weekdays of ordinary time; symbolizes growth and hope); Violet (Advent and Lent, may be used in Masses of the Dead; it is a symbol of penance); Black (Masses of the Dead); Rose (used on Gaudete Sunday -- the 3rd Sunday of Advent -- and Laetare Sunday -- the 4th Sunday of Lent; symbolizes pending joy); Gold (substitutes for other colors and may be used on special feasts and highest Holy Days and occasions like episcopal Masses) |
| VESTMENTS | The special garments worn by liturgical ministers indicating the proper function of the wearer - especially for bishop, priest, and deacon. The alb, a white tunic reaching to the ankle, is common to all liturgical persons. The stole, a long scarf placed over the alb, is worn over the left shoulder by the deacon and over both shoulders by a priest or bishop. The chasuble, a long, sleeveless outer garment, is worn over the alb by a priest or bishop. |
| ZUCCHETTO | the bishop's small red cap. The Holy Father wears one in white |

Chapter 5

Liturgical Vestments

Amice - A rectangular cloth with 2 ribbons attached to the top corners that the priest puts over his shoulders to hide his cassock and collar. The amice is worn whenever the alb does not cover the ordinary clothing. It is tied around his waist.

Alb - Long, white vestment used by all liturgical ministers. It recalls the baptismal garment. It is helpful for the server to stand behind the other ministers to see that alb is hanging properly in the back.

Cinture – A long cord for fastening albs at the waist. It is usually white, although the liturgical color of the day may be used.

Stole – A long cloth often decorated which is the same color and style as the chasuble, worn by a priest or deacon. A priest wears it around the neck, letting it hang down in front. A deacon wears it over his left shoulder and fastened at his right side like a sash. It is a sign of authority.

Chasuble – The sleeveless outer vestment, slipped over the head, hanging down from the shoulders and covering the stole and alb, worn by a priest and its color varies according to the liturgical day. The server should see that it hangs properly during vesting. It is a sign of the yoke of Christ which is charity.

Dalmatic – A loose-fitting robe with wide sleeves worn by the deacon and takes its color from the liturgical feast.

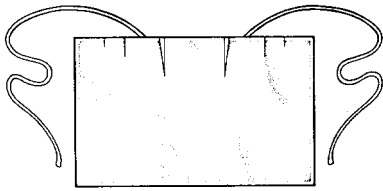
Cope – Cape-like vestment put on over the shoulders and hangs to the ankles, open in the front and clasped at the neck, worn in processions, at Benediction, and at other devotions

Benediction Veil / Humeral Veil – a long narrow shawl-like vestment used at Benediction and in processions where the Blessed Sacrament is carried

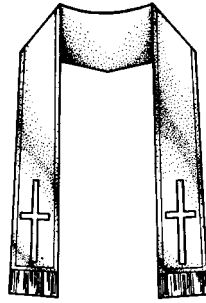
Server's Alb – A vestment used by servers in place of the cassock, similar to the priest's alb but sometimes has a hood and is usually fastened around the waist with a cincture

Cassock – A long outer garment worn by clerics and servers, usually black, but may be white or red for special feasts

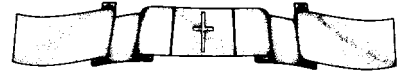
Surplice – A wide-sleeved garment, slipped over the head, covering the shoulders, and coming down below the hips worn over the cassock for services in which the cassock is used.



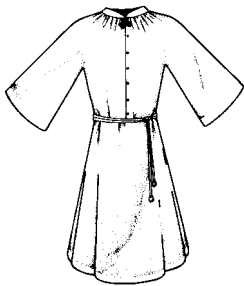
AMICE



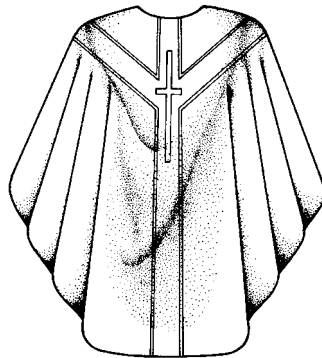
STOLE



BENEDICTION VEIL



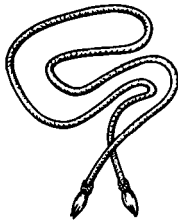
ALB



CHASUBLE



SERVER'S ALB



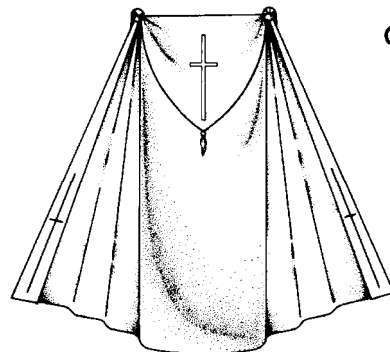
CINCTURE



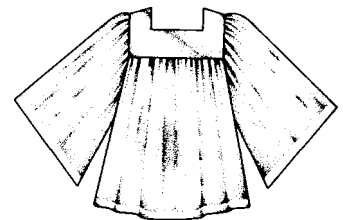
DALMATIC



CASSOCK



COPE



SURPLICE

Altar Vessels

Chalice – The large cup used at Mass to hold the wine that becomes the blood of Christ

Paten – A saucer-like dish that usually matches the chalice with which it is used and holds the bread that becomes the body of Christ.

Ciborium – A cup-like vessel (usually large) with a lid which contains the hosts that will be used for Communion and to reserve the Blessed Sacrament in the tabernacle

Monstrance / Ostensorium – A large, ornate vessel used to hold the Blessed Sacrament for Benediction and Eucharistic processions

Lunette – A thin, circular receptacle, having a glass face that holds the Body of Christ used at Benediction and slides into the monstrance on a track

Pyx – A metal case in which the lunette is kept in the tabernacle. aka. A pocket watch-shaped case in which Holy Communion used for sick calls is carried

Communion Paten – A plate with a handle that a server uses to catch any particles that may drop from the Host during Holy Communion of the faithful.

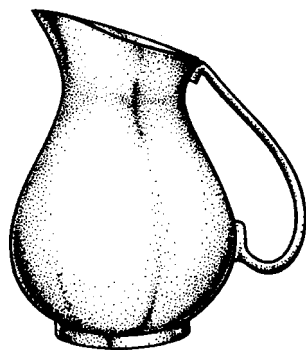
Large Paten or Bread Plate – Often used in place of the ciborium, and on this are placed the breads that will be consecrated for Holy Communion, ordinarily brought up in procession at the presentation of the gifts, the server may need to see that this paten with its breads is brought to the offertory table in the nave of the church before Mass.

Flagon or Decanter – The bottle or carafe-like vessel used to hold the wine that will be consecrated at Mass for the Holy Communion of the people.

Communion Cups – The smaller, chalice-like vessels used at Holy Communion when the people receive from the cup.



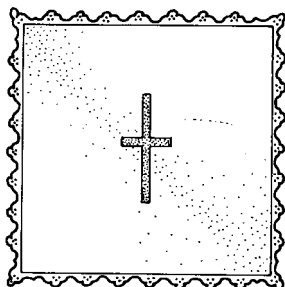
CHALICE



FLAGON or DECANTER



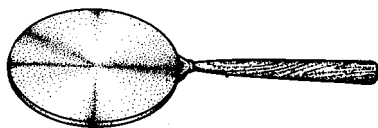
COMMUNION CUP



PALL



CIBORIUM



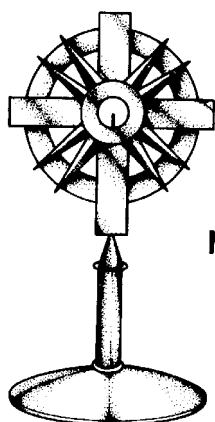
COMMUNION PATEN



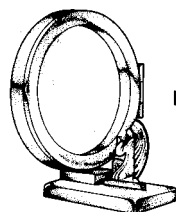
PATEN



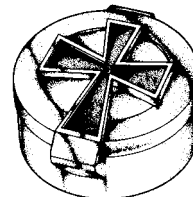
LARGE PATEN or BREAD PLATE



MONSTRANCE



LUNETTE



PYX

Miscellaneous

Pall – The stiff square white cover that is placed over the paten when it is on the chalice and over the chalice during Mass to protect its contents

Chalice Veil – The large square cloth (white or matching the vestment color of the day) that covers the chalice before the presentation of the gifts

Corporal – A white linen cloth on which are placed the vessels containing the bread and wine during Mass, folded into a small square the size of the pall; when unfolded, it is placed on top of the altar cloth. Also used at the tabernacle at Benediction or when the Blessed Sacrament is taken out.

Purificator – A triple-folded rectangular white cloth used to cleanse the chalice and to dry the celebrant's fingers after the last ablution (washing). It is placed over the mouth of the chalice and beneath the paten.

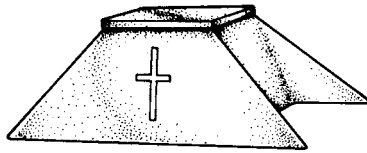
Finger towel – A folded rectangular cloth resembling a purificator but much narrower, it is used by the priest to dry his fingers after they have been washed during the preparation of the gifts, kept with the cruets on the credence table

Thurible – sometimes called a censer, the metal container extended from a chain or chains in which charcoal and incense are burned for liturgical ceremonies, has a lid that is raised to gain access to interior.

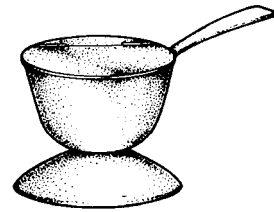
Boat – A small metal container that holds the incense to be put into the thurible, has a cover and comes with a small spoon

Aspergillum – The holy water sprinkler, it is a perforated metal ball or tube on a handle that holds the holy water used by the priest to sprinkle the faithful or articles to be blessed

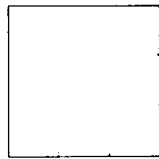
Candle Lighter - Extinguisher – A pole-like instrument with a tube at one side on the top with a retractable wick for lighting candles. The server using it should have enough wick exposed so that the flame will not go out until all candles are lit. The tab should be used to retrace the wick and put the flame out. The other side of the top is a cup for extinguishing the candles. Often the server cannot see over the top of the candle, so practice is needed.



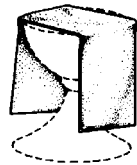
CHALICE VEIL



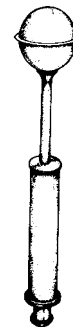
BOAT



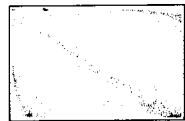
CORPORAL



PURIFICATOR



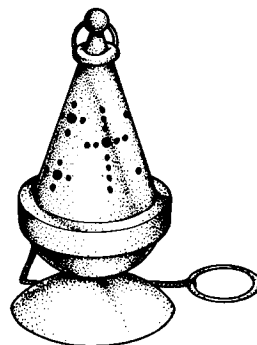
ASPERGILLUM



FINGER TOWEL



EXTINGUISHER



THURIBLE

Chapter 6

Duties of Altar Server

Clothing for Serving Mass: Servers vest in alb which hangs to just above shoes (adjust with cincture). Keep albs clean. Do not spill wax on alb. Black or dark colored slacks should be worn by boys and black or dark colored slacks or hosiery should be worn by girls. Denim jeans of any sort are never acceptable. Shirts with writing that can be seen through the alb are never acceptable. Shoes should be black or dark colored and girls should not wear heeled shoes.

Grooming for Servers: Hands, including fingernails, and face should be clean. Hair should be clean and combed back from face. There is a sink in the sacristy with soap and water where any last minute clean-up can be done if necessary. See full length mirror in the sacristy to make sure grooming and vestments are in order.

Hands: Unless you are carrying something, your hands should be kept in front of your chest, palm to palm, fingers pointing upward. Put left thumb over right knuckle and right thumb over left thumb to form an X. Keep elbows near the body. If you are carrying something in your right hand, your left hand should be held flat on your chest.

Sign of the Cross: When making the sign of the cross at the beginning of Mass and at the final blessing - do so carefully and reverently. While using the right hand to touch the forehead, chest, the left and right shoulder, the left hand should be flat on the chest. When making the small sign of the cross at the announcement of the Gospel, the right hand is closed loosely in a fist, thumb on top. Thumb traces the sign of the cross on the forehead, lips and chest. The left hand is placed flat on the chest.

Eyes: Always look forward. Look at the ambo ONLY during the reading of the Gospel. When the action of the Mass is at the Altar, always look at the priest, most especially during the consecration; look directly at the Host which has been changed into Jesus. When seated or standing at your place, look forward. When assisting the priest with the reception of the gifts at the offertory, look across High Street. When holding the book, washing the fingers, or otherwise assisting the priest or deacon, look at them in the face. When in procession, keep your eyes on Jesus on the Cross altar. When in the exit procession, look across High Street. Never look at the people while walking up or down the aisle. Never try to seek out friends or family while in the sanctuary. Never stare at other servers in order to make them laugh. Should someone try to do this, always ignore them.

Standing: Stand straight up - feet firmly on the floor - not leaning on one leg, or anything else. Never slouch. Hands are generally folded when standing. NEVER LET YOUR HANDS FALL TO YOUR SIDES.

Walking: Do so with grace and smooth reverence. Walk in unison with other servers, respecting the proper distances between each other.

Sitting: Sit erect with palms of your hands flat against your legs and the edge of your fingers close to your knees, always keeping your fingers together. NEVER PLAY WITH YOUR CINCTURE. NEVER SLOUCH. NEVER FIDGET. SIT STRAIGHT AND SQUARE.

Bowing: When you make a “simple” bow to somebody or something, it should be a smooth, never jerky, forward inclination of your head and shoulders. When holding or carrying something in procession or during Mass, this is done by touching the chin to the chest. A “profound” bow is from the waist. A bow is made to the altar during Mass and during the Profession of Faith at the words “by the power of the Holy Spirit”.

Kneeling: Your body should be upright and your hands folded in front of your chest as mentioned above. You may move your alb off of your shoes before your stand, otherwise DO NOT MOVE.

Genuflecting: (from Latin words *genu* – knee- and *flectere* – to bend) Keep your hands in front of your chest while you go down on your right knee; do not lean forward any more than you must and keep your body upright. Genuflect toward tabernacle when entering and leaving church and outside of Mass WHENEVER you pass before the tabernacle and here the genuflection may be accompanied by the sign of the cross. When serving Mass during or immediately before a procession, a genuflection is made when entering or leaving the sanctuary ONLY when not carrying something (like the cross, candle or book) and at this time it is not necessary to make the sign of the cross. On Good Friday, a genuflection is made before the crucifix. A double genuflection and profound bow can be made before the exposed Blessed Sacrament as a sign of special worship of the Real Presence.

Things Used at Mass:

Cruets: One holds water (sometimes marked with an “A” or “AQUA”) and one holds wine (sometimes marked with a “V” or “VINO”). Be sure not to pour water into the wine cruet. Before Mass, the cruets should be put in their place, either on the credence table or on the offertory table in the nave of the church.

Lavabo/Basin and Towel: These should be on the credence table before Mass. Know where these linen towels are kept in the top drawer of the island cabinet in the sacristy on the north side so that you can get a clean one when needed.

Corporal and Purificator: Know where these are kept in the island cabinet in the sacristy, top drawer, north side. These must be placed with the chalice on the island cabinet before they are put out on the altar for Mass.

Candles: In our time candles are mainly symbolic, except when the electrical power malfunctions. Candles give off light and heat and thus symbolize what our lives as Christians are supposed to be doing. "You are the light of the world", Jesus said to His followers. Light here symbolizes being truthful, honest and sharing our faith with others. The heat given off by candles symbolizes the warmth of love. Jesus said "they will know you are my disciples if you love one another". Lighting the candles is a sign to those in church that something important is about to happen.

Two candles just in front of the main altar and two candles on the Blessed Sacrament altar are lit for most all Masses. Additional candles in candelabras are lit on main altar for benediction and on other special occasion or high holy days. The Paschal Candle is in the sanctuary and to be lit from Easter Sunday until Pentecost Sunday and during funerals.

Hosts: You should know where the large and small hosts are kept in the top drawer of the island cabinet in the sacristy, on the south side.

Tabernacle Key: You should know where key is kept in the sacristy vault. It is placed on the credence table before Mass.

Benediction/Humeral Veil: You should know where this is kept in the vestment closet. It is used for benediction.

Charcoal for burning in the Censer: You should know where this is kept in the sacristy locker, how to light it and how to put it into the censer without burning yourself or causing a fire. It is also important to know how to properly dispose of it.

Incense and Boat: You should know where these are kept in the locker in the sacristy.

Liturgical Books: Two principal books are the **lectionary** – which contains the readings for Mass read from the ambo, and the **sacramentary**-from which the priest reads at the chair and at the altar.

The Order of Daily Mass without a Deacon:

The *Simple Procession* begins from the door nearest the Blessed Mother's Altar. Upon the beginning of the opening song, the cross and candles walk first southbound in the transept aisle until the center of the altar in the middle of the center aisle. There they turn to the left and proceed up the sanctuary steps to the foot of the altar. If there are only two servers, one carries the cross and the other walks behind, hands folded. After the priest has revered the altar, put the cross or candle in their places and go directly to your seat and remain

standing for the greeting and Penitential Rite. On some feast days there may be a Gloria said or sung. The **Confiteor** is as follows:

I confess to almighty God, and to you my brothers and sisters, that I have sinned thru my own faults, in my thoughts, and in my words, and in what I have failed to do, and I ask blessed Mary, ever virgin, all the angels and saints, and you my brothers and sisters, to pray for me to the Lord our God.

By the end of this prayer, the server who is responsible for the book should be holding the sacramentary. Stand directly in front of the priest for the Opening Prayer holding the book open against your chest, being careful not to cover any portion of the pages with your hand or fingers.

Be seated for the First Reading and Responsorial Psalm. Stand for Gospel Acclamation and Gospel when the priest stands. Be seated for the Homily.

At the end of the Homily, the server who held the book should be ready with the binder for the General Intercessions. After these prayers, if there are two servers, one prepares the altar by first unfolding the corporal in the center of the altar and setting the chalice and purificator to the right of the corporal. Any additional ciboria should be placed to the left of the corporal. The other server receives the gifts with the priest proceeding to the altar ahead of him and handing directly to him the bread on the paten and wine. If there are three servers, the cross bearer assists in the setting of the altar and then stands at the seats on the ambo side of the altar.

At the Preparation of the Gifts, two servers present the wine and water, handles facing the priest while standing on the middle step. After this, the priest will wash his fingers. One server holds the lavabo dish and water while the other holds the lavabo towel while standing on the middle step. After the washing of the fingers, these two servers likewise stand at the seats on the ambo side of the altar. Immediately after the Prayer Before Communion, all servers proceed to the front of the altar steps and stand until after the Sanctus (Holy, Holy, Holy). Kneel during the Eucharistic Prayer or Canon of the Mass. The server on the chair side of the altar, the cross bearer, will ring the bell if there are three servers. If there are two servers then the one on the chair side will ring the bell. Stand in your place for the Our Father, which immediately follows after the Great Amen.

All the servers may exchange a sign of peace with the other servers and the priest. After this, proceed to the ambo side of the altar for Holy Communion. After receiving the Most Blessed Sacrament, proceed to the front of the altar steps and kneel in order to pray your thanksgiving. After praying your thanksgiving, proceed to your seat. One server, the cross bearer if there are three servers, remains in the seats on the ambo side of the altar to assist the priest with the purification of the vessels. This server should be ready with the

cruet of water, to pour water into the sacred vessels at the direction of the priest or deacon. After the purification of vessels, place all vessels on the credence table. Proceed to your seat when finished.

After the purification of vessels, the server with the book should be ready for the Prayer After Communion. All servers stand when the priest stands. After the prayer, blessing and dismissal, proceed to retrieve the cross and/or candles and stand at the foot of the altar steps. Reverence the altar with the priest and turn around and proceed down the sanctuary steps. Turn to the right after the last step and proceed northbound in the transept aisle out the Blessed Mother's door and into the sacristy. Reverence the crucifix in the sacristy with the priest.

The Order of Sunday Mass with a deacon:

The entrance procession is from the back, which is the High Street side of Church. The order is incense (if used) Cross and candles side by side and any extra servers side by side with a single or third extra server walking directly behind the Cross. Walk directly east up the center aisle and proceed up the sanctuary steps to the foot of the altar steps. Split at the altar steps allowing enough room for the priest and deacon to walk up to the altar. After the priest has revered the altar with a bow or genuflection, put the cross or candle in their places and go directly to your seat and remain standing for the Greeting and Penitential Rite. The **Gloria** is said or sung except during Advent and Lent and is as follows:

Glory to God in the highest, and peace to his people on earth! Lord God, heavenly King, Almighty God and Father, 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 sins 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.

By the end of this prayer, the server who is responsible for the book should be holding the sacramentary. Stand directly in front of the priest for the Opening Prayer holding the book open against your chest, being careful not to cover any portion of the pages with your hand or fingers.

Be seated for the First Reading and Responsorial Psalm and Second reading. Stand for Gospel Acclamation and Gospel when the priest stands. Be seated for the Homily. After the Homily, follows The **Profession of Faith** or **Creed**, and it is as follows:

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: (bow) *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 and giver of life, who proceeds from the Father and the Son. With the Father and the Son he is worshipped 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.

The server who held the book should be ready with the binder for the General Intercessions after the Creed. Hold the book as usual first for the priest, then the deacon, and again for the priest. After these prayers the cross bearer and any extra servers prepare the altar by first unfolding the corporal in the center of the altar and setting the chalice and purificator to the right of the corporal. All of the small chalices are placed, very carefully, to the right of the corporal. Any additional ciboria should be placed to the left of the corporal. The servers who prepare the altar seat themselves on the seats on the ambo side of the altar.

The other servers who are seated behind the priest receive the gifts with the priest proceeding to the altar ahead of him and handing directly to the deacon the bread, and larger container of wine. At the Preparation of the Gifts, which follows immediately, the two servers who assisted the priest with the gifts, present the wine and water, handles facing the priest, while standing on the middle step. After this, the priest will wash his fingers. One server holds the lavabo dish and water while the other holds the lavabo towel while standing on the middle step. After the washing of the fingers, these two servers likewise stand at the seats on the ambo side of the altar. Immediately after the Prayer Before Communion, all servers proceed to the front of the altar steps and stand until after the Sanctus (Holy, Holy, Holy). All servers kneel during the Eucharistic Prayer or Canon of the Mass. The server on the chair side of the altar will ring the bell. Servers will stand in their places for the Our Father, which follows immediately after the Great Amen.

All the servers may exchange a sign of peace with the other servers and the priest. After this, proceed to the ambo side of the altar on the northern edge of

the large sanctuary carpet, next to the lectors for Holy Communion. After receiving the Most Blessed Sacrament, servers will proceed to the front of the altar steps and kneel in order to pray their thanksgiving. After praying their thanksgiving, servers will proceed to their seats. One server, remains in the seats on the ambo side of the altar to assist the priest with the purification of the vessels. This server should be ready with the cruet of water, to pour water into the sacred vessels at the direction of the priest or deacon. After the purification, place all vessels on the credence table and then proceed to your seat.

After the purification of vessels, the server with the book should be ready for the Prayer After Communion. All servers stand when the priest stands. After the prayer, blessing and dismissal, servers proceed to retrieve the cross and/or candles and stand at the foot of the altar steps. Servers reverence the altar with the priest and turn around and proceed down the sanctuary steps and continue down the center aisle. Turning right at the western aisle the processions leaves the nave through the baptistery and continues through Marian Hall and into the sacristy through the Blessed Mother's doors without stopping. Reverence the crucifix in the sacristy with the priest and/or deacon.

Server Responses: The server shall always pray ALOUD the following:

"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",

"Holy, Holy, Holy, Lord God of power and might, Heaven and Earth are full of your glory, Hosanna in the Highest. Blessed is He who comes in the Name of the Lord, Hosanna in the highest."

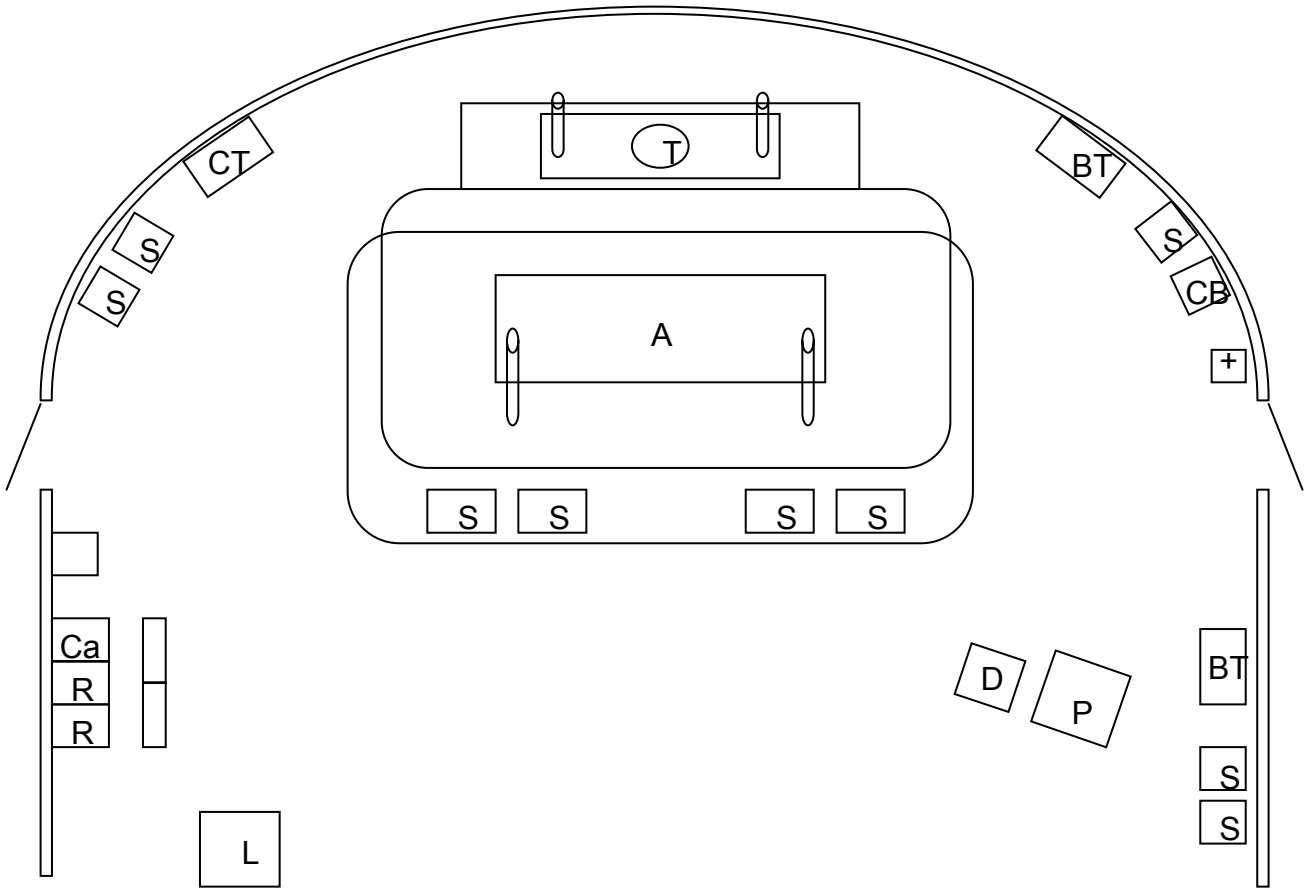
The "Memorial Acclamation": **"Christ has died, Christ has risen, Christ will come again."** Or **"Dying you destroyed our death, rising you restored our life, Lord Jesus, come in glory!"** Or **"When we eat this bread and drink this cup, we proclaim your death, Lord Jesus, until you come in glory."** Or **"Lord by your cross and resurrection you have set us free, you are the Savior of the world."**

"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; forgive us our trespasses as we forgive those who trespass against us; and lead us not unto temptation, but deliver us from evil."

"Lamb of God, you take away the sins of the world: have mercy of us. Lamb of God, you take away the sins of the world: have mercy of us. Lamb of God, you take away the sins of the world: grant us peace."

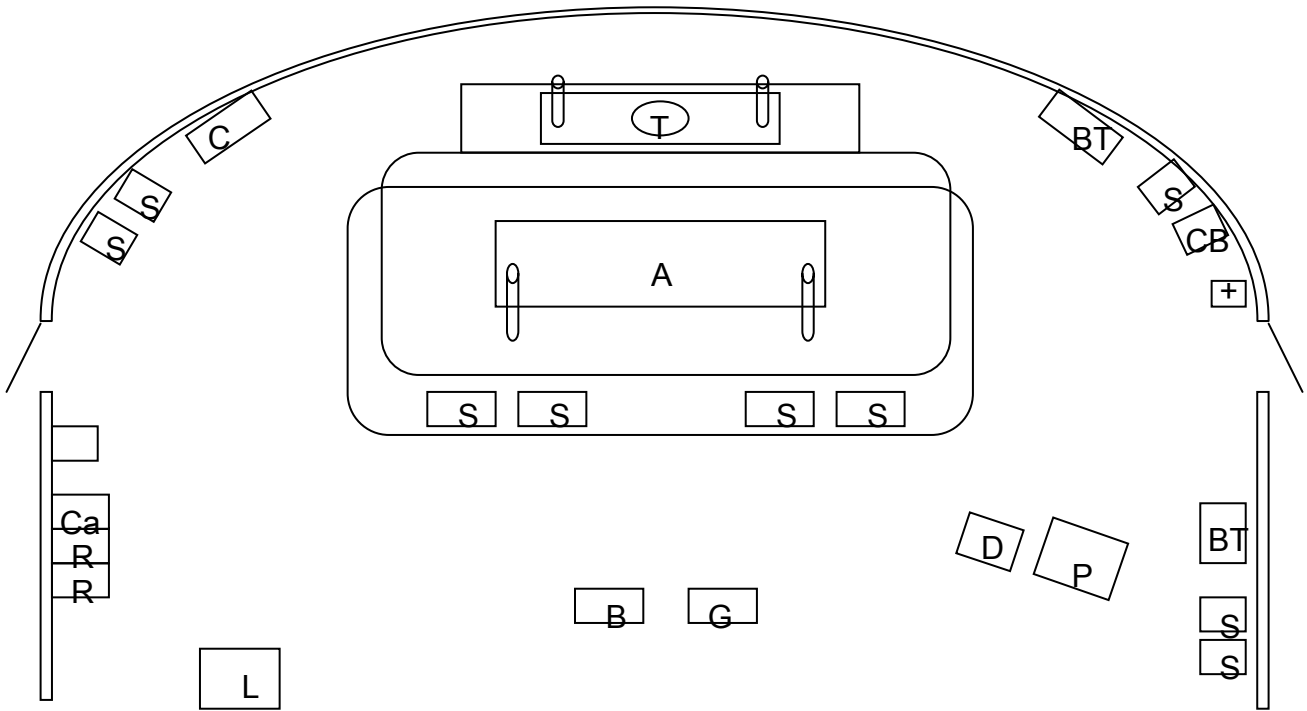
"Lord I am not worthy to receive you, but only say the word and I shall be healed"

Serving at a Daily and / or Sunday Mass:



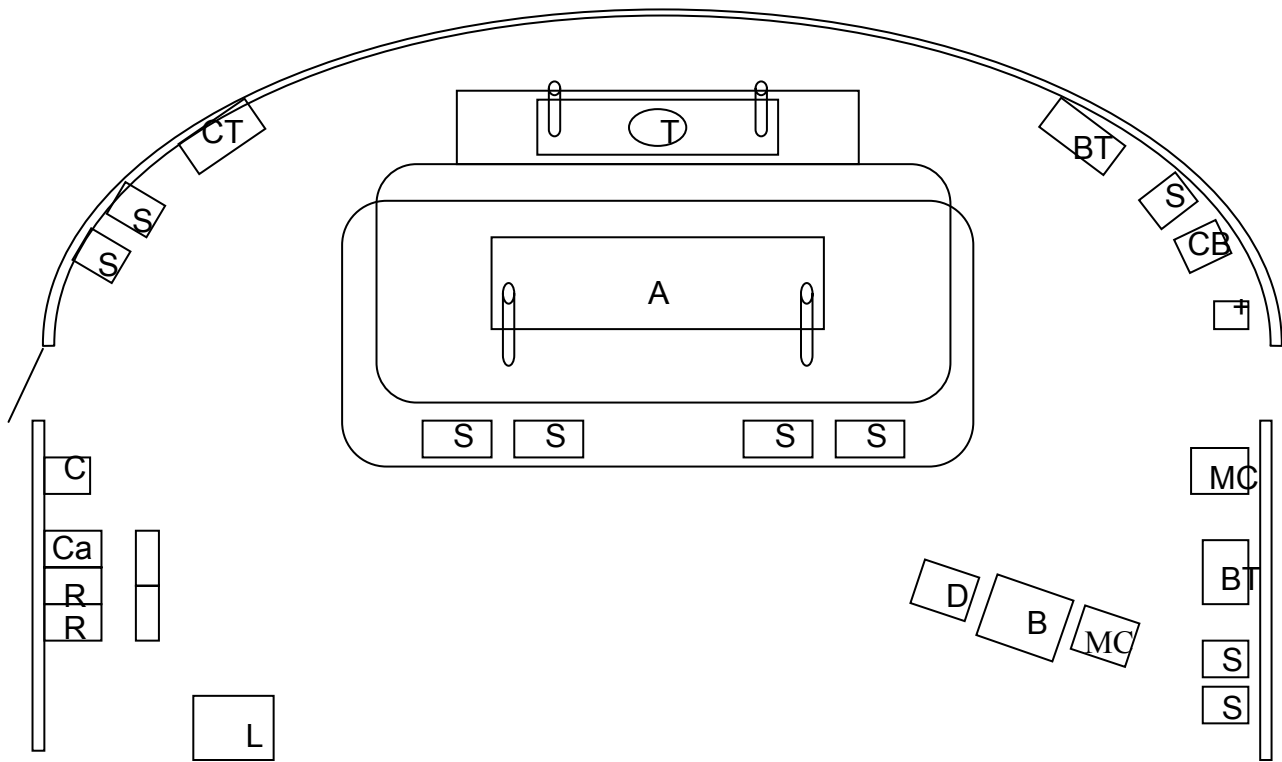
Key to Lettering: A= Altar of Sacrifice, BT= Book Table, Ca= Cantor, CB= Cross-bearer & Stand, CT= Credence Table, D= Deacon, L= Lectern/Ambo, P= Priest, R= Reader, S= Server, T= Tabernacle on Altar of Repose.

Serving at Wedding or Nuptial Masses:



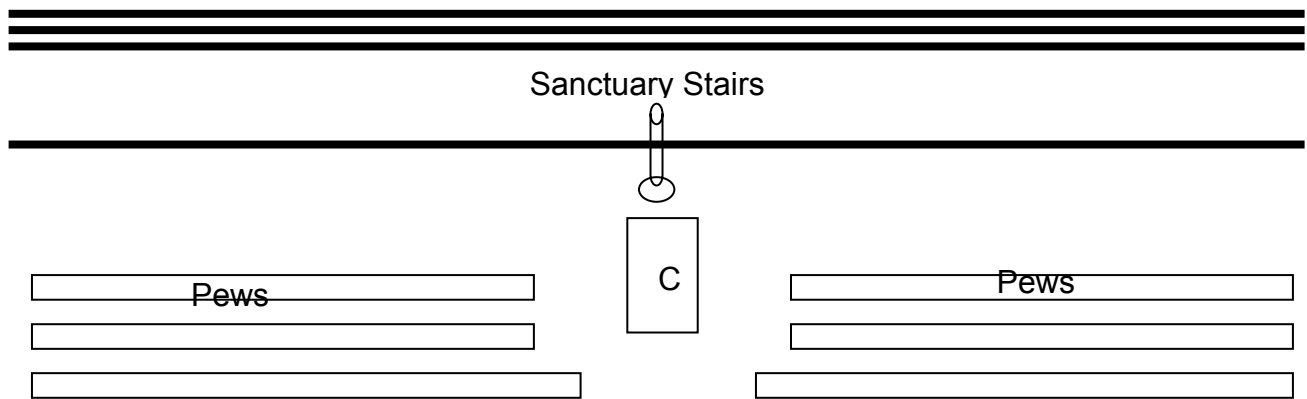
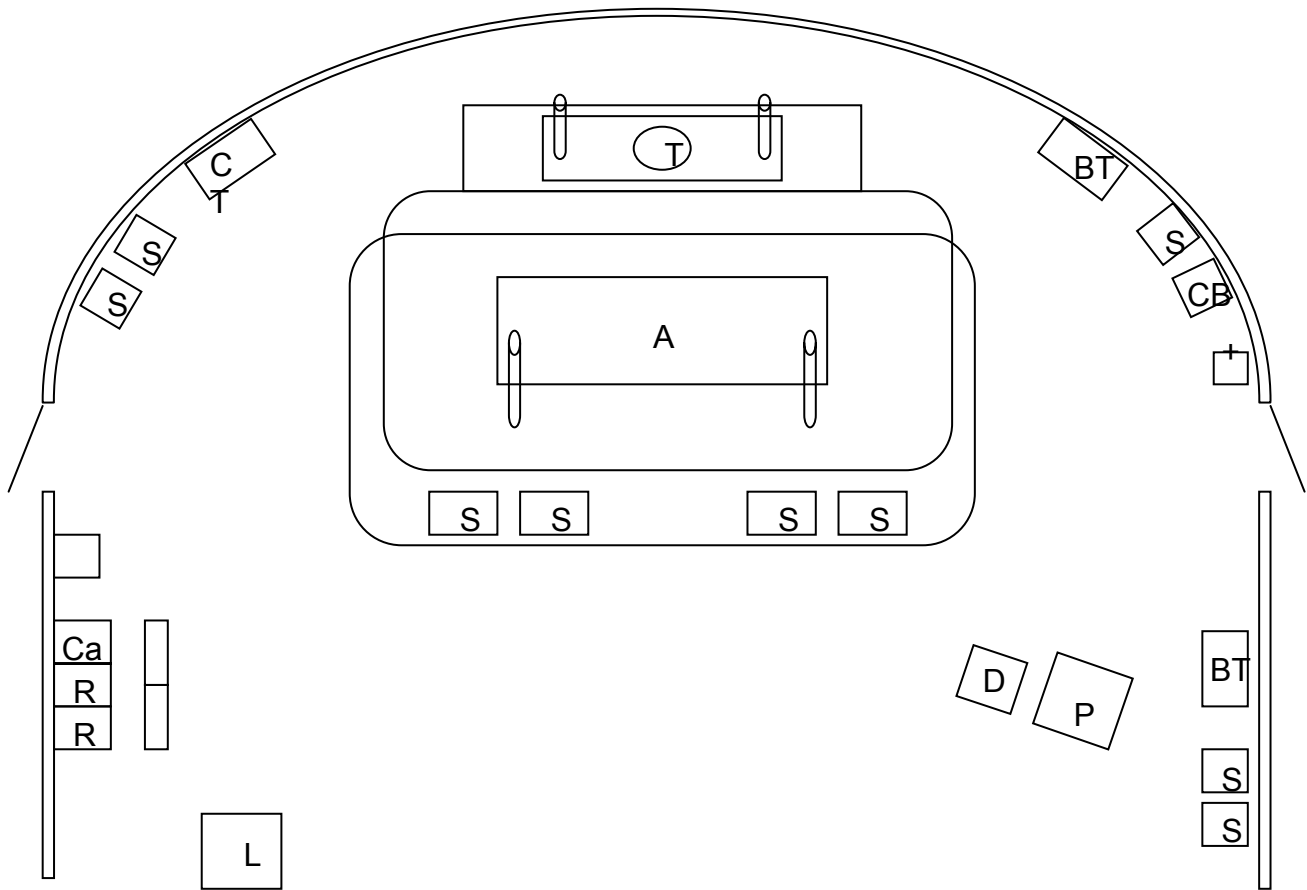
Key to Lettering: A= Altar of Sacrifice, B= Bride, BT= Book Table, Ca= Cantor, CB= Cross-bearer & Stand, CT= Credence Table, D= Deacon, G= Groom, L= Lectern/Ambo, P= Priest, R= Reader, S= Server, T= Tabernacle on Altar of Repose.

Serving at Episcopal Masses with the Bishop:



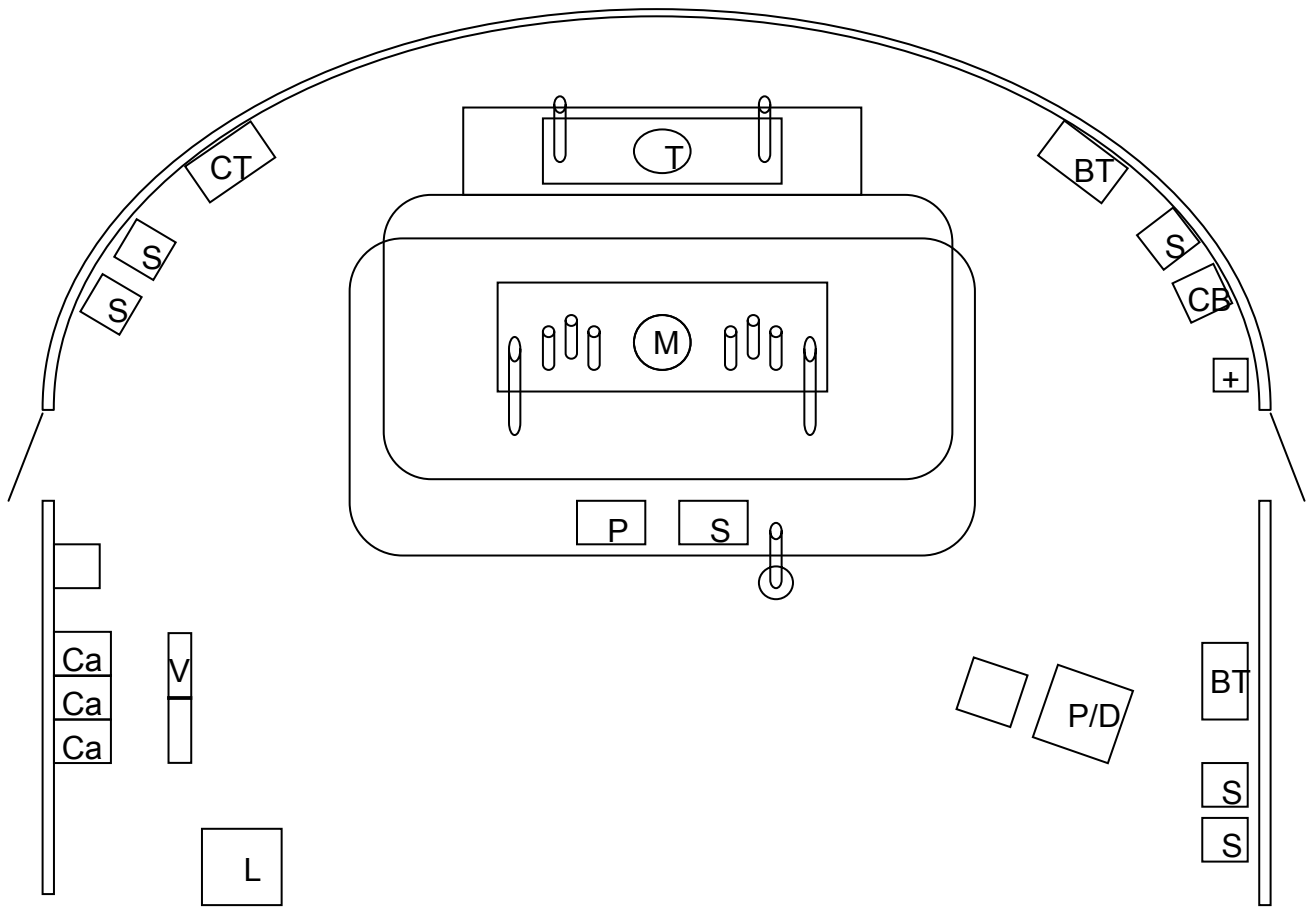
Key to Lettering: A= Altar of Sacrifice, BT= Book Table, C= Concelebrant, Ca= Cantor, CB= Cross-bearer & Stand, CT= Credence Table, D= Deacon, L= Lectern/Ambo, MC= Master of Ceremonies, P= Priest, R= Reader, S= Server, T= Tabernacle on Altar of Repose.

Serving at Funeral or Requiem Masses:



Key to Lettering: A= Altar of Sacrifice, BT= Book Table, C= Casket, Ca= Cantor, CB= Cross-bearer & Stand, CT= Credence Table, D= Deacon, EC= Easter Candle, L= Lectern/Ambo, P= Priest, R= Reader, S= Server, T= Tabernacle on Altar of Repose.

Serving at Benediction / Liturgy of the Hours and other Devotions:



Key to Lettering: A= Altar of Sacrifice, BT= Book Table, Ca= Cantor, CB= Cross-bearer & Stand, CT= Credence Table, D= Deacon, L= Lectern/Ambo, M= Monstrance, P= Priest, S= Server, T= Tabernacle on Altar of Repose, V= Benediction Veil, Note extra candles on Altar of Sacrifice, and Thurible Stand next to Server.

Incensation: The person scheduled to be the thurifer, must arrive early in the sacristy to light the charcoal and have it burning well in advance.

Carrying the Thurible: Carry it with your right hand around the chain just below the top. Carry it to the side so your knees do not hit it. It is swung gently back and forth to keep the charcoal burning. Carry the boat in your left hand.

Presenting the Thurible: As you approach the priest or deacon, hold the thurible in your hand by putting your thumb through the ring at the top of the chain. Hand the boat to the deacon or priest and raise the top of the thurible about twelve inches and raising the thurible from that point. Hold the thurible open for his blessing. Then close the lid and pass the thurible chain to the priest or deacon.

Incensing: Transfer the end of the thurible chain to your left hand. Take the thurible chain of the thurible with your right hand about six inches above the thurible cup. Put your left hand on your chest. Raise your right hand about chin high and a foot from your body, allowing the chain to come over your index finger and be secured by your thumb. Use your arm and hand to make the number of swings required.

Swinging Protocols: There are two kinds of swings and after each a slight pause should be made. A single swing is done by swinging the thurible with the right hand from the breast, out to a full extension of the arm and back. A double swing is done by swinging the thurible twice with the right wrist at the full extension of the single swing. To incense the celebrant and concelebrants do three double swings. To the deacon do two double swings. To the servers and the congregation do three single swings. At the *elevation* of Mass do three double swings. At *benediction*, when the Blessed Sacrament is raised in the monstrance, do three double swings.

CHAPTER 7

Liturgical Catechesis (Q &A)

Introductory Rites and Prayer

How does the Mass begin?

The Mass begins with the invocation of the Most Holy Trinity, the Sign of the Cross.

Why does the celebrant kiss the Altar?

The celebrant kisses the altar because it represents and signifies Christ and to show respect for the saint's relics which are in the altar, and thereby, show the unity of the Church.

Why does the celebrant sometimes incense the altar?

To further show our act of homage to the place of sacrifice and our prayer to the Lord. Our prayer goes up to our Lord like incense in His sight. All that is holy is revered with incense.

Why does the celebrant greet the people?

Because they are God's holy people assembled into one body in the name of Christ, and in whom Christ is really present.

What is the answer to the greeting of the celebrant?

The answer is: **"And also with you"**.

Why does the assembly and the celebrant pray together asking God's pardon and mercy?

At the beginning of Mass, they repent of their sins because they offend God and hurt one another.

What is the invocation, "Lord, have mercy"?

It is the response derived from a litany of invocations given by the people.

What is a litany?

It is a series of invocations or petitions prayed by the celebrant, at the end of which the assembly gives the same or a short response, like Lord, have mercy, or Lord, hear our prayer.

To whom is the Litany addressed?

Usually, it is directed to Christ.

What is the Gloria?

It is an ancient and solemn prayer to greet and praise the most Holy Trinity.

When is the Gloria sung or said?

It is sung or said on Solemnities, Feast days and Sundays, but it is omitted in Advent, Lent and on most weekdays.

What is the Opening Prayer?

A solemn prayer addressed by the celebrant to the Father, through the Son, and in the Spirit, on behalf of all people present.

Why is the Opening Prayer also called the Collect?

Because it expresses the main petition on a given day, and is formed to "collect" all the personal prayers and needs of the people.

What is the response of the congregation to the Opening Prayer?

Their answer is "Amen" which means "Yes, yes indeed!"

Why does the Collect begin with the words, "Let us pray?"

Because it addresses all the people and shows it is not just a private prayer.

Why does the celebrant outspread his arms?

To do so is an ancient gesture of prayer required by God of priests of the Old Testament when they were offering sacrifice. The priests of the New Testament do so to offer our sacrifice of praise and petition in a similar manner to our Loving Father.

What follows the introductory rites and prayer?

The Liturgy of the Word and the Liturgy of the Eucharist follow the introductory rites and prayer.

Liturgy of the Word

What is the Liturgy of the Word?

It includes biblical readings, homily, profession of faith, and the prayers of the faithful

From where are the readings taken?

From the Sacred Scriptures, the Holy Bible

What is the Bible?

A collection of books and letters written under the guidance of God

Who wrote the Bible?

Many people of faith over a long period of time

How many parts are there in the Bible?

Two: the Old and New Testament

What is the Old Testament?

46 books which contain a history of the Jewish people and their faith, prayers, and laws

What is the New Testament?

27 books which record the actions and teachings of Jesus and His Apostles, as well as the events of the early Church through Gospels, Acts, Epistles and Prophecy.

Why is the Bible important?

Because it is the written record of God's actions in the World

How many readings are there in the Mass on weekdays?

There are two readings and a psalm on most weekdays

What part of the Bible is read in the first readings?

Any book of the Bible except for the Gospels

Why is it called the Gospel?

Gospel means good news and these four books, Matthew, Mark, Luke, and John.

How many readings are there in the Mass on Sundays and Holy days?

The first from the Old Testament (or the Acts of the Apostles), a psalm from the Old Testament, the second reading is taken from the New Testament as is the Gospel.

Why is the Gospel the climax of the Liturgy of the Word?

Because it is a portion of the life of Christ, who is God made man and who accomplished our salvation.

Why are the Responsorial Psalm and the Alleluia Verse inserted between the readings?

To allow the celebrant and congregation to reflect upon what has been read and heard and to praise God with inspired texts from His written word.

What are the answers to the biblical readings?

"Thanks be to God" and "Praise to You, Lord Jesus, Christ."

What is the homily?

The explanation and application of the biblical readings given by the priest or deacon.

How does the Liturgy of the Word reach its end?

With the recitation of the Creed and the Prayer of the Faithful

What is the Creed?

It is our Profession of Faith; It states our most basic beliefs and is our "Yes" to the truths of God

What is the Prayer of the Faithful?

It is a series of prayerful intentions for the Church, for special needs, and for the community

The Liturgy of the Eucharist

What follows the Liturgy of the Word?

The Liturgy of the Eucharist which is a word that means thanksgiving.

How does the Liturgy of the Eucharist unfold?

With the presentation and offering of the gifts, the Eucharistic prayer and the rite of communion

What happens at the offertory?

The bread and wine are prepared for the Eucharistic meal

Why are the gifts sometimes incensed?

The gifts are incensed to symbolize the prayers which ask God to make the gifts of the people holy and a part of the sacrifice which is about to take place.

What is the meaning of the washing of the hands?

An inward purification of the soul is symbolized

How does the offertory rite end?

It reaches its end with an invitation to prayer and the prayer over the gifts

What is the Eucharistic Prayer?

The Church's way of doing what Jesus did and told us to do at the Last Supper

Why does the Church do this?

To remember Jesus and to have a reunion with Him, and fulfill His command

What did Jesus do at the Last Supper?

Jesus gave bread and wine to his Apostles to eat and drink, telling them that it was His Body and Blood then asked them to do the same in remembrance of Him and therein ordained his Apostles the first priests of the New Covenant.

What is the preface?

It is a prayer of thanksgiving and praise to introduce the Eucharistic Prayer or Canon

What is the Sanctus?

It is the common praise of the faithful joined to that of the angels and saints, to the Most Holy Trinity: our prayers go to the Father, through Christ, in the Holy Spirit

Why does the server ring a bell at the elevation?

To call the attention of the people to the presence of Christ and to express joy because Christ's sacrifice is made present for us

How many parts are there in the Roman Canon or the Eucharistic Prayer?

All Eucharistic Prayers share 8 basic parts including the Thanksgiving, the Acclamation (Holy, Holy), the Epiclesis (Calling down of Holy Spirit), the Institution Narrative (words at last Supper), the Anamnesis (recalling passion, death & resurrection), the Offering (offering Jesus to the Father), the Intercession (asking prayers of saints and dead) and the Doxology (glorifies Trinity) to which we all conclude with the great AMEN!

What is the final part of the Eucharistic Prayer?

The sacrificial banquet, the sharing of the meal in Holy Communion.

Why do we pray the Lord's Prayer?

Because it clearly shows our preparation for receiving the daily Bread which is Christ who nourishes and sustains us in the life of grace by praying in the manner in which He instructed us to pray

What is the sign of peace?

An expression of love and beautiful symbol of Christian unity before receiving Christ in communion.

What is the breaking of the Bread?

Christ broke a loaf of bread into pieces for the Apostles' Communion. In the early Church, Holy Mass was also called the Breaking of the Bread.

What is the meaning of the mingling of the Body and Blood of Jesus?

It shows that the Body and Blood of Christ, which were separated by death on Calvary, are now united and inseparable in Heaven. It is a sign that we receive the Risen Jesus in Holy Communion

What do the celebrant and the people do after communion?

They give thanks by praying or singing a song together

How is the Mass concluded?

With the blessing and dismissal. The celebrant calls on the Father, Son, and Holy Spirit to shower God's people with his blessing.

Why is the Mass so important?

It brings together all of the gifts the Father has given us in Jesus through the Holy Spirit. It is the perfect worship of God because it is the manner in which he commanded we worship Him after the Passion, Resurrection, and ascension of His Son.

How is the Mass a sacrifice?

It brings into the present Jesus' own offering of Himself to the Father on the cross in an unbloody manner

How is the Mass worship?

The Church follows the nature of man and fulfills the command of Her Savior by adoring the Father through Jesus Christ His Son in the Holy Spirit, which is the only perfect worship men have ever seen

HOW WELL DO YOU KNOW YOUR CATHOLIC FAITH?

Who made the world? God made the world.

Who is God? God is the creator of heaven and earth and of all things.

Who is man? Man is a creature composed of body & soul, and made to the image & likeness of God

Is this likeness in the body or the soul? This likeness is chiefly in the soul.

How is the soul like to God? The Soul is like God because it is a spirit that will never die, and has understanding and free will.

Why did God make me? God made me to know Him, to love Him, and to serve Him this world, and to be happy with Him forever in heaven.

Of which must we take more care? We must take more care of our soul than of our body.

Why must we take more care of our soul than of our body? Because in losing our soul we lose God and everlasting happiness.

What must we do to save our souls? We must worship God by acts of faith, hope and charity; that is we must believe in Him, hope in Him and love Him with all our heart.

How shall we know the things which we are to believe? We shall know these things which we are to believe from the Catholic Church through which God speaks to us.

Where shall we find the chief truths which the Church teaches? We shall we find the chief truths which the Church teaches in the Apostles Creed.

CHAPTER 8

Server Prayers

Loving Father, creator of the universe, you call your people to worship, to be with you and one another at Holy Mass. I thank you for having called me to assist others in their prayer to you. May I be worthy of the trust placed in me and through my example and service bring others closer to you. I ask this in the name of Jesus Christ, who is Lord forever and ever. Amen.

Before Mass:

Open my mouth , O Lord , to bless your Holy Name. Cleanse my heart from all evil and distracting thoughts. Enlighten my understanding, inflame my will, that I may serve worthily at Your holy altar. O Mary, Mother of Christ, the High Priest, obtain for me the most important grace of knowing my vocation in life. Grant me a true spirit of faith and humble obedience so that I may ever behold the priest as a representative of God and willingly follow him in the Way, the Truth and the Life. Amen

After Mass:

O Lord, Jesus Christ, I thank You for the privilege of having served at the holy altar of Your sacrifice. Now as I put aside the garments of that service, I ask that I may at all times think of You. May I ever seek You and find You; may I always follow You; may Your priestly spirit be in my heart and Your Holy Name on my lips; and to Your praise and glory may every work of mine be done. Ever ready in Your service, may I always know and do Your will in all things and, by Your grace, persevere unto the end. Amen.