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LETTER FROM THE PASTOR

Dear Servers,

May the peace and grace of our Lord Jesus be with you and your families!

The service that you will be providing our Lord and the community of St. Mary of Sorrows cannot be underestimated. As your Pastor, I wanted to first thank you and assure you of not only my prayers but of the all the priests here at St. Mary's. I also wanted to provide you with the best training we can give you.

Jesus during His life gave us the supreme example of love and service. The greatest act of love and service He gave us was at the Last Supper which culminated in His offering of Himself on the Cross. Your service is not unlike His.

Besides the priests and deacons, you are the closest to our Lord at Mass. What a privilege! You get to see close-up the bread and wine change into the Body and Blood of Jesus through your eyes of faith. During the Liturgy, you assist the Celebrant offer the sacrifice of Jesus to the Father for the all who are present. Your quiet and attentive service provides an example to the parish of reverent worship.

I would encourage you to develop a relationship with Our Lady, your Guardian Angel, and St. John Berchmans. Our Lady is the greatest example of humble loving worship. If you entrust yourself to her, she will help you become the saints God the Father designed you to be. Your Guardian Angel is constantly before the Lord offering praise and worship. Ask them to teach you how to love God during the Holy Sacrifice of the Mass. St. John Berchmans is the Patron of Altar Servers. Ask him to intercede for you so that your service will be holy and acceptable worship before the Lord.

This manual has been provided to assist you to learn how to serve better. You do not need to memorize it but it does show you all the steps in serving. My prayers go with you and I look forward to your service in the future. God Bless!

In Jesus through Mary,

Fr. Barkett

INTRODUCTION

St. Mary of Sorrows has a reputation for its dedication to Christian service. The parish welcomes and invites all eligible young men and women to entrust themselves to Christ through the Church in this unique service to the Body of Christ.

The Divine Liturgy or Mass is the principle form of worship for Catholics. It is a solemn rite that has at its center the Blessed Sacrament – the high point of our faith. It is for this reason that certain qualities and expectations are required of all those who assist at the Holy Sacrifice of the Mass.

This manual hopes to provide guidelines for servers and a way for parents to understand the expectations that will be required of their son and/or daughter. As with all documents, it is ever-evolving and changes should be expected in the future. The parish is committed to provide the most up-to-date information available.

The following are the ordinary qualities of those who would like to serve:

AGE REQUIREMENT: Altar Servers are to be a minimum of 9 years of age or in the fourth grade.

SACRAMENTS: Altar Servers are to have received the Sacraments of Reconciliation and First Communion.

DISPOSITION: Altar Servers are able to dedicate their full attention to the task at hand. The young men and women who desire to serve are willing to learn the various gestures, vessels, and vestments that are proper to their function as an Altar Server. A proper disposition also includes the desire to be anonymous. The goal of a server is never to be noticed – to serve the priest and the people of God without needing thanks or recognition.

ALTAR SERVERS

GENERAL RESPONSIBILITIES

The following are the expectations of all the Altar Servers:

- Pray for at least five minutes each day.
- **Arrive and Vest at least 15 minutes before Mass is scheduled to begin.**
- Once Vested go to the Sacristy to verify whether proceeding from the Narthex or the Sacristy – some Masses (especially weekday Masses may start from the Sacristy)
- Ensure candles are lit immediately after conclusion of the Rosary prior to Mass, or if not Rosary is said prior to Mass at least 10 minutes prior to Mass.
- Know what your position requires.
- Pay attention to Father and the readings during the Liturgy.
- Hang your alb and cincture up when you un-vest after Mass.
- **Always be prepared to serve even if you are not scheduled.**
- Find a substitute when you are unable to serve.
- The Altar Server Schedule is available in the Sacristy as well as online.
- There is a new method of signing up to serve – it is now handled online.

DRESS CODE

The way we dress should honor the Lord. Altar Servers are like the angels; they serve hoping never to be noticed. Therefore, the following are the expectations of how all servers will dress:

- Do dress in your Sunday best.
- Do wear dress pants (ladies as well) and no bright colors that will show through the white alb.
- Do wear shirts or blouses that do not have logos or symbols on them.
- Do make sure you are well groomed. Hair is properly combed and pulled back (ponytail) if long. Hands are to be clean and nails groomed (No bright nail polish – preferably none at all). Please keep make-up to a bare minimum.
- Do leave necklaces in the Sacristy or preferable at home.
- Do wear dark dress shoes. Sneakers, sandals, and crocks are not appropriate for serving Sunday Liturgies. Ladies please wear flats or a very minor heel. No high heels.

DISPOSITION

The Altar Server should always be ready to serve at a moment's notice. The server should also attempt to anticipate what the deacon/priest needs before they ask. While serving, servers should take that time for prayer and quiet reflection. **When in the sacristy servers should maintain a low whisper to allow the priests time to prepare before Mass.**

ALTAR SERVER DISTINCTIONS

MASTERS OF CEREMONIES (EMCEES): Masters of Ceremonies are appointed by the Pastor.

Emcees have completed their Sophomore year¹ and are male. Qualities of Senior Servers include:

- A proficient knowledge of all the gestures and actions proper to their function as Altar Servers and the ability to train others.
- A proficient knowledge of the vessels and vestments of the Church.
- A willingness to assist and train all Servers.
- EMCEES are trained by Deacon Jeff under separate training. If you are eligible to be an EMCEE and are interested please contact Deacon Jeff. Current EMCEEs may assist in training and providing tips.

SENIOR SERVERS: Senior Servers are recommended by the Altar Server Coordinator and appointed by the Pastor. Senior Servers have usually completed the seventh grade and shown extraordinary service. Qualities of Senior Servers include:

- A demonstrated knowledge of all the gestures and actions proper to their function as Altar Servers.
- A thorough knowledge of the vessels and vestments of the Church.
- A willingness to assist and train Junior Servers.
- A commitment to lead a team of Junior Servers.

In addition to serving at Mass, Senior Servers are also expected to regularly serve at:

- Holy Hours (when in attendance – we will not ‘assign’ Altar Servers to Holy Hours) and
- Funerals (when available)

JUNIOR SERVERS: Junior Servers are recommended by the Altar Server Coordinator to the Pastor after they have received sufficient training and have participated in Mass as a Server Observer. Qualities of Junior Servers include:

- A demonstrated knowledge of all the gestures and actions proper to their function as Altar Servers.
- A working knowledge of the vessels and vestments of the Church.
- A willingness to learn.

SERVER OBSERVERS: Server Observers are servers in training. They are in the process of being trained. The principle trainers are the Altar Server Coordinator and the Senior Servers.

Qualities of Server Observers include:

- A desire to serve.
- A desire to learn.
- An ability to focus on the task at hand.

ALTAR SERVER POSITIONS

Server positions are no longer tied to age or whether a server is a Senior Server or Junior Server. All servers will be instructed the duties of each position and will have the opportunity to serve in each position. The one exception to this is the EMCEE where only those specifically trained and appointed as an EMCEE can fulfill that role.

¹ The Pastor may make exceptions to this rule at his own discretion. If you are a Sophomore and wish the EMCEE please speak with the pastor.

EMCEE: The Emcee assists at the altar with the Priest, Deacon, and Acolyte. Their duties include:

- Ensuring the Roman Missal is set up correctly for the priest prior to the beginning of Mass.
- Turning the pages of the Roman Missal throughout the liturgy.²
- Ensuring that all the proper vessels are brought to the altar during the offertory. The Emcee may not set the altar. That is reserved for Acolytes, Priests and the Deacon.
- The Emcee sits with the Priest on the altar unless there is no room (e.g. if a Deacon is present).
- Emcees are trained under separate training since their duties differ from other Altar Servers. Either Deacon Jeff or another existing Emcee may train a new Emcee.
- Emcees are not permitted to assist in purification of vessels at the credence table.

CROSS BEARER: The Cross Bearer is the lead server during the Mass. Their duties include:

- Processing the Cross at the beginning of Mass;
- Bringing the veiled Chalice to the Altar during the preparation of gifts;
- Assisting the Celebrant during Communion by holding the paten while he distributes communion.
- Removing the Patens, once cleaned/purified by the priest/deacon after Communion
- Removing the veiled Chalice from the Altar after Communion; and
- Recessing the Cross at the end of Mass.

SERVER ONE: Server one is one of usually three servers that assist during the Liturgy. Their duties include:

- Processing behind the Cross Bearer at the beginning of Mass;
- Leading the gifts bearers from the back of the Church to the Priest /Deacon during the preparation of gifts³;
- Assisting the Priest take the gifts to the Altar;
- Bringing the wine to Altar with Server Two;
- Bringing the hand towel to the Altar with Server Two;
- Assisting the Deacon, Acolyte, or Extraordinary Minister of Holy Communion during Communion by holding the paten while they distribute communion; and
- Recessing behind the Cross Bearer at the end of Mass.

SERVER TWO: Server Two is one of usually three servers that assist during the Liturgy. Their duties include:

- Processing behind the Cross Bearer at the beginning of Mass;
- Leading the gifts bearers from the back of the Church to the Priest /Deacon during the preparation of gifts (see footnote 3 below);
- Assisting the Priest take the gifts to the Altar;
- Bringing the water to Altar with Server One;

² This may vary by priest. Fr. Barkett wants the EMCEE to turn the pages. Please ask Fr. Peffley his preference.

³ If gifts are not already on the Credence Table.

- Bringing the water and finger bowl to the Altar with Server One;
- Ringing the bells during the epiclesis and elevation of the Blessed Sacrament and Chalice during the Mass and when priest drinks from the Chalice at Communion;
- Assisting the Deacon, Acolyte, or Extraordinary Minister of Holy Communion during Communion by holding the paten while they distribute communion; and
- Bringing the water to the priest at the altar for purification of vessels after Communion.
- Recessing behind the Cross Bearer at the end of Mass.

LITURGICAL GESTURES

Catholicism believes that we are temples of the Holy Spirit. Everything that we do has meaning – especially during Liturgies. A gesture or posture is how we use parts of our body at a particular time. A server has to carry a number of different actions during the Liturgies and therefore has a number of different gestures. At St. Mary's, we hope that the gestures assist you to understand the Mass and your special role. They include:

WALKING

We walk everywhere every day. During Liturgies though, we want to walk slowly and gracefully. We should hold our heads high and backs straight. Your hands should be folded and against your chest well above your waist.

BOWING

We bow two different ways in our Liturgies. The first is with the head. A head bow or simple bow is a nod. Times you should offer a simple bow includes:

- Any time the name of Jesus or Mary is said;
- At the processional before the Altar if you are the crucifer;
- When serving the priest and you are holding a vessel;
- After each elevation of the Blessed Sacrament and the Chalice when you are kneeling; and
- At the recessional before the Altar when you are the crucifer.

The second bow is called a profound bow which is accomplished by bowing at your waist to a ninety-degree angle. Times you would offer a profound bow includes:

- Bowing during the Creed (and the word became flesh....); and

When you bow do it slowly and gracefully. Never bow while you are walking or taking a step. Each action we do should be distinct.

GENUFLECTING

When you genuflect, keep your hands folded at your chest when you bow with your right knee. Keep your body straight and upright. Always stop before you genuflect and after you genuflect. This prevents you from looking like you just scored a touchdown. Be sure your alb or cassock is not going to trip you up.

KNEELING

When you kneel, make sure that you are keeping your body straight. You would kneel during Holy Hours, after the Holy, Holy and the Lamb of God during Mass. Your hands should be folded and against your chest well above your waist. Be aware that the Alb may go over the heels of your shoes when kneeling so please make sure to not trip on the Alb when standing up.

STANDING

Always stand up straight and look straight ahead. Your body and your head should constantly face in the same direction. Do not lean on furniture or sway from one foot to the other. Your hands should be folded and against your chest well above your waist.

SITTING

Servers should sit down in their chairs at the same time. If one of you is performing a service then all of you should be standing until the one completes the task and then all Altar Servers can sit. (i.e. if S1 and S2 are holding cruets for the priest/deacon at the Altar then the crucifer should not be sitting). When sitting, place your hands on your thighs in a relaxed manner. Do not fold your hands or fidget with them. Also, do not slouch- remember you are offering a beautiful service to our Lord.

HANDS

Unless you are sitting down or carrying something (cruets, cross, etc.) your hands should always be folded, against your chest, fingers pointing straight ahead, and well above your waist. Your fingers should be nowhere near your mouth. If you are carrying something, your right hand should be holding the vessel and your left hand should be placed across your heart.

EYES

During Mass, our eyes should always be fixed upon the priest/deacon. We are there to serve them. Times when we should be looking somewhere else include:

- When the Reader or Lector is reading;
- When the deacon/priest is reading the gospel;
- When you are kneeling and the Blessed Sacrament or Chalice is being elevated (Jesus gets first priority); and
- When the ciborium/ciboria are being placed in the Tabernacle.

Where you look tells the rest of the Church what is going on and what is important. You represent all of us in how we should be acting in our daily lives.

Our gestures and postures are so important. It shows what is important and how we should be responding to the Liturgy. As servers we all want to do the same thing at the same time. Remember, Altar Servers are like the angels; they serve hoping never to be noticed.

DIVINE LITURGY

SUNDAY LITURGY

Preparation for Mass

Sanctus Bells should be placed at the Altar Server seats (to the left side of the Sanctuary when looking from the Narthex – the side with the statue of Mary).

If you are an Emcee, ensure that the ribbons are located in the proper areas of the Roman Missal (i.e. one ribbon at the particular Sunday for the Mass)

Make sure the candles at the Altar are lit 10 minutes before Mass starts (or immediately after the Rosary is concluded).

Make sure the processional Crucifix is ready.

If the sacristan needs your help, please do so.

INCENSE (Option): on some Solemnities or special Sundays, the priest will remind Altar servers if incense is being used. In this event, make sure the boat has enough incense and the thurible has the lit charcoal in it before we walk to the back of the church. Place the incense stand near the credence table.

I. Procedures – Before Mass Begins

About 5 minutes before Mass starts, the priest and all the servers will pray in the sacristy then proceed to the back and meet the lector in the back of the Church (the Narthex).

When we finish the prayer, the thurifer (the server holding the thurible) will be the first one in line if incense is used. For Safety Reasons The thurifer will swing the thurible with his RIGHT HAND. The server holding the boat (the container for the incense) will be slightly behind and to the thurifer's left – so the server holding the boat does not get hit by the thurible. Next in line is the Crucifer (Cross bearer) and two steps behind him are two servers flanking the Crucifer. If there are more servers, they should pair up. The last in line is the priest.

II. Procedures – During Mass

As the entrance music piece starts, all servers should be ready. When the cantor and the congregation begin to sing the procession proceeds toward the sanctuary.

Upon the arrival at the bottom step of the sanctuary, if incense is used, the thurifer will give a head bow to the Altar and walk to the left side (his left) of the Altar and stand near the edge of the Altar waiting for the priest. The server holding the boat will be to the left of the thurifer. The crucifer and Altar servers will bow at the bottom of the step with the priest and bear left (your left) to walk to the servers' chairs. The crucifer will place the crucifix in the standard the servers will go immediately to their chair.

If incense is used, the server holding the boat will hand the boat to the priest after he venerates the Altar so that the priest can impose incense in the thurible. The priest will hand the incense boat back to the server and take the thurible from the thurifer and start incensing the Altar. When the thurifer has handed the thurible to the priest, the boat holder and the thurifer will step back one step and wait for the priest to finish incensing. When the priest is done, he hands back the to the thurifer then proceeds to his chair while the thurifer and boat holder bring the boat and the thurible to their stand (typically next to the credence table). They are placed appropriately on the stand.

At the end of the responsorial psalm, the thurifer goes to get the boat and the thurible ready. He will bring them over to the priest to impose the incense as the Alleluia begins. When the priest is finished imposing the incense, the thurifer will lead the priest/deacon to the ambo. The boat holder will go back to their seat.

Here is what the thurifer should do: he will pass the Altar between the congregation and the altar and stay just a bit off center, facing the Altar waiting for the priest/deacon to come to the center. Both the priest/deacon and the thurifer will bow to the Altar and then the thurifer will walk to the ambo to stand behind the ambo and the Altar. When asked, the thurifer will give the thurifer to the priest/deacon to incense the Gospel and once completed he will hand back to the thurifer. The thurifer stands until the end of the Gospel then brings the thurible back to their stand and then goes back to his seat.

At the time of Offertory, the crucifer will go to the credence table to help to bring first the chalice then ciborium/ciboria if there is/are any to the Altar. Return the chalice veil to the credence table.

If the gifts (ciboria and wine) are not already at the Credence Table The other two servers will go to the back of the Church and lead those who are processing with the gifts. When they meet the priest at the base of the steps the servers will each take a place on each side of the priest to assist him with bring the gifts to the Altar.

The server (S1) who holds the wine cruet will stand at the edge of the Altar on the right as you face the people. The other server (S2) will go to the credence table and bring the water cruet over and stand next to S1. **When S1 and S2 hand the wine and water cruets to the priest/deacon, make sure you are not holding the handle. The handles should point toward the priest/deacon which make it easy for him to take them from you.** After the priest/deacon has returned the wine and water cruets to you, you give a head bow to the priest/deacon then you will go back to the credence table and immediately bring the finger towel, lavabo dish and the pitcher filled with water for the priest to wash his hands. You will stand at the place where you handed over the wine and the water cruets. Remember, S1 holds the finger towel, S2 holds the lavabo dish and the pitcher.

When the priest put his hands on top of the lavabo dish, S2 will pour the water down gently. The priest will remove his hands or give an indication that he is finished washing. At this time, stop pouring the water. S1 holds the finger towel will hand it to the priest to dry his hands. Once the priest has finished drying his hands, you will bow to the priest then walk back to the credence table and then your chair until the beginning of the “Holy, holy...”

If incense is being used, the thurifer will go and get the thurible ready while the priest walks with the servers down to receive the gifts. When the priest walks back to the Altar after receiving the gifts, the thurifer and boat

holder will walk toward the Altar and stand right next to the Sanctus bells. When S1 and S2 are finished handing the wine and water cruets to the priest, they will walk to the credence table to get the water pitcher, lavabo dish and finger towel then walk back to the Altar but at this time, they will stand, waiting at the Sanctus bells. The thurifer and boat holder will walk to the place where the S1 and S2 stood when handing the wine and water cruets, and will stand there. The boat holder will give the priest the boat then open the thurible for the priest to impose the incense then close the thurible. He will receive back the boat and the thurifer will hand the thurible to the priest. The boat holder puts the boat back on the stand and goes back to his seat. The thurifer will walk back to the credence table and place the boat on the stand then come right back and stand next to the S1 and S2 near the Sanctus bell and wait there while the priest incenses the Altar. When the priest has finished, he hands the thurible to the thurifer, the thurifer will walk up and receive it.

The thurifer gives a head bow to the priest and incenses him if the deacon is not present otherwise the deacon will receive the thurible then incense the priest and the congregation. The thurifer will incense in 3 sets of double swings. (1-2 pause, 1-2 pause, 1-2 pause.) When he has finished, he gives a head bow to the priest then goes to the front of the Altar.

At this time, the S2 and S1 will bring water pitcher, lavabo dish and finger towel accordingly to the priest to let him wash his hands. When he has finished, S1 and S2 will go back to credence table and return to their places. In the mean time, the thurifer faces the people and gives a signal to invite the people to stand up. When they stand, the thurifer gives a head bow to the people then gives 3 sets of double swings. Once this is done, turn a face the Altar. The server will kneel at the appropriate time. When the priest elevates the consecrated host, the server incenses three times as before. The server repeats the action when the chalice is elevated. When the people begin the Memorial Acclamation, the server stands, genuflects, and places the incense on the stand. The server then joins the other servers and kneels.

At the “Holy Holy...” servers will kneel during after the Holy, Holy has completed. S2 kneel closest to where the Sanctus bells and cushion are located. The others will kneel next to him/her.

At the consecration prayer, when the priest extends his hands over the chalice and the unconsecrated hosts, the Altar server who kneels next to the bells (S2) will ring the bells one time.

At the Elevation of the Host as well as at the elevation of the chalice, the bells should be rung three times. Each time the bells are rung it will consist of four ‘shakes of the hand’. NOTE: When you ring the bells it should be loud. Make sure the bells can be heard throughout the entire Church. Do NOT kick ever accidentally kick the bells across the Sanctuary. Please be aware where they are (yes this has happened).

At the time of exchanging peace, please do in a reverend manner. Go to the priest at the Altar step to extend the sign of peace as well. NOTE: While we are now Post Covid the Priest may/may not have an exchange of peace. For the interim, if you prefer to not exchange a sign of peace please coordinate this with other servers prior to Mass.

Once the priest receives communion, when he drinks from the chalice, the bells should be rung one time briefly (about a second). As above, please make sure it is a loud ring, but, in this case, a short ring.

Prior to servers receiving Communion (when they line up with the Extraordinary Ministers of Holy Communion (Ems), the crucifer will get the patens from under the credence table and hand one to S1 and S2 (as well as to any others altar servers who are present). The crucifer will paten for the priest while S1 will paten for the minister standing next to the priest and S2 (and others) will paten for the Extraordinary Minister of Holy Communion in the back of the Church. Currently we only have 4 Communion Stations so if there are more than 4 servers please coordinate who will/will not be assisting at Communion. Those servers not Patening please stand or kneel at the Server Chairs.

When everyone finished receiving communion, all servers will place the patens on the Altar and go to their seats and remain standing while crucifer goes to the credence table to get water cruet for the priest to purify his chalice and pours the water into the chalice until the priest indicates he has enough water.

When the priest has finished purifying, he will place the chalice to the right side of the Altar. The crucifer will walk to the Altar, take the chalice, give a head bow to the priest then bring the chalice to the credence table. The Crucifier should hold the chalice with one hand and have the other hand on top of the Veil to ensure that nothing falls. If there are more items, S2 will come up to help.

At the closing prayer, and dismissal the priest (and deacon) venerate the Altar. All servers form at the base of the Altar waiting for the priest to join them. The crucifer will stand behind the priest and prepare for the recession back to the Narthex (or sacristy if a weekday Mass). The thurifer will be first (if incense is used), next in line is the crucifer then the two Altar servers.

The priest and all servers will make a 180 degree turn and process to the back of the Church.

III. Procedures –After Mass

The servers should wait in the Narthex with the Crucifix for the 'Prosit' (your reply is 'Omnibus et Singulus').

Upon Completion the Cross Bearer puts the Crucifix in the Stand

Prior to unvesting, . They should then approach the Altar and snuff out the candles with the snuffer. The servers should assist the sacristan to bring all the emptied ciborium/ciboria and other items to the sacristy.

When the servers de-vest please **HANG UP ALBS AND CINCURES** in the Altar Server Closet.

SPECIAL LITURGIES

WEDDING LITURGY

The preparation is the same as weekday Mass except the holy water bucket and the ring tray are placed at the credence table for later use.

If there is a mass and if the family wants to bring up the offertory, there should be a wine cruet and a ciborium to be placed at the back of the church

Procedures – Tasks

S1 will cross the priest/deacon to pair up with S2 to walk to the front of the Altar on either side of the stairs in front of the bride and the groom's chairs and kneelers.

The priest/deacon will greet the couple then he will walk to the Altar to venerate it with a kiss. At this time, S1 and S2 will go to their places and the Mass will flow as a regular Mass.

After the homily, the priest/deacon will walk over to the couple. At this time, S1 and S2 will go to the credence table and bring over - S1 with ring tray and S2 with holy water bucket with sprinkler. S1 will stay on the priest/deacon left hand and S2 is on the priest/deacon's right hand. Once the rite of marriage is done, S1 and S2 will return the items to the credence table and then walk to their seats. Mass will be served as the same as a regular Mass until the end.

If there is no Mass: Immediately after the rite of marriage is done, the nuptial blessing will take place and when it is done, the priest/deacon and servers will turn around facing the Tabernacle, genuflect and walk back to the Altar boys' sacristy.

After Mass: Clean up as weekday Mass.

FUNERAL LITURGY

Preparation for Mass

Set up as you would for daily Mass. The priest might ask you to bring the Funeral Pall to the back of the church.

OPTION: if the priest prefers to use incense at the beginning of the Mass, please have the thurible with lit charcoal in it and incense boat (with incense) ready. The incense stand should be placed next to the credence table behind the priest's chair.

Have the processional Crucifix and Holy Water bucket and sprinkle ready.

I. Procedures – Tasks

At the appointed time, the Priest and all servers will walk to the back of the Church to greet the family members.

If incense is being used, the thurifer will go first, then the cross bearer and another server will carry the Holy Water bucket.

At the back of the Church, all servers will stand on the right side of the priest in one single file.

When the rite of reception of the body into the Church is done, the thurifer (*if present*) will lead the procession. The Crucifer will follow behind the thurifer and then the other server(s).

When all servers arrive at the bottom step of the sanctuary, those who carry items will give a head bow then bear left and walk to their chairs.

Mass will be served the same way as weekday Mass.

After the Post Communion prayer is done, the priest will walk to the front of the casket. The server who holds the Holy Water bucket will stand on the left side of the priest. The thurifer with thurible and boat in his hands will stand on the priest's right side. The crucifer with the processional crucifix will stand next to the thurifer. All will face the congregation.

Once the prayer of commendation is done, the thurifer leads the procession out. The thurifer goes first, the crucifer is second and server will follow after. They will walk outside of the Church and stand next to the back of the Funeral Home's limousine. Once the casket is placed inside the hearse, all will go back to the sacristy.

After Mass: Please help the priest as you used to when the Mass is done.

ADORATION OF THE BLESSED SACRAMENT

HOLY HOUR

NOTE: Currently there are no Altar Servers being scheduled for Holy Hours and Adoration typically begins after the 9:15 AM Mass. As such, many of these items are currently not required. Should an Altar Server be there at the 7:30 PM Adoration/Holy Hour on Fridays they will assist the Priest/Deacon.

Upon arrival (15 minutes before the Holy Hour),

Get the thurible and place one piece of charcoal in it and light the charcoal. Also, check to see whether the boat has enough incense.

Please place the incense stand to the left of the front steps.

Check with the priest/ deacon if he needs help with anything.

Currently, since the Eucharist is already exposed there will be no 'O, salutáris' nor use of incense.

Should this change this section will be updated.

OPTION: If priest/deacon prefers to kneel during the Rosary, the servers either to kneel with him or else, they will stand up, genuflect then go to the first pew. Servers can kneel/sit during the Rosary.

About 10 minutes before Holy Hour ends, the priest/deacon and servers will get the thurible and incense, approach the Altar in front of the exposed Blessed Sacrament and will kneel with the priest/deacon.

The priest/deacon will intone the "Tantum Ergo." At the signal of the priest/deacon, he and S1 will stand up. S1 will remove the thurible and boat from incense stand, give the boat to the priest/deacon and open the lid of the thurible for the priest/deacon to impose incense.

The priest/deacon will give back the boat and S1 gives the thurible to the priest/deacon then place the boat back on the stand. The priest/deacon and S1 will kneel down.

The priest/deacon will incense the Blessed Sacrament. When he is done, he gives back the thurible to S1 and begins to intone: "You have giving them bread from heaven" or a similar prayer.

Upon finishing the prayer, S2 will stand up, genuflect, and go to the front row of chairs located behind them. The server will take the humeral veil there, open it, then walk over to the

priest/deacon and place it on the priest/deacon's shoulders. S2 will go back to his place and kneel down.

While the priest/deacon raises the monstrance, S1 will incense with a triple swing. The priest/deacon moves the monstrance to one side; S1 will incense with another triple swing. The priest/deacon moves the monstrance to the opposite side; another trip swing will be done. S2 will stand up and take the humeral veil when the priest/deacon walks back to the bottom step of the sanctuary after he has finished blessing the people with the Blessed Sacrament. When the priest/deacon returns the Blessed Sacrament back to the Tabernacle, he will genuflect. When he stands up, S1 and S2 will stand up and wait for him to come down to join them and all will process back to the Blessed Sacrament Chapel.

II. Procedures: After Holy Hour

Please help the priest/deacon to bring back the candelabra, incense stand, humeral veil...

Please extinguish the charcoal.

Undo your vestments and please hang them up nice and neat.

LITURGICAL GLOSSARY

SACRED VESSELS:

The containers or utensils employed during liturgical celebrations; those that touch the Sacred Species are the paten, chalice, pyx, ciborium, lunula, and monstrance. Secondary vessels would be the oil stocks, cruets, thurible, boat, and sprinkler.

ADVENT WREATH:

Formed from sprigs of green foliage in a circular shape, which surround four candles, the wreath sits on a table or Altar, or hangs from the ceiling. Lighting a distinct candle on each of the four Sundays of Advent symbolizes the coming of Christ, the Light of the world. Family prayers are recited and hymns sung each day or each week.

INCENSE BOAT:

A small oblong receptacle, usually in the shape of a little vessel, which holds the incense that is transferred to the thurible with a spoon.

BURSE:

(1) A case to hold the folded corporeal used at mass. Two pasteboards about eight to ten inches square are covered with cloth and held together on three sides. The upper cloth matches the color of the vestment for Mass; apart from Mass it is the color of the stole the priest is wearing. Today its use is optional.

(2) A smaller leather case for holding the pyx that is used to carry Communion to the sick.

CANDELABRUM:

Although it may refer to the hanging chandelier for lamps used in early churches, today it is a candlestick with many branches, not suspended but standing before or on the Altar. It referred to the seven-branched candlesticks during the Middle Ages, but today it describes any multiple candleholder. In medieval times candelabra were huge dimensions, in silver, bronze, wrought iron, and sculptured wood. Today most are in gilded bronze and are used primarily during Benediction and Tenebrae.

CANDLESTICK:

A prop or support on which is placed a wax candle, and thus a very practical useful article. Candlesticks used during processions are smaller, less ornate and lightweight, made from various metals or wood. Some candlesticks, particularly those that hold the Paschal Candle during the Easter Season, are large and ornate as is also the candelabrum. When it became proper to place candles on the Altar, for Mass, Benediction, and the Liturgy of the Hours, a more ornate and heavy candlestick was provided. Not only does it serve as proper holder of candle, but it will catch wax drippings if necessary.

Formerly, a small hand candlestick was used in certain liturgical functions for the reading of certain rituals by bishops, abbots, and other superiors. For the most part it was a sign of honor, much as the candles that are carried before the celebrant, or beside the Book of Gospels.

CANOPY:

This is the more familiar English word for the baldachin, the umbrella-like covering of precious cloth attached to four or six staffs and carried over persons or objects of special honor. Basically it is a portable baldachin.

CHALICE:

A sacred vessel in which the Eucharistic wine is consecrated at Mass. Cup shaped, it consists of three parts: the cup, the base, and a nob or node separating the two.

At first chalices were made of glass, but by the 9th century practically all of them were of precious metals. Until recent Vatican II legislation, at least the inner part of the cup was gold-plated. Now chalices may be made of nonabsorbent material, solid and worthy, in the judgment of the Conference of Bishops in the region. Before it is used, a chalice is to be consecrated. Formerly this was done by a bishop, but now it may be consecrated by a priest.

Eventually there may be a return to the ministerial chalice that has two handles, so that it may be more easily distributed to the faithful when Communion is given under both species.

CIBORIUM:

This sacred vessel is a covered container in which are reserved the small hosts used for distribution of Communion. In early centuries it had various forms, made of boxwood, copper, ivory, and other metals. Today it may be made from any noble and solid metal or durable material that the local bishops consider suited to sacred use. Eventually, a base was added for easy handling and for exposition.

At first a ciborium was small, used primarily for holding the hosts for the sick. Frequent Communion, subsequent to the Council of Trent, demanded larger ciboria, usually looking much like a chalice with a lid. Today, with Eucharistic ministers aiding in the distribution of Communion, several smaller, more flat, cuplike vessels, some shaped like deep dishes, which fit one on top of another, are more popular and useful.

CLAPPER:

An instrument constructed with an attachment so as to bring two surfaces of wood together, thus making a knocking sound. It may be used to supplant the ringing of bells in church after the Gloria on Holy Thursday until the Gloria of the Easter Vigil.

PROCESSIONAL CROSS:

A portable crucifix, mounted on a staff, which is used in liturgical processions at the head of the vested members of the clergy.

CRUETS:

Vessels or bottles, usually in the form of jugs, having a handle and a beak, made of glass or metal, intended to contain the wine and water for Mass. The acolyte carries them on a tray from the credence table to the Altar for the Preparation of the Gifts and ablution of the chalice after Communion. The tray serves as a basin while the priest washes his hands after the Preparation

of the Gifts. Cruets usually have a metal cover or a glass stopper to protect the contents from insects.

FLAGON:

A pitcher of metal or pottery in which is consecrated sufficient wine when many people receive under both species during Mass.

LUNULA:

A receptacle having the shape of a circle or semicircle which serves to hold the Host in an upright position in the monstrance. Its primitive shape resembles a crescent or growing moon (luna). Sometimes it is called luna or lunette. Usually made of gilt metal hinged together, it slides into a fitting that holds the Host firm and visible to all. As a sacred vessel, it receives a blessing.

MONSTRANCE:

A sacred vessel designed to expose the consecrated Host to the faithful either for adoration in church or for carrying in procession, particularly on the Solemnity of the Body and Blood of Christ. In its early forms in the 13th century, it resembled a pyx placed on a chalice base with opening or glass on the side. Comparable devices displayed relics of saints prior to this time. Eventually the Monstrance grew larger and was extended at the sides, with small statues, with the apex being a crucifix, and sometimes it had a gothic structure. During the baroque period, it took on a rayed form of a sun-monstrance with a circular window surrounded by a silver or gold frame with rays. The lunula holding the Host fits into the window of the Monstrance.

OIL STOCKS:

The phials or vessels in which the holy oils blessed on Holy Thursday during the Chrism Mass are kept. They are usually stored in a case with three compartments labeled to fit the oil it contains. The oils are renewed each year and are preferably to be kept locked in the ambry. However, the oil of the sick may be kept personally by each priest for cases of emergency according to the new Canon Law.

PATEN:

A round, thin, convex plate, of the same material as the chalice and gold plated, large enough to extend over the lip of the chalice. The bread to be consecrated, at least for the priest, would be placed upon it. Recent liturgical instructions recommend a larger paten that could hold all the Communion bread necessary for the recipients at the Eucharistic Sacrifice. It receives a blessing comparable to that for the chalice, since it holds the bread not only before consecration but afterward.

PYX:

- (1) Usually the small watch-shaped receptacle used to carry Communion privately to the sick. Any vessel in which the Eucharist is kept or carried, even of larger size, may also be called a pyx.
- (2) The small, round, metal case in which the large consecrated Host to be exposed in the Monstrance is kept inside the tabernacle.

RELIQUARIES:

Vessels, cases, containers, or repositories in which a relic is held or exposed. They vary in size and shape according to the relic itself, and most have worked precious metal of exquisite design and value. Various metals, such as gold, silver, and copper, have been used and decorated with ivory, precious stones, or gilded wood. Pectoral crosses and medallions worn around the neck also serve as reliquaries. If relics are placed alongside the tabernacle, the small reliquaries used remind one of the base of the chalice whose cup has been replaced by a small, transparent case, or medallion containing the venerated particle.

SHELL:

A small vessel having the shape of a shell used to pour baptismal water on a catechumen's head. The most common shape today is that of a seashell. Large, exotic shells have been and may still be used in some churches as holy water fonts.

It has been used as an emblem for Baptism since the 12th century; it is also the symbol for the pilgrim, hence for St. James the Apostle, a famous pilgrim; likewise one of numerous symbols of Mary; as an emblem for St. Augustine, it refers to the vision in which Christ told him he could sooner empty the ocean with a shell than understand the Trinity.

SPRINKLER:

A ritual object used to sprinkle holy water, today usually made of metal with a hollow handle and a sponge at the ball-shaped top so that water can be sprinkled there from. Formerly it was frequently a branch of hyssop or some similar plant, like rosemary or boxwood. It is also called aspergil or aspersorium.

THURIBLE:

A vase or vessel wherein mixtures of various aromatics, incense, are burned over lighted charcoal. (It is also called a censer.) Currently the spherical pan holding the charcoal is something of a deep dish placed in a cup-shaped metal body with a cover, somewhat bulged. The brazier is usually suspended by three chains, with a fourth one attached to the top of the cover so that the chain can pass freely into a handle to which the other three chains are attached. Thus by pulling that fourth chain, incense can readily be dropped on the hot charcoal. In some cases there is merely one chain, and the perforated cover, which allows the incense to exude, lifts up and out of the way at the time to put in incense.

The Thurible is used during the more solemn celebration of Mass, but it may be used during all of them, during canticles at Morning Prayer and Evening Prayer, during processions, and at other liturgical functions usually connected with the celebration of the Sacraments.

VESTMENTS:

The form of liturgical dress worn by the members of the clergy during official priestly duties and religious ceremonies; such as the Mass, processions, the Sacraments, and the blessing of objects or persons. The undergarments, worn over secular clothing or the Religious habit, are usually of linen; they include the amice alb, and cincture. A surplice on certain occasions may replace the alb; the amice, should it not be necessary to cover secular clothing, and the cincture, when the alb is form-fitting, is optional. For outer garments, silk is the traditional fabric, but both natural

and artificial fabrics, judged suitable for liturgical use by the Ordinary, may be used. The outer garments consist of the stole, proper to priests and deacons, the dalmatic for the deacon, the chasuble for the priest, and the cope used in processions and other services.

A combination chasuble-alb is permitted over which is worn the stole; its use is limited to concelebration, Masses in particular groups, Masses outside of a church or oratory, and other local and personal circumstances which seem to be appropriate. It may not be used for the ordinary celebration of Masses in churches.

As ceremonial clothing, liturgical vestments express the nature of the occasion and to a certain extent clearly define the respective role or rank of each participant. They add a symbolism and effectiveness in the communication pattern during worship, reflecting concepts of majesty, mystery, revelation, incarnation, sacrifice, and communion. The modernization or modification of the historical style of vestments that has developed over the centuries is a good sign that allows the artists full opportunity to make use of their ability to bring about the significance that such a vesture offers to the various liturgical services.

SACRED LINENS:

ALB:

A full-length white linen garment usually gathered by a cincture, worn by the principal clergy over the cassock or habit at liturgical functions. Based on the Greco-Roman tunic, it symbolizes the purity consonant with the celebration of Mass and resembles the white robe with which Herod, in derision, ordered Christ to be covered.

ALTAR CLOTH:

Formerly three blessed linen clothes were prescribed; now at least one cloth should cover the Altar out of respect for the banquet of the Lord. Its size, shape, and adornment should suit the structure of the Altar. With the corporal, it provides clean absorbent material to be used if consecrated wine is spilled.

AMICE:

An oblong white linen vestment worn by a minister over the neck and shoulders and secured by two tapes. When the habit has a capuche, the amice is worn over the head and dropped down with the hood upon arrival at the Altar. Optional today only if the collar of the alb or the chasuble is so made as to take the place of the amice, covering the minister's secular dress--or for Religious, the capuche

CASSOCK:

With long narrow sleeves, this close-fitting ankle length garment fastens in front from neck to foot and is worn as an undergarment during liturgical functions. However, it is also the overgarment for both indoors and outdoors for clerics in Catholic countries. Others such as acolytes, chanter, choir members, and certain ecclesiastical persons also wear the cassock. Diocesan priests wear black (white in tropical countries); bishops, purple; cardinals, red; the Pope, white.

CHASUBLE:

The sleeveless liturgical outer garment used primarily for the celebration of Mass. Worn over all the other vestments, this tent-like garment covers the entire body with only an opening for the wearer's head. Through out the centuries, it took on a variety of shapes and sizes with the current interest reverting to Gothic. At first without decoration, the chasuble, ample and supple by nature, fell lightly around the body. Eventually, especially as it grew less ample, symbolic ornamentation occurred in a number of ways.

This garment is the distinctive sign of the priestly office, symbolizing Christ's yoke. Although it should be made of silk and the color of the liturgical day, the latest regulations permit the Episcopal Conference to regulate the material and design according to the culture of the regions, as long as liturgical dignity reigns. Currently a combined chasuble-alb design is in vogue.

In the United States the chasuble-alb may be used in concelebrations, Masses for special groups, celebrations outside a sacred place, and in similar cases when, by reason of the place or persons, it seems advisable. In this case the stole worn on top of the chasuble-alb should be of the color of the Mass. In other Masses the regular norms are to be followed.

CINCTURE:

A lengthy cord, usually of linen or hemp, tied at the waist to gather and confine the full, long flowing alb. Also called a girdle, it symbolizes chastity and is usually white, but it may be also of the liturgical color of the day. With modern form-fitting albs, the cincture is currently used primarily by Religious who need a fuller alb to cover their habit. The term also refers to the sash or belt of certain religious habits.

COPE:

A long semicircular cloak, open in the front and reaching down to the heels, fastened at the breast with a clasp, with a hood or a nonfunctional one, taking the form of a shield. Originally, it was used as protection from the cold and rain, hence the attached hood. Never used by the celebrant at Mass, it is the usual garment for processions, benediction, the archpriest, the solemn singing of Liturgy of the Hours, and during other services as each rite indicates.

CROZIER:

A pastoral staff used by bishops as the insignia of their dignity and jurisdiction. With a history of many forms, this ornamental staff today is shaped like a shepherd's crook, of gilded or silver plated metal about a man's height, near six feet. Bishops carry it at solemn pontifical rites. Certain abbots and other privileged prelates may also be entitled to the crosier.

DALMATIC:

The outer vestment worn by the deacon, and sometimes by a bishop under the chasuble if he pontificates. Although it was originally something like an alb, now with wide short sleeves and open at the side it reaches below the knees. In color and material, it corresponds with the chasuble.

MITER/MITRE:

The liturgical headdress worn by cardinals, bishops, and abbots. The front and back are stiff, shaped like inverted shields ending in a peak, which are pressed apart when the miter is on the head. These two pieces are sewn together at the lower part, but a cleft separates them on top and the two parts are held together by a folding cloth. Two wide lappets hang down from the back part over the shoulders. Its use originated in Rome during the 11th century.

Two forms exist; the precious miter richly adorned with jewels and made of silver or gold plate, and the plain miter of white linen or silk. During a liturgical service, the bishop uses only one, depending on the character of the celebration. It is always worn when he carries the pastoral staff and never during the Eucharistic Prayer or whenever he prays.

PALL:

(1) A square of linen, stiffened with starch, cardboard, or plastic, set on the chalice to prevent dirt or insects from falling into it. With the advent of insecticides and air conditioning, its use has greatly diminished and is optional.

(2) An ample cloth covering, plain or ornamented, draped over the coffin at a funeral Mass. Until recently it was pure purple or black, the color of mourning, now ordinarily white, the color of resurrection and hope; usually it is decorated with baptismal symbols and/or a Cross, for it is symbolic of the person having been clothed with Christ at Baptism, and the promise of eternal life for each Christian. Consequently, even for veterans the American flag should not be substituted for the pall at Mass.

PURIFICATOR:

A small piece of white absorbent linen, approximately eight by sixteen inches, folded in three lengthwise, and marked with a Cross in the center, employed during Mass. It is used to wipe the lip of the chalice after the reception of the Precious Blood and to dry the chalice after it is washed at the end of or after Mass.

SACRED LINENS:

A collective term for the following furnishings used at Mass: Altar cloth, corporeal, pall, purificator.

STOLE:

The long liturgical vestment, consisting of a long, narrow band of material several inches wide, worn around the neck by priests and bishops, from the left shoulder like a sash by deacons, at liturgical services, e.g., the Mass, administration of the Sacraments and Sacramentals, and ceremonies with the Blessed Sacrament. It is a mark of authority that the bishops, priests, and deacons wear in the exercise of these liturgical functions. It is worn over either the alb or the surplice and cowl and in some cases directly over the habit of mendicant Orders.

The sacerdotal stole, worn by the priest and bishop over the alb during liturgical services, hangs from the neck forward over the breast and is attached by the cincture. Normally it is of the same material and color as the chasuble. Recently some priests have begun wearing a highly ornamental stole over the rather unadorned chasuble.

The pastoral stole resembles the sacerdotal stole in form, but its two hanging parts are joined, at the chest level, by a cord with tassels, so that the parts do not glide to one side more than the

other. Normally it is worn over the surplice or rochet and is not fixed by a cincture. Usually the pastoral stole is broader and more ornamented than the sacerdotal one.

SURPLICE:

A large-sleeved loose-fitting garment reaching almost to the knees, usually of linen or cotton, without cincture, worn over the cassock or habit. It originated as a garment to be worn over the fur coats necessary in the northern countries. At times during the centuries, it was ornamented with lace or embroidery at the hem and sleeves. It is worn during processions, while administering the Sacraments, in choir, and basically at any function when the alb is not prescribed. At Mass it is also used by the acolyte.

TOWELS:

Small cloths used by the celebrant at various times in the Liturgy, for instance, at the Preparation of the Gifts in Mass, or by the bishop when administering the Sacraments of Confirmation and Holy Orders.

VEIL, HUMERAL:

An oblong, rectangular cloth or vestment, usually richly ornamented, placed over the shoulders and clasped in front of the chest, used in covering the hands when touching or carrying the monstrance or other sacred vessels. The custom arose out of reverence of not touching a holy object directly. Its primary use is in giving Benediction of the Blessed Sacrament, carrying sacred vessels with their contents from one tabernacle to another, or during processions with the Sacred Host, as on the Feast of the Body and Blood of Christ. In some countries, viaticum is carried to the sick in this fashion.

ZUCCHETTO:

A small, semispherical headdress, skullcap, worn by the Pope, cardinals, bishops, prelates, and abbots. It originated for hygienic reasons when clerics had the tonsure. It has a knot of braid in the center by which it can be grasped and is ordinarily made of cloth or silk. The color is white for the Pope, red for cardinals, purple for the bishops, and black for the abbots.

(Above definitions taken from: Rev. Jovian P. Lang, OFM, Dictionary of the Liturgy New York, NY: Catholic Book Publishing, Co., 1989.)