

*Possible Substitutes if I Must Be Absent*

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*Sources*

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(2009 Revisions: diagrams checked against current procedures.)  
(2011 Revisions: updated prayers to match Roman Missal 3ed.)

# Manual for Altar Servers

*Our Lady of Lourdes Parish*

*Revised Fall 2011*



## Prayer Before Serving

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

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

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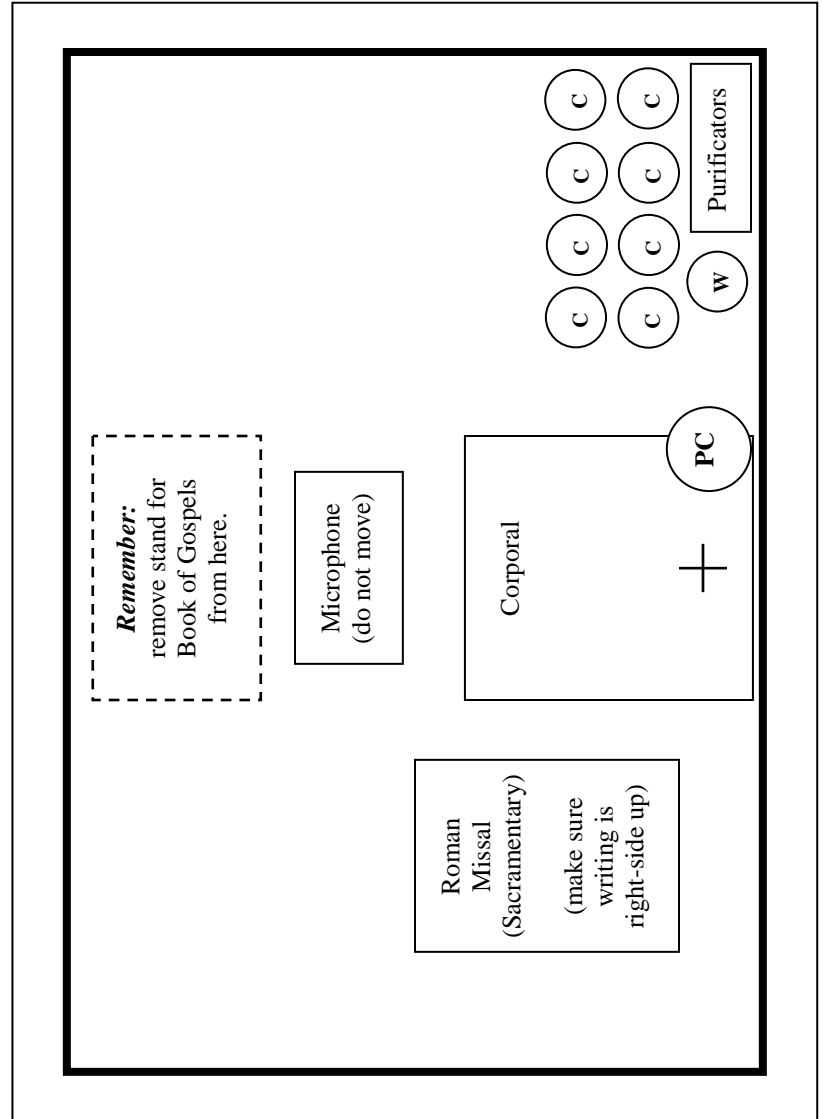
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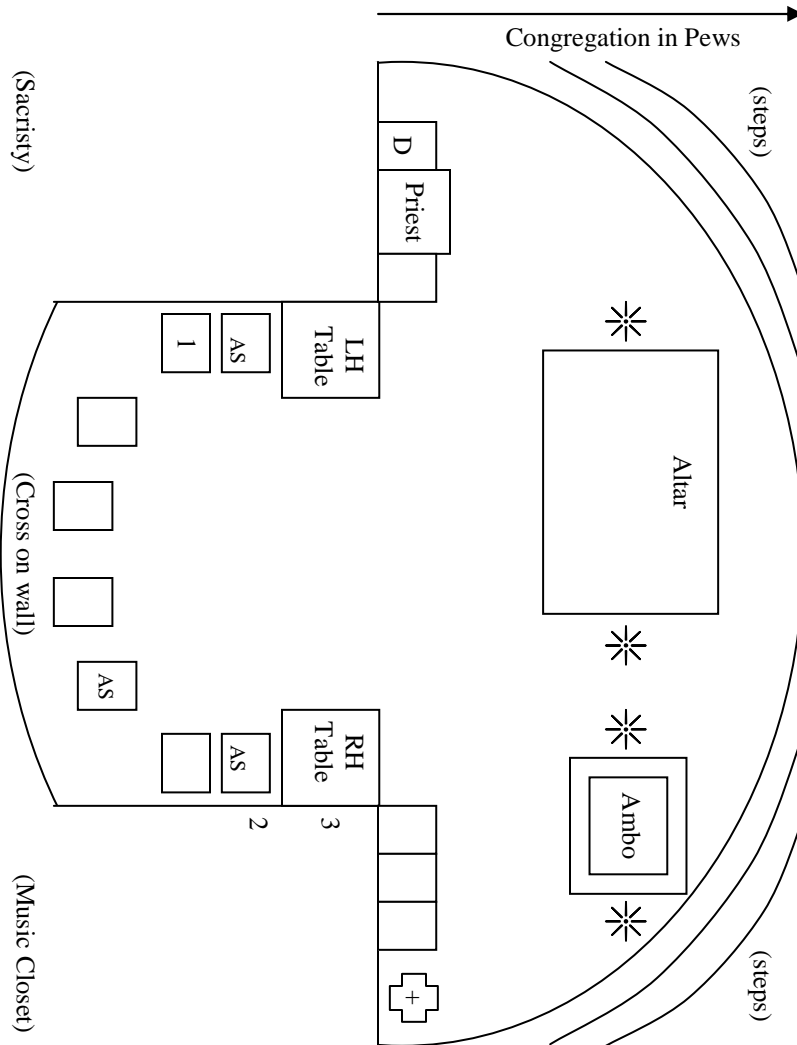


**Placement of Items on Altar during Preparation Hymn**  
 (Turn the book sideways so that you can read the labels on each item.)

PC = Priest's Chalice.

C = Communion Cups used by Eucharistic Ministers.

IMPORTANT: Do not bang the Cups together—they scratch easily.  
 W = Water cruet (also used for washing priest's hands).



### Arrangement of Items in Sanctuary

(Turn the book sideways so that you can read the labels on each item.)

AS = Seating positions for Altar Servers

(if Mass requires more than 3 Servers, check with Priest / Deacon).

D = Seating position for Deacon (if present).

1 = Normal location for Roman Missal (Sacramentary) before/after Mass.

2 = Hook for taper that is used when lighting altar candles.

3 = The stand for the Book of Gospels (used on Sunday / Special Events) is kept *under* the right-hand (RH) Credence Table.

### Introduction

"Being a server means *servicing God and His people at Mass*. That is what makes serving Mass worth doing, and worth doing well. That is what makes good servers want to do their best." (Kwatera, p. 8)

"As servers give of themselves to help the priest and people worship better, they also receive God's help and blessing. Pope John Paul II once told a group of servers who came to visit him, 'Serving at the Eucharistic table and at the various liturgical celebrations, you draw directly from 'the wells of salvation' the strength necessary to live well today and then also to face your future more energetically.' Servers, like the other ministers at Mass, receive God's help for their service. (Kwatera, p. 9)

### Reverence

Reverence means to demonstrate the importance of the space, contents, meaning and significance of the worship space. It means to be aware of the presence of God, not only in the Blessed Sacrament, but in the symbols, furnishings and decorations designed to remind us of His presence. It means to recognize that the inside of the church is not just "where we go for Mass" but that it is important and worthy of respect in its own right. The fact that it has been set aside by our community for worship gives it importance. *To act inappropriately at any time in church is unacceptable.*

Listing activities that are unacceptable (running, climbing, pushing) may be easy but other behaviors can also be unacceptable. The ways we sit, stand, kneel and walk are also actions that convey reverence. The church is a place of worship—it is not your living room. Sitting up straight aids in attentiveness as well as demonstrating a reason for being there. Keeping your feet on the floor (rather than on the kneelers, the pew or your neighbor) demonstrates a similar respect not only for the church but for the people who work very hard to maintain and clean the space for worship.

Scripture calls on us to "make a joyful noise unto the

Lord". But there is a time for this and a time for silence. During times when liturgy is not in progress, it is out of respect for those who may be in prayer that we keep silent. During liturgical celebrations, it is important to recognize that the flow of worship calls for times of listening, responding, reflecting and rejoicing. Participation in this flow brings the liturgy to life and energizes the community. It seems to be easy for most people to understand when to be silent during liturgy. We need to remember that reverence also calls for us to make our voices heard in response and rejoicing.

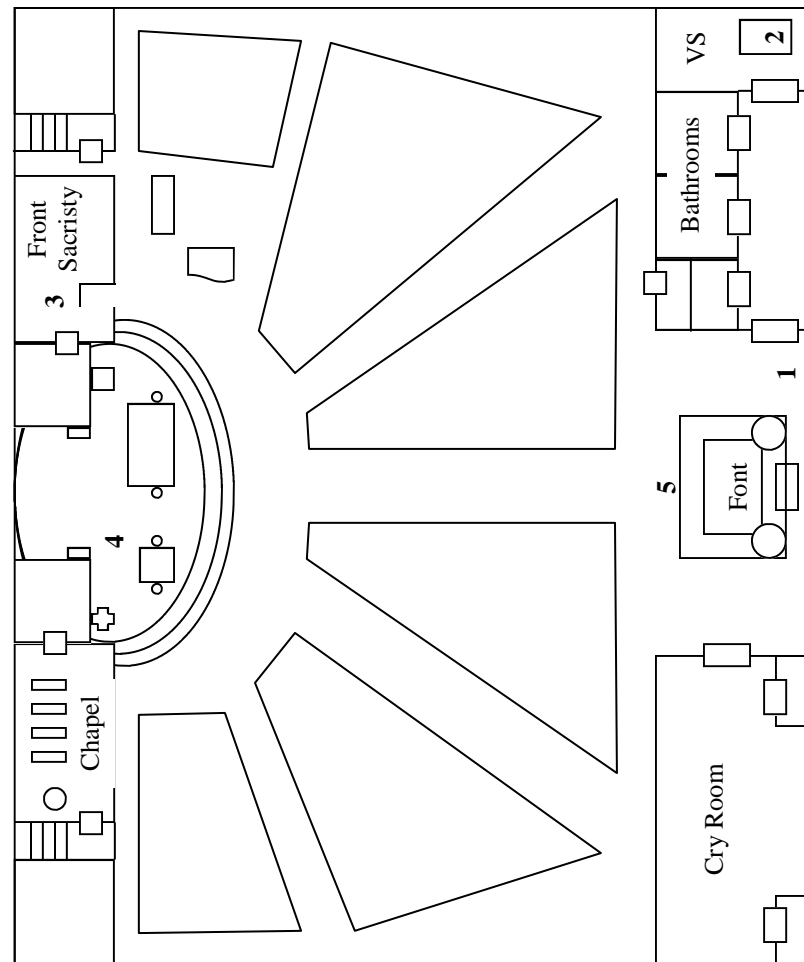
### Postures at Mass

"Even at Mass, our outward actions and appearance tell others a lot about how we are feeling on the inside. At Mass, our actions and appearance should show that we love God and His people. It should be clear to all who see us that we think serving is worth doing, and worth doing well. We should try to be the best servers we can be." (p. 9)

**Walking:** When walking in the church before or after a liturgical service, it is important to convey reverence for the space and its meaning. You should walk slowly but with purpose, back straight and eyes focused on where you're going. Running, slouching and gawking around do not show respect for the church or the people in it. *During a Liturgical Service* the pace is slower and in step with the rest of the procession. Unless holding something, hands should be folded reverently in front of the chest (not the stomach).

**Bowing:** When bowing to another person, the motion should be a slow, smooth bowing of the head and shoulders. You aren't nodding to them, you are bowing. When bowing to the altar, the motion is a slow, smooth bow from the waist and in sync with the priest and other ministers.

**Genuflecting:** Genuflection is a demonstration of obedience and respect. A genuflection begins by smoothly going down on the right knee, leaving the left knee bent. After a sign of the cross, *you smoothly rise to a complete standing position.* A genuflection does not end by kneeling. In general, we genuflect to the



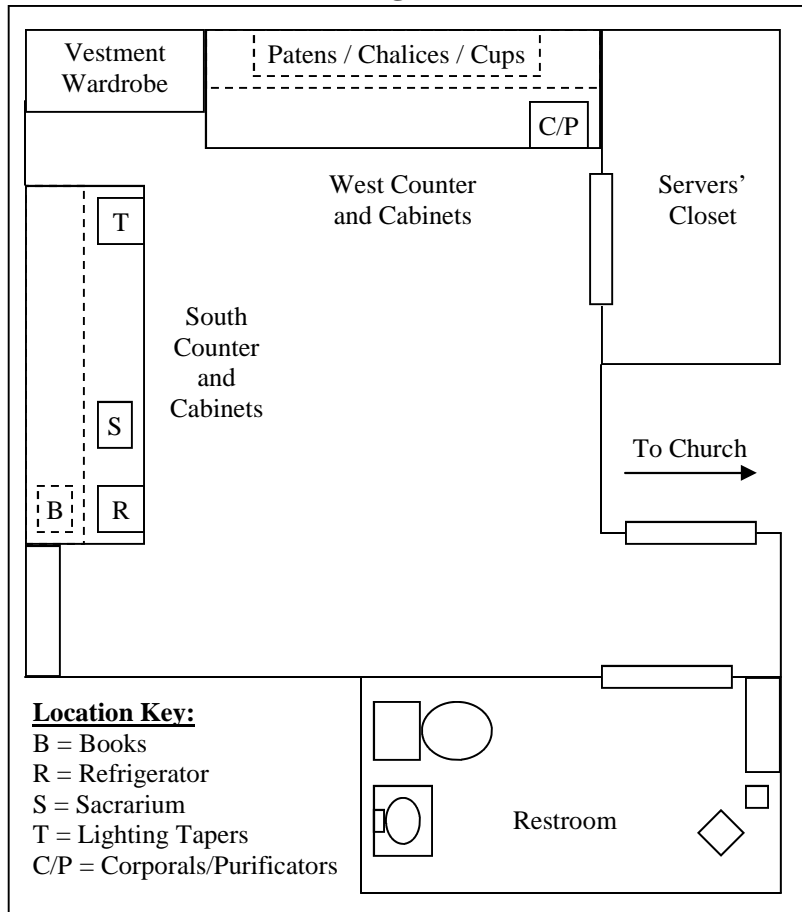
### Layout of Church and Attached Rooms

(Turn the book sideways so that you can read the labels on each item.)

When you are scheduled to serve at Mass:

- 1) Arrive at church **at least 15 minutes before Mass begins.**
- 2) Write your name on Sign-In Sheet in Vesting Sacristy (VS). If you are serving in place of another person, write their name next to yours.
- 3) Go to Front Sacristy and put on alb and cincture.
- 4) Light candles at ambo *only* (altar candles lit after Prayers of Faithful) and check all items needed for Mass.
- 5) Take Processional Cross to back of church and **quietly** wait near the Baptismal Font for Mass to begin.

## Diagrams



### Layout of Main Sacristy

**South Counter / Cabinets:** candles, lighting tapers, books, sacrament, refrigerator for wine and water.

**West Counter / Cabinets:** patens, chalices, Communion cups, monstrance, hand towels, corporals, purificators, altar linens.

**Vestment Wardrobe:** Benediction veil and extra vestments for priests.

**Servers' Closet:** albs, cinctures, extra candles and other supplies.

*Note: Albs should hang from shortest to longest (left to right) and all albs should be on a hanger. Cinctures may all hang on one hanger.*

**Restroom:** charcoal, censer and incense boat.

*Note: When charcoal is lit, the restroom lights (and the fan) must be on and the door must be closed to trap the smoke. If the fan is not running and the door is not shut, the smoke will set off the alarm in the sacristy.*

Blessed Sacrament (either in the tabernacle or exposed in the monstrance).

**Standing:** The people stand at various times throughout the liturgical celebrations. Servers should stand up straight with their weight balanced over both feet. The feet should be far enough apart to balance comfortably. Servers should not sway, shift or lean at any time. Unless holding something, the hands should be reverently folded in front of the chest (not the stomach). Be careful not to lock your knees for too long, as this posture can block blood flow and cause you to pass out after a while.

**Kneeling:** Servers generally kneel on the first step going up to the sanctuary. The back should be straight, the feet still and the hands folded reverently in front of the chest.

**Sitting:** When the servers are sitting, they should be sitting up straight with the feet flat on the floor (provided their feet reach the floor). They should not slouch down, cross their legs or swing the feet (even if they don't reach). Their hands should be folded in their laps or rest on their thighs.

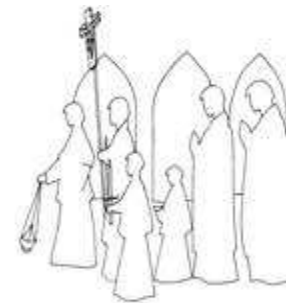
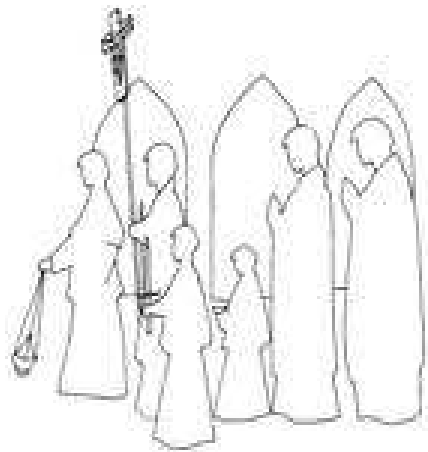
**Eyes:** The servers' eyes should be focused on the action of the liturgy at all times. It is inappropriate to be looking around the congregation (or worse, up at the ceiling). Altar Servers should be attentive to the action of the service and aware of the priest's needs, as well as their upcoming duties.

**Appearance:** A server's overall appearance is more than posture. While servers do not have to dress exactly alike, there should be certain uniformity in appearance so that they do not distract people from the liturgy. Servers should be well groomed with clean hands and faces and combed hair. There should be no distracting jewelry or hair dressings. Servers, both boys and girls, should wear long dress pants (no jeans) and a shirt that is not bright colored or patterned (they show through the albs). Shoes should be clean and quiet. Tennis shoes, particularly brightly colored ones, should be avoided. Absolutely no loose sandals, flip flops or beach wear are to be worn. High heels should be avoided, as they may cause you to twist your ankle. Servers wear a white alb tied at the waist with a cincture. The alb *should reach the top of the shoes* but not drag on the floor. The cincture is tied at the waist and the knot pulled to the left side.

be as early as March 22 or as late as April 25.

**Easter Season:** Refers to the Great Fifty Days from Easter Sunday to Pentecost Sunday, a celebration of our participation in Christ's resurrection which brings us from the death of sin to a life of grace. The final ten days (Ascension Thursday through Pentecost) focus on the promised gift of the Holy Spirit.

**Pentecost:** Final day of the Easter Season, on which the Holy Spirit was first given to the Apostles.



**Holy Week:** Term referring to the week beginning with Palm (Passion) Sunday and ending with Holy Saturday. This week includes the final days of Lent.

**Triduum:** Ancient Great Three Days, to which all days in the church calendar lead and from which all day flow; celebrates the heart of Christian faith: Jesus' redemptive death and resurrection. Triduum is to the Church year as Sunday Mass is to each week. Triduum begins with the Holy Thursday evening Mass of the Lord's Supper, continues through Good Friday and Holy Saturday, culminates in the Easter Vigil and concludes with Evening Prayer of Easter Sunday.

**First Day:** Christian "Passover" is from Holy Thursday sunset until Good Friday sunset; it is the day of Jesus' death, and has been likened to the sixth day of creation, when God formed us from clay and breath. It includes the "Evening Mass of the Lord's Supper" and "The Celebration of the Lord's Passion."

**Second Day:** Begins at sunset on Good Friday sunset and ends at Holy Saturday sunset; this day marks the Paschal Sabbath, the day of rest. In burial, the Lord rested, and we rest in him (even from normal Mass).

**Third Day:** Begins at sunset on Holy Saturday and ends at sunset on Easter Sunday. This third day begins with the holiest night of the year, the Vigil of Easter, leading into the biggest feast day of the church year. The Easter Vigil Mass is the most important liturgy of the year.

**Easter:** Celebration of the resurrection of Jesus Christ from the dead. The traditional date of Easter in the West is based on the resurrection of Jesus, three days after his crucifixion, which occurred on Passover, the fourteenth of the month of Nisan, according to the Jewish calendar. The Council of Nicea in 325 A.D. placed Easter on the first Sunday following the first full moon after March 20 (vernal equinox). According to this method, Easter could

## THE ORDER OF MASS

Servers must know and understand the parts of the Mass and the order in which they occur. This understanding allows servers to be active participants in the liturgy and to anticipate their roles in it.

**I. Introductory Rites:** The first part of the Mass in which the people make themselves ready to celebrate the Eucharist.

**A. Entrance Procession:** The entrance procession is led by the *cross bearer* who carries the processional cross. This server walks slowly down the center of the main aisle with the cross held as high as possible without losing control of it. When the cross bearer reaches the foot of the altar, he/she proceeds directly to the stand and places the cross in it. He or she then stands at his/her seat. The cross bearer is followed by the other servers. If there are two, they should be spaced equally across the width of the aisle and stay together. If there is only one other server, he or she follows directly behind the cross bearer. When the servers following the cross bearer reach the foot of the altar, they move to the left and right respectively to allow the other ministers to move to the foot of the altar. When the priest reaches the altar, all ministers bow together. The servers and priest proceed up the steps.

**B. Veneration of the Altar:** As he arrives behind the altar, the priest stops and kisses the top of the altar to demonstrate reverence because it is the place where Jesus Christ will become present in the Eucharist. The servers proceed to their chairs and stand reverently.

**C. Greeting:** The priest greets the people and leads them in the Sign of the Cross.

**D. Penitential Act:** During this rite, the people are asked to call to mind their sins and failings in order to prepare themselves to celebrate the Eucharist. After a moment of silence one or more prayers are said. One of three different forms may be used.

*(All prayers in **BOLD** should be memorized!)*

### **CONFITEOR**

*I confess to Almighty God  
and to your my brothers and sisters  
that I have greatly sinned  
in my thoughts and in my words,  
In what I have done and what I have failed to do,  
through my fault, through my fault,  
through my most grievous fault;  
therefore 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.*

The rite concludes when the priest says, “*May almighty God have mercy on us, forgive us our sins, and lead us to everlasting life.*”  
The people respond: *Amen.*

**E. Glory to God:** During seasons outside Lent, we show our joy at the mercy of God’s forgiveness with a prayer that is most often sung but may be chanted or spoken. During Lent, the *Kyrie* may replace the *Gloria*.

### **GLORIA**

*Glory to God in the highest  
and on earth peace to people of good will.  
We praise you, we bless you,  
we adore you, we glorify you,  
we give you thanks for your great glory,  
Lord God, heavenly king, O God, almighty Father.  
Lord Jesus Christ, only begotten Son,  
Lord God, Lamb of God, Son of the Father,  
you take away the sins of the world, have mercy on us;  
you take away the sins of the world, receive our prayer;  
you are seated at the right hand of the Father,  
have mercy on us.  
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.*

the Seasons of Easter and Advent. The pre-Lenten phase begins the Monday after the Baptism of our Lord and ends the Tuesday before Ash Wednesday. The post-Lenten phase begins the Monday after Pentecost and continues until the end of the Church year.

**Advent:** Penitential season of expectation and anticipation of Christ’s birth. It is four weeks long with the first two focusing on Jesus’ final coming as Lord and judge. The final eight days anticipate his coming in history. (The Third Sunday of Advent, traditionally named *Gaudete* Sunday, expresses joyful anticipation in the season.).

**Christmas:** Celebration of Jesus’ birth and Epiphany by the shepherds and wise men. Only the Easter season is more important Christmas in the church year.

**Lent:** Penitential season of six Sundays and forty weekdays in preparation for the high feast of Easter. Lent begins on Ash Wednesday and ends with the beginning of the Mass of the Lord’s Supper in the evening on Holy Thursday.

**The Fourth Sunday of Lent has many names:**

**Laetare Sunday:** “Halfway point.” There is a joyful note at this point in Lent because of the ancient practice of “handing over” the Apostles’ Creed to catechumens, the last and decisive step for those preparing for Baptism.

**Refection Sunday:** Latin for “refreshment” or “repast”. The Sunday is so named because the Scripture included the story of Joseph feeding his brothers (first reading) and Jesus feeding the multitude (gospel).

**Rose Sunday:** This name comes from the papal blessing of the golden rose, a symbol of spiritual joy. The floral spray was blessed by the pope on the Fourth Sunday of Lent and sent to some notable person or institution to acknowledge and honor special service or loyalty.



## The Church Year

**Sundays:** Celebration of the Paschal mystery, the “Lord’s Day”; according to the apostolic tradition, Jesus’ resurrection from the dead occurred on the first day of the week (Sunday). The Sundays of Advent, Lent, and the Easter Season take precedence over the assignment of another celebration with the following exceptions.

### *Sunday Feasts*

Holy Family (Sunday after Christmas)  
Epiphany (Sunday after January 1)  
Baptism of our Lord (Sunday after January 6)  
Ascension (forty days after Easter, but transferred to Sunday)  
Holy Trinity (Sunday after Pentecost)  
Body and Blood of Christ (Sunday after Holy Trinity)  
Christ the King (last Sunday of the liturgical year)

### *Movable Feasts*

Ash Wednesday (forty days before Easter)  
Palm Sunday (Sunday before Easter)  
Good Friday (Friday before Easter)  
Pentecost (seventh Sunday after Easter)  
Holy Trinity (Eighth Sunday after Easter)

### *Immovable Feasts*

Annunciation (March 25)  
Nativity of John the Baptist (June 24)  
Michaelmas Day (September 29)  
Christmas (December 25)  
Mary, Mother of God (January 1)  
Epiphany (January 6)  
All Saints’ (November 1)

**Ordinary Time:** (Ordinary = “Counting”) Name given to 33 or 34 weeks in the year apart from Advent/Christmas and Lent/Triduum/Easter. Ordinary Time has two phases. The shorter one in winter between the Seasons of Christmas and Lent and a longer one through the summer and fall between

**F. Opening Prayer:** The priest introduces the prayer of the day by saying, “*Let us pray.*” During the moment of silence that follows, one of the servers brings the Roman Missal (also called a Sacramentary) to him and holds it up for him to read. It should be carried with both hands and held for the priest to read (be sure the print is right-side up for the priest). Also, it should be held in such a way that he can see it clearly and it can be held steadily without sliding out of your hands. When the people respond, “*Amen,*” the server takes the Missal and returns to his or her seat.

**II. Liturgy of the Word:** The time set aside to listen to and learn from the Word of God.

**A. First Reading:** This reading is taken from the Old Testament books or from the Acts of the Apostles or Book of Revelation (during the Easter season). The people are seated during this reading. At the conclusion of the reading, the lector says, “*The Word of the Lord.*” The people respond, “*Thanks be to God.*”

**B. Responsorial Psalm:** The cantor (or lector) leads the people in a Psalm or other Biblical prayer by singing (or reading) the verses after which the people respond. The people are seated during the Psalm.

**C. Second Reading:** (on Sundays and Holy Days): This reading is taken from the Epistles of the New Testament. The people are seated during the reading. At the conclusion of the reading the lector says, “*The Word of the Lord.*” The people respond, “*Thanks be to God.*”

**D. Gospel Acclamation:** The people stand and the cantor leads them in a brief song of praise, “Alleluia” (except during Lent) to which the people respond.

**E. Gospel:** The Gospel is read only by an ordained minister (bishop, priest or deacon). The people remain standing during the reading of the Gospel. The reading begins when the minister says, “The Lord be with you.” The people respond, “And also with you.” The minister says, “*A reading from the holy gospel according to N.*” The people respond, “*Glory to you, O Lord.*” Customarily each person traces a Sign of the Cross on their foreheads, lips and heart to symbolize the prayer, “May the Word of God be in my mind, on my lips and in my heart.” The reading

concludes when the minister says, “*The Gospel of the Lord.*” The people respond, “***Praise to you, Lord Jesus Christ.***”

**F. Homily:** The homily is presented by the bishop, priest or deacon and it reflects on the readings and their meaning in our lives. The people remain seated during the homily.

**G. Profession of Faith** (on Sundays and Holy Days): After the homily, the people stand and profess their faith.

**NICENE CREED**

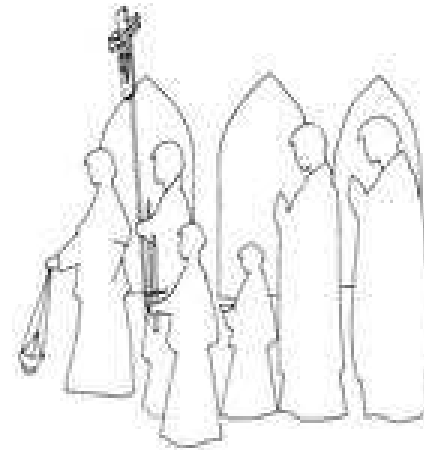
***I believe in one God, the Father almighty,  
maker of heaven and earth,  
of all things visible and invisible.  
I believe in one Lord Jesus Christ,  
the Only Begotten Son of God,  
born of the Father before all ages,  
God from God, Light from Light,  
true God from true God,  
begotten, not made,  
consubstantial with the Father.  
Through him all things were made.  
For us men and for our salvation  
he came down from heaven:***

*(bow reverently and remain bowed)*

***and by the Holy Spirit was incarnate of the Virgin Mary,  
and became man.***

*(return to normal standing position)*

***For our sake he was crucified under Pontius Pilate,  
he suffered death and was buried,  
and rose again on the third day  
in accordance with the Scriptures.  
He ascended into heaven  
and is seated at the right hand of the father.  
He will come again in glory***



transferred to the baptistery on Pentecost. Thereafter, it is used for its resurrection symbolism at Baptisms and funerals.

**Paten:** A flat plate (various sizes) that holds the host; made of the same material as a chalice in most cases.

**Processional Cross:** Mobile cross or crucifix that leads the procession and recession of liturgical ministers; placed in the sanctuary to signal the presence of the praying community.

**Purificator:** Linen cloth used to cleanse the chalice.

**Reconciliation Room:** (or Confessional) Place for celebrating the Sacrament of Reconciliation.

**Sacramentary (Roman Missal):** Book containing prayers for Sunday Mass, Holy Day Masses, and many special occasions; also contains rubrics (what to do, where to stand, etc.); does not include the readings.

**Sacrarium:** Sink found in sacristy with a drain directly into the earth; used to dispose of blessed ashes, oils, or holy water, also used for cleaning of Mass vessels and Eucharistic vessels.

**Sacristy:** Room for storing sacred vessels and vestments.

**Sanctuary:** Portion of church where altar, ambo and chair are found; raised section at the front of the church.

**Sanctuary Lamp:** Light indicating the presence of the reserved Sacrament (the real presence of Christ).

**Stole:** Narrow strip of cloth in a particular liturgical color worn over the shoulders (*deacons wear a stole over the right shoulder crossing to the left side*).

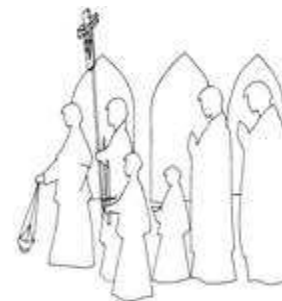
**Tabernacle:** Secure locked place of reservation for the Blessed Sacrament; holds the consecrated hosts used as Communion for those who are homebound, sick and dying, and sometimes for those at Mass.

**Towel:** (or Hand Towel) Small towel used by the priest after washing his hands in the Finger Bowl.

**Vestibule:** Lobby between the outer and inner doors of the church; also called the “gathering space”.

*to judge the living and the dead,  
and his kingdom will have no end.  
I believe in the Holy Spirit,  
the Lord, the giver of life,  
who proceeds from the Father and the Son,  
who with the Father and the Son  
is adored and glorified,  
who has spoken through the Prophets.  
I believe in one holy catholic and apostolic Church.  
I confess one baptism for the forgiveness of sins.  
and I look forward to the resurrection of the dead  
and the life in the world to come.  
Amen.*

H. Prayers of the Faithful (General Intercessions): The people remain standing as the deacon or lector reads a series of prayers asking for help with the needs of the Church, the world, the community and the parish family. The people respond, “**Lord, hear our prayer,**” or with some alternate response after each prayer. The priest then concludes the Prayers of the Faithful with a separate short prayer. The people respond, “**Amen.**”



**III. Liturgy of the Eucharist:** The time during which the priest consecrates the bread and wine to become the Body and Blood of Jesus Christ.

A. Preparation of the Altar and Gifts: During this period, the people sit and usually sing an Offertory song. The servers perform a series of tasks to prepare the altar for the consecration.

1. Using the candle-lighting taper, one server lights the taper from the ambo candles and uses this flame to light the two altar candles.
2. One server removes the stand for the Book of Gospels from the front of the Altar and places it under the right-hand credence table (see diagrams at end of booklet).
3. One server takes the Roman Missal (or Sacramentary) and lays it on the left side of the altar (make sure the writing is right-side up). He or she gets the chalice from the credence table and sets it on the right side of the altar. He or she carefully unfolds the corporal at the center of the altar. This square cloth is folded to create nine sections. While unfolding it, the server must be reverent since this cloth will hold the Precious Body and Blood. It is unfolded first to the sides then to the top and bottom so that the embroidered cross is near your edge of the altar. The corporal is *never* to be flipped over. If the cross is in the wrong position, the corporal is to be refolded, turned and unfolded again. The purificator (rectangular cloth) should be laid on the altar next to the chalice.
4. The communion cups are to be placed in two rows on the right side of the corporal extending along the side of the altar. (again, see diagrams at end of booklet).
5. When the gift bearers are ready, the cross bearer takes the processional cross and walks *slowly* up the center aisle to the back of church to wait for the Offertory procession.
6. When the priest rises to receive the gifts, the servers walk with him to the foot of the altar.
7. The cross bearer *slowly* leads the Offertory procession to the front of the church, passes the priest and servers and returns the cross to its stand. He or she should remain standing. The

**Crucifix:** Cross bearing the *corpus*, or the figure of the crucified Christ.

**Cruet:** Small container, usually glass, for water or wine.

**Finger Bowl:** Bowl in which the priest washes his hands; used just before beginning the Eucharistic Prayer.

**Font:** Holy water dispensary; also the baptistery itself.

**Holy Oils:** Sacramental oils used at Baptism, Confirmation / Holy Order, and Anointing of the Sick; traditionally blessed by the bishop on Holy Thursday.

**Chrism** (S.C., *Sacrum Chrisma*) used in Baptism, Confirmation and Holy Orders as well as blessing tower bells and baptismal waters and for consecrating churches, altars, patens and chalices.

**Oil of Catechumens** (O.C., *Oleum Catechumenorum*) also known as the oil of the saints (O.S., *Oleum Sanctorum*) it's used during the anointing when a catechumen is initiated, also during the prayer of exorcism.

**Oil of the Sick** (O.I., *Oleum Infirmorum*) used in the Anointing of the Sick and at the Mass of Healing.

**Humeral Veil:** Wide scarf worn over the shoulders for carrying the sacred vessels or the Blessed Sacrament; also called "Benediction Veil"

**Lectionary:** "Collection of readings" (Scripture) assigned by the Church for liturgical proclamation.

**Monstrance:** Container in which the Blessed Sacrament is exposed during Benediction; a removable glass receptacle at its center (*luna*) actually holds the host.

**Ordo:** (short for "Order of Prayer in the Liturgy of the Hours and Celebration of the Eucharist") Calendar of important church events and directions for each day's Mass and Liturgy of the Hours.

**Palms:** Branches taken from palm trees; used on Palm Sunday as a prayerful reminder of Christ's triumphant entry into Jerusalem before his death and resurrection.

**Paschal Candle:** Tall candle usually placed in front of or near baptistery; important Christ/Easter symbol, it remains lit from its enthronement during the Easter Vigil, throughout the Great Feast (the fifty days of Easter), until it is extinguished and

## Terms to Know

- Alb:** Long, loose-fitting tunic, sometimes with a hood, worn by altar servers (*also worn by the priest under his other vestments*)
- Altar:** Table of solid or suitable material for the meal of sacrifice, the Eucharist; traditionally made of stone, stands in the center of the sanctuary
- Altar cloth:** White linen cloth to cover the altar
- Ambo:** Place for proclaiming Scripture and preaching
- Ambry:** (Latin: *armaria*, cupboard) Container labeled O.S. (Latin: *olea sancta*, holy oils) for the stocks of consecrated oils; at OLL, it is located in the wall next to the baptistery
- Ashes:** Used principally for Ash Wednesday markings, the consecration of an altar, and the dedication of a church
- Aspergillum:** (Holy Water sprinkler) Instrument for sprinkling holy water
- Baptistery:** Baptismal font and area around it
- Baptism Candles:** Candles that are lighted (from the Paschal candle) and presented as part of Christian initiation, with the exhortation to keep the flame of faith burning brightly.
- Boat:** Container for holding extra incense
- Cathedra:** Bishop's chair in a cathedral.
- Chair:** (also Presider's Chair) Seat for the presiding minister of the assembly.
- Censer:** (formal name: *thurible*) Vessel for burning incense at solemn ceremonies.
- Chalice:** Cup that holds Communion wine; consecrated with holy chrism by a bishop; also "consecrated by use" (contact with Christ's blood).
- Ciborium:** Container for Communion hosts; resembles the chalice but has a lid.
- Chasuble:** External garment worn by the priest; usually matches the liturgical color for the day (red, green, etc.).
- Cincture:** Cord used like a belt to secure an alb.
- Corporal:** Square linen cloth, placed upon the altar and upon which the chalice and paten are placed after blessing.
- Credence Table:** (Italian: *credenza*, shelf, buffet) Table for articles used at Mass, especially bread and wine.

other two servers take the vessels that are handed to them and carry them to the sanctuary.

**Basket of Money** - placed under the left-hand credence table (the one without the Book stand).

**Flagon of Wine** - placed on the altar (not the corporal) next to the chalice.

**Paten of Bread** - held until it can be handed to the priest.

8. Immediately after their items have been received (paten) or set in their proper places, two servers pick up the cruet of water, finger bowl and towel and move to a position behind and to the right of the priest.

The priest will ask God's blessing on the bread and wine. He holds the paten of bread up and says the prayer (this or similar):

*Blessed are you Lord, God of all the creation,  
for through your goodness  
we have received the bread we offer you;  
fruit of the earth and work of human hands,  
it will become for us the bread of life.*

If the prayer is spoken aloud by the priest, the response is:  
***Blessed be God forever.***

The priest will then take the cruet of water and pour a little into the wine flagon to represent both the divinity and humanity of Christ. The prayer he says is: *By the mystery of this water and wine may we come to share in the divinity of Christ, who humbled himself to share in our humanity.* He then pours some of the wine into the chalice, holds it up and says the prayer (this or similar):

*Blessed are you Lord, God of all creation,  
for through your goodness  
we have received the wine we offer you;  
fruit of the vine and work of human hands,  
it will become our spiritual drink.*

Next, the priest bows and prays that God will accept our sacrifice. *With humble spirit and contrite heart may we be accepted by you, O Lord, and may our sacrifice in your sight this day be pleasing to you, O Lord.* He then turns to the servers and extends his hands over the finger bowl. He prays: *“Wash me, O Lord, from my iniquity and cleanse me from my sin.”* as one of the servers pours a little water over his hands. The other server hands him the towel. After this, the servers return the items to the credence table *and move to the bottom step on either side of the sanctuary, where they should remain standing.*

The priest invites the people to join him in prayer:

*Pray, brothers and sisters, that my sacrifice and yours may be acceptable to God, the almighty Father.*

The people respond:

***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 holy Church.***

The Preparation of the Gifts concludes with the prayer of the day to which the people respond: ***Amen.***

**B. Eucharistic Prayer:** The most solemn part of the Mass during which the bread and wine become the Body and Blood of Christ.

*The Preface* or introduction is a prayer of thanksgiving that begins with a short dialogue between the priest and the people.

*Priest: The Lord be with you.*

***People: And with your spirit.***

*Priest: Lift up your hearts.*

***People: We lift them up to the Lord.***

*Priest: Let us give thanks to the Lord, our God.*

***People: It is right and just.***

## **Funerals**

1. Check with the priest to see if incense will be used. Make sure that the Paschal candle (tall one by the baptismal font) is lit along with the usual candles for Mass. Check with the priest to see what other preparations are necessary.
2. Mass begins at the Baptismal Font. The priest greets the family and those present.
3. The priest sprinkles the coffin (if present) with holy water to remind us of the waters of Baptism.
4. Sometimes a pall (white cover) representing the Christian life is placed over the coffin.
5. The cross bearer and servers lead the procession to the altar in the usual way.
6. Once all are present, the priest leads the Opening Prayer.
7. Mass proceeds as usual until Communion. *If incense is used, one of the servers should receive Communion and then walk to the sacristy bathroom, light the charcoal, turn on the light, and shut the door.*
8. At the Final Commendation, the priest goes to the coffin (if a coffin is present) and a server brings the censer and boat. After an invitation and silent prayer, the priest incenses the coffin as the “Song of Farewell” is sung.
9. The priest says a prayer of commendation and dismisses the people to proceed to the place of committal (burial).
10. The priest may or may not request that a server accompany him to the cemetery. Except for holding the prayer book, there are no special duties at the cemetery.

## **Baptism Within a Mass**

1. Light the Paschal candle (tall one by the Baptismal Font) along with the usual candles. Ask for help if you are short.
2. Mass begins at the Font with the greeting, acceptance of the candidate and recitation of baptismal promises.
3. The cross bearer leads the procession in the usual manner.
4. When ready, the priest begins the “Gloria” (outside of Lent) and proceeds to the Opening Prayer.
5. The Baptism of the candidate takes place after the homily.
6. After the baptism, Mass proceeds in the usual way.

- one of the center pews.
3. One server carries the processional cross. The other two servers carry the two processional candles.
  4. The cross bearer leads the procession from the sacristy to the front of the altar and moves to the right side. The two candle bearers separate and remain standing on either side of the priest. *The servers do not bow.*
  5. The priest may either kneel or stand during the opening prayer.
  6. At the conclusion of the opening prayer, the cross bearer leads the procession to a position in front of the First Station. The candle bearers walk together behind the cross bearer. The priest may follow or may remain at the altar. When the cross bearer stops in front of the Station, the candle bearers should stand on either side of him or her. Face the Station. After introducing the Station, the priest says, "We adore you O Christ, and we praise you." Everyone responds, "*Because by your holy cross you have redeemed the world.*"
  7. Throughout the service, the servers move from Station to Station. Each time they stand facing the Station during the prayers. The people will sing verses from "Were You There?" in the following manner:

Verse 1 before Station #1

Verse 3 after Station #3

Verse 4 after Station #7

Verse 2 after Station #11

Verse 5 after Station #14

8. After the 14<sup>th</sup> Station and closing prayer, the cross bearer takes the cross to its stand in the sanctuary. The two candle bearers place the two candles on either side of the monstrance on the altar. All three return to the foot of the sanctuary and kneel with the priest.

The priest continues with a prayer of thanksgiving for all that God has done for us. The prayer concludes with the *Sanctus*:

**SANCTUS**

***Holy, Holy, Holy Lord God of Hosts,  
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.***

At the conclusion of the *Sanctus*, everyone kneels and the priest calls upon God to send His Spirit upon the bread and wine.

*Consecration and Institution Narrative*: the part of the Mass in which the priest recalls the night of the Last Supper. The priest repeats what Jesus said on that night completing the transubstantiation of the bread and wine into the body, blood, soul and divinity of Jesus Christ. *At this point Jesus is really present in the Eucharist.*

The priest then says to the people: *The mystery of faith*. The people respond (usually in song) in one of three ways:

***We proclaim your death, O Lord,  
and profess your Resurrection  
until you come again.***

or

***When we eat this Bread and drink this Cup,  
we proclaim your death, O Lord,  
until you come again.***

or

***Save us, Savior of the world,  
for by your Cross and Resurrection,  
you have set us free.***

The priest then recites the part of the Eucharistic prayer that remembers God's saving actions in history, especially in the life, death and Resurrection of Christ. He asks for God's blessing on the whole Christian family—living and dead—to bring us to the fullness of salvation.

*Doxology:* The Eucharistic prayer concludes with the final prayer summarizing all that has come before:

*Through him, and with him, and in him, O God, almighty Father, in the unity of the Holy Spirit, all glory and honor is yours, forever and ever."*

**Great Amen:** *The response of "Amen" (often sung) is the most important part of the people's role in the Eucharistic prayer since they give their agreement and confidence in what the priest has just prayed on their behalf.*

**IV. Communion Rite:** The people prepare for and receive Jesus Christ in Holy Communion.

1. The Lord's Prayer and Sign of Peace: The people stand and recite the *Our Father* after the priest's introduction.

*All: 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.*

*Priest: Deliver us, Lord, we pray, from every evil, graciously grant peace in our days, that, by the help of your mercy, we may be always free from sin and safe from all distress, as we await the blessed hope and the coming of our Savior, Jesus Christ.*

3. The priest will take the censer. All kneel. The priest will incense the Blessed Sacrament. When he is finished, all bow. Return the censer to the sacristy, turn on the light and shut the door.
4. The priest chants: "**You gave given them bread from Heaven.**" The people respond, "*Having all sweetness within it.*" The priest says a prayer to which all respond, "*Amen.*"
5. The priest leads the people in reciting the "Divine Praises" which the people repeat after the priest.
6. The priest will kneel. One server should take the humeral veil and bring it behind the priest. Unfold it and lay it across his shoulders holding the clasps so that he can reach them.
7. The servers should kneel. The priest will go to the altar and bless the people with the Blessed Sacrament. All make the Sign of the Cross.
8. The priest returns to the bottom step and kneels. He will unclasp the veil. A server should step behind him and take it. It should be folded and placed back on the chair.
9. The priest will lead the people in prayer. After this the priest will return the Blessed Sacrament to the tabernacle.
10. At the conclusion of the service, all process out.

### Stations of the Cross

Stations of the Cross are a set of prayers in which we remember how much Jesus suffered for us as he was led out to die on the cross. It is really a procession of a priest (or deacon) and servers through the church. The procession stops in front of each of fourteen crosses or pictures that remind us of some events that marked the last hours of Jesus' life. At each station there is a reading from Scripture, a prayer or two, and sometimes a verse from a song.

1. Dress as you would for Mass with an alb and cincture. Prepare two candles to be carried in the procession. One server should carry a box of matches in case the candles go out during the procession. Light the altar candles.
2. Make sure that the censer and incense boat are ready in the sacristy bathroom. Place the humeral veil on a chair in front of



## OTHER RITES AND SPECIAL EVENTS

Although these events may not occur every week, all servers should be prepared to assist the priests with any of them.

### **Exposition of the Blessed Sacrament (after Mass)**

*Please note the change from usual Mass Instructions.*

1. Before Mass, the priest will have placed the monstrance on one of the credence tables. Make sure that the humeral veil is on a chair in front of the first pew (ask if you're unsure about this.)
2. After receiving communion, one of the servers should go to the sacristy bathroom. Light the charcoal in the censer, turn on the light, and **shut the bathroom door**. He/she should then return to the sanctuary.
3. After the closing prayer, the priest will place the monstrance on the altar. When he goes to the Blessed Sacrament Chapel, one server should go to the sacristy for the censer and boat. The other two servers proceed to the bottom step in front of the altar and kneel.
4. Procedure from that point is the same as for Benediction.

### **Benediction**

“Benediction” means “blessing.” It is a prayer service in which the people adore Jesus Christ present in the Holy Eucharist. At the end, the priest offers a blessing using the monstrance which contains the Blessed Sacrament, a host that was consecrated at a previous Mass.

1. The priest will retrieve the Blessed Sacrament (encased in the luna) from the tabernacle in the Chapel. He will take it to the altar and place it in the monstrance. He will then return to the bottom step and kneel. During this process the people sing “Come Adore”.
2. While the priest is getting the Blessed Sacrament, one server goes to the sacristy and gets the censer and incense boat. He/she returns to the priest and hands him the boat. He or she then opens and lifts the censer so that the priest can add incense to the charcoal.

***People: For the kingdom, the power and the glory are yours, now and forever.***

*Priest: 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 forever and ever.*

***People: Amen.***

*Priest: The peace of the Lord be with you always.*

***People: And with your spirit.***

*Priest (or Deacon): Let us offer one another a sign of peace.*

The servers return to the sanctuary to wish the priest peace. One server removes the Roman Missal (Sacramentary) from the altar and puts it back on the chair. All servers return to the bottom of the steps and kneel.

**2. Breaking of the Bread (Fractioning Rite):** The priest breaks the consecrated host to symbolize the breaking of Jesus' body on the cross. He drops a small piece into the chalice to symbolize the reuniting of body and blood in the Resurrection. During this, the people sing the *Agnus Dei*:

### **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.***

**3. Communion:** The priest genuflects, then raises the host and says:

*Behold the Lamb of God,  
behold him who takes away the sins of the world.  
Blessed are those called to the supper of the Lamb.*

The people respond:

*Lord, I am not worthy  
that you should enter under my roof,  
but only say the word and my soul shall be healed.*

When the Eucharistic Ministers begin to assemble on the steps, servers proceed to the beginning of the lines on their respective sides to receive communion. **After receiving communion**, the servers return to their seats in the sanctuary and **remain standing until the priest is seated. Sing!**

Following communion, there is a short period of silence after which the priest and people stand and the priest invites: *Let us pray.*

One of the servers brings the Roman Missal (Sacramentary) to the priest and holds it while he reads the Prayer After Communion. If there is no special blessing, the server returns to his/her chair.

**V. Concluding Rite:** The priest says: *The Lord be with you.* The people respond: **And with your spirit.** The priest proceeds with a blessing over the people to which they respond: **Amen.** The deacon or priest then sends the people forth with a blessing. To this, the people respond: **Thanks be to God.**

When the priest moves to reverence the altar, the cross bearer takes the processional cross and proceeds to a position between the two front pews. **He/she stands facing the altar.** The other servers join the priest and other ministers facing the altar at the foot of the steps. The priest and ministers bow to the altar. As they turn, the cross bearer turns and proceeds up the center aisle. The other ministers process in the same order in which they entered. Servers are to remain at the back of church until the *end* of the Recessional hymn. **Once the Recessional Hymn is completed**, the servers should complete any and all jobs that must be finished after Mass.

### Duties After Mass

Each server is responsible for making sure that these items are completed before leaving the church. You should not assume that another person will take care of these items if you leave before they are finished.

1. Cross bearer returns processional cross to its stand.
2. One server gets a snuffer from the Front Sacristy and puts out the candles at the altar. *If another Mass is not scheduled right after this one, then put out the candles at the ambo.*
3. Servers assist the Eucharistic Ministers in taking items to the sacristy for purification. Remember that these items are used during Mass and have been blessed, so show proper reverence when carrying them. *Carry only one item in each hand and do not bang items together—the metal finish can be easily scratched.*
4. Servers remove their cinctures and albs and *hang them up in proper order* in the closet—smallest albs on the left.
5. When incense must be dumped, two Servers are required. One carries the censer which is hot—be careful! The other Server carries the tongs from the bathroom and a cruet of water. Take these out the exit behind the organ/choir *after propping the door—it will lock behind you.* Use the tongs to remove the tray from the censer and dump the ashes on the grass. Immediately drench the ashes with water, as they may still be burning. Return the censer and tongs to the sacristy bathroom. Refill the cruet with water and place it back in the sacristy refrigerator for the next Mass.
6. On Holy Days or special events (such as a visit from the bishop), check with the Deacon (if present) or Priest before you leave, as you may have additional duties.

