



St. Elizabeth Ann Seton Altar Server Handbook



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INTRODUCTION

Thank you for choosing to serve GOD and Saint Elizabeth Ann Seton as an Adult or Youth Altar Server. While serving in this important ministry, you are highly encouraged to participate **fully** in the Holy Mass.

As an Altar Server, you will be one of the closest people to the Altar. You will be uniquely joined in the Word and heavenly supper of the Lamb in the company of the Priest, who is representing Jesus Christ when he becomes truly present, body, and blood, at the moment of consecration. As an Altar Server, you have a solemn responsibility to do the assigned duties with attention, dignity, and reverence.

The primary duty of an Altar Server is to assist the Priest, Deacon, and Acolytes.

This manual has been put together to assist you in your duty as Altar Server using the guidelines set forth by the United States Conference of Catholic Bishops, the Diocese of Fort Worth, and the Pastor of Saint Elizabeth Ann Seton Catholic Church.

Vision statement for ministry of Altar Server

To give glory to God through reverent service during the Mass.

Mission statement for ministry of Altar Server

Dedication to mental and physical preparation to serve while understanding the Mass and being completely knowledgeable of various assignments, duties, and responsibilities of altar service.

History of Servers

In past centuries, only priests or those ordained to the office of Acolyte were allowed beyond the altar rail and into the sanctuary to assist in the Worship of God. The office of Acolyte in those days was restricted to men in formation to become priests and it was a step toward priesthood. It was the highest of the four minor orders or steps (porter, lector, exorcist, acolyte), before a man seriously committed himself to the priesthood with the three major orders (sub-deacon, deacon, priest).

In 1972, Pope Paul VI abolished the minor orders and decreed only three Holy Orders: Deacon, Priest, and Bishop. Laymen could now be instituted to serve as acolytes. And as it became more necessary for laymen to work steady hours to fulfill their duties as fathers and breadwinners, boys were taught to take on the responsibilities of assisting the priests in their service of God.

Patron Saint

The patron saint of Altar Servers is St. Tarcisus. What we know of him is from a poem composed by Pope Damasus (366-384BC), which says that Tarcisus was attacked by a group and beaten to death. Tarcisus was carrying the Blessed Sacrament, possibly to condemned Christians in prison, and died protecting Christ's Body from the mob. Saint Tarcisus' relics lie in the San Silvestro in Capite church in Rome.

Prayer to Saint Tarcisus

O God, You have graciously called me to serve You upon Your altar. Grant me the graces that I need to serve You faithfully and wholeheartedly. Grant too that while serving You, may I follow the example of St. Tarcisus, who died protecting the Eucharist, and walk the same path that led him to Heaven. St. Tarcisus, pray for me and for all servers. Amen.

1.1 St. Elizabeth Ann Seton ALTAR SERVER GUILD

● Purpose

To render faithful service to God by assisting His bishops and priests in offering the Holy Sacrifice of the Mass;

AND

To inspire in the hearts of the faithful, **whom we represent at the altar**, greater piety and devotion through unity and reverent performance of the duties of our ministry, and by giving good example in our daily lives.

● Qualifications

He who offers himself to become a server:

- Must be in Fourth grade and have received First Holy Communion
- Must be trustworthy and reliable
- Must know all the Mass responses and prayers from memory
- Must have a neat and clean appearance. Never come to serve wearing shorts, jeans or tennis shoes. Hair should be combed neatly and not worn long or dyed.

● Membership

- Complete Application. Applications should be turned in to the Parish Office. Applications are accepted on a quarterly basis (Jan 15; Apr 15; Jul 15; Oct 15)
- Read the Altar Server Handbook
- Attend a regularly scheduled quarterly formation session
- Sign the Commitment Pledge
- Vest as a Novice for three months and begin learning skills for training set
- Attend a Skilled Server Installation Mass when Novice period is complete

● General Rules

- Obedience to the Commitment Pledge
- Attend all meetings
- Show respect to fellow Guild members, Guild Officers, and clergy at all times
- When correction of a fellow Guild member is necessary during Mass, it is done in kindness and charity
- Servers may not advance to next rank without approval from Guild Coordinator. **To advance to next rank,**
 - ◆ members must have attended a Formation Session in the preceding six months,
 - ◆ be specifically trained to do the duties of the next rank,
- Any problems or questions should be brought to the Guild Coordinator
- Altar servers are to receive Holy Communion at Mass. If confession is necessary, ask the priest to hear your confession

● Guild Officers

Guild Coordinator:

Paul Mahoney
(paulmahoney4u@gmail.com)

Scheduling Coordinator:

Candy Warner (cwarner@seascc.org)

Formation Coordinator:

Amy Rustand (sarustand@gmail.com)

● Membership Information

Ranks

- Novice: first 3 months of service
- Skilled: 4th-5th grade
- Master: 6th-9th grade
- Expert: 10th-12th grade
- Senior: adults

● Membership Duties

Novice:

- Display the proper responses, attention, and postures during Mass

Skilled:

- All of previous **and** Candle bearer, lavabo cloth (purificator), reception gifts, altar cruet, and incense boat

Master:

- All of previous **and** bells, lavabo, daily Mass crucifix, book

Expert:

- All of previous **and** Sunday Mass crucifix, thurible

Senior:

- All of previous **and** charging of thurible

● **Visual of the Rank Insignia**

Novice

no visual

Skilled

Tau cross



Master

wood crucifix



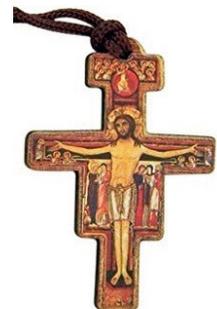
Expert

silver crucifix



Senior

San Damiano crucifix



2.1 PREPARATION FOR THE HOLY MASS

● Attire

- **We have one dress code at SEAS. The only exception is for the one school Mass each week.**
- **Pants** should be black or dark in color
 - No blue jeans or shorts allowed!
 - Black jeans will be allowed, but must not be faded
- **Shirts** should be white.
- **Hair** should be neatly restrained and out of the face.
- **Shoes** should be black or dark brown in color with black or dark colored socks.
 - Black tennis shoes are allowed
- **Jewelry** should be very modest with rings. No earrings will be worn when serving at the Altar
 - No visible body or facial piercings.

● Before you come to church

- Make sure you get a good night sleep
- Make sure you are dressed in or bring the proper attire to include proper footwear to serve
- To be completely prepared to serve, make sure you read the daily readings prior to Holy Mass

● When you arrive at church

- Make sure you arrive at Church 20 minutes before Holy Mass starts
- Change into cassock and surplice
- Make sure all grooming is done, nose is blown, and cell phones are muted
- Do not sit in the sacristy. Assemble for the start of Holy Mass

● Posture

- There are three primary positions during Holy Mass. They are standing, sitting, and kneeling.
- These postures are not only ceremonial but they have profound meaning.
 - **Standing** - is a sign of respect and honor
 - **Sitting** - is a sign for listening and meditation
 - **Kneeling** - is a sign of giving one's love and reverence to Jesus

● Reverence

- We must always show **respect and reverence** by paying attention and participating in the Holy Mass.
- When sitting, hands should be folded on your lap.
- Both feet should be on the floor at all times. Do not cross your legs or arms, fidget, look around, yawn, play with your wristwatch, whisper or laugh with your neighbor!
- No one should be going into the service sacristy.
- Do nothing to draw attention to oneself and away from the holy sacrifice of the Mass.
- Hands should be folded when kneeling or when moving when there is nothing being carried.
- When carrying a cruet or single item, it should be in your left hand with your right hand covering your heart.
- When carrying two items such as cruets, water pitcher/bowl, trays, tops of ciboriums, etc. they should be in front of you and not placed against your chest or under your arm.



▶ **Vesting Prayer - Cassock**

Latin: Dominus, pars hereditatis meae et calicis mei, tu es qui restitues hereditatem meam. Amen.

English: *O Lord, the portion of my inheritance and my chalice, You are He who will restore my inheritance. Amen.*

Spanish: Señor mío, la porción de mi herencia y mi cáliz, tu eres quien restaurara mi herencia. Amén.

▶ **Vesting Prayer - Surplice**

Latin: Indue me, Domine, novum hominum, qui secundum Deum creates est in iustitia et sanctitate veritatis. Amen.

English: *Invest me, O Lord, as a new man, who was created by God in justice and the holiness of truth. Amen.*

Spanish: Invierte en mi Dios mío, como un nuevo hombre, quien fue creado por Dios en justicia y en la santidad de la verdad. Amén.

3.1 ALTAR SERVER VESTMENTS

● Vesting

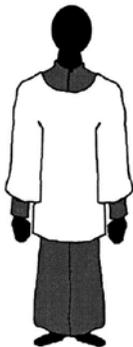
Wearing the proper cassock & surplice size is the key not only to “looking good” but also to performing your duties safely and efficiently.

☑ SIZE:

- The specific size of the cassock or surplice is noted in the form of a two-letter code (CE, DF, etc.).
- The first letter relates to the chest size
- The second letter corresponds to the length.

☑ FIT:

- A properly fitting cassock should have a hemline around the ankles, with the sleeves ending at the wrists.
- If the hemline is too long you run the risk of tripping; if it is too short, the resulting fit will be a distraction to the congregation.
- Take the time to find a cassock which fits you properly, and memorize the letter code on the size tag for your future use.
- If you can't find a cassock which ends at your ankles (approximately 4" from the ground), opt for the next size shorter – remember, “Safety First.”
- The proper combination of cassock & surplice should find the surplice sleeves 3"-6" shorter than the cassock sleeves.
- In this case, ‘shorter’ is better than ‘longer’ – avoid longer sleeves which risk dragging a sleeve through the vessels used during the Mass.



Proper fit of Cassock and Surplus



You need a longer cassock

NOTE: Always check the fit in the mirror before leaving the Usher's Room, as you may have grown and need a bigger size; take the time to do a “buddy check” with your fellow Servers, as they may see something ill-fitting on you, and vice versa.

● Before and After Mass

- ☑ When you have finished serving Mass, **hang your cassock and surplice on separate hangers, neatly, on the rack.**
 - **Large hangers** This is very important: the large hangers are for ALL surplices, regardless of size.
 - For the smaller size surplices (BB, BD & BF), ALWAYS insert & remove the hanger through the bottom, to avoid tearing the neck seams.
 - **Small hangers** Cassocks are always hung on the small hangers; all hangers are size-marked to correspond to their garment

- ☑ **Always hang the cassock & surplice on its appropriate hanger.**
 - **Unbutton the cassock completely**
 - It may feel like a chore, dealing with all those buttons, but patience is an important virtue – and there's no better place to start learning that than right here, in the service of God. **When hanging up the cassock, button the top button only – no more, no less.**
 - **Be considerate** – Hang your vestments so that the size tags are easily readable to the next person vesting for Mass.
 - The cassock and surplice should be oriented on their respective hangers so that the size tags are visible, with the hanger hook open to the right.
 - **It only takes a few extra seconds to hang up the vestment properly.**
 - **If there is a problem, PLEASE tell someone** On rare occasions, accidents may happen. If a button gets popped, a seam ripped, or a garment soiled (spills, nose bleed, etc.), please let someone know as soon as possible, so it may be properly addressed.
 - **Once you're vested before Mass, LEAVE THE ROOM**
 - LEAVE THE ROOM and take a few minutes to prepare internally, by spending some time in prayer. The kneelers on the back of the very last row of pews in our church are the perfect place to make those preparations.
 - Coordinate with the Acolytes to ensure all know what the duties are.
 - **Hang neck cross insignias on correct peg.**

4.1 DIFFERENT JOBS OF ALTAR SERVERS

● Mass When the Bishop is Present

The Crosier holder

- Any Server that is responsible for holding the Crosier when the Bishop is not holding it himself, must watch the Acolyte or MC carefully for instructions on when to bring the crosier to the bishop.

The Mitre holder

- Any Server that is Responsible for holding the Mitre when the Bishop is not wearing it himself, must watch the Acolyte or MC carefully for instructions on when to bring the crosier to the bishop

● Altar Server Responsibilities

➤ **Thurifer** *may be used during a high Mass, Adoration or Funerals*

- This is an Adult server whose job is to have the Thurible ready when required during Holy Mass.
- Charcoal is lighted no less than 10 minutes prior to Mass.
 - Care must be taken as smoldering charcoal used in the Thurible can be very hot.

Thurifer Technique:

- **At the entrance procession**, he goes to the Marian side of the altar and waits for the deacon and priest to reverence the altar. Then the priest will incense the altar.
 - He will sit on the Mary side of the sanctuary.
- **At the Gospel Procession**, the bearer will approach the Presider, who stands and charges the thurible with incense.
 - After the priest blesses the deacon, the bearer precedes the deacon/priest to the front of the altar to pick up and display the Book of the Gospels.
 - Then all proceed to the ambo where the bearer is behind and to the right of the deacon/priest.
 - After the deacon announces the Gospel, he will take the thurible and incense the Book of the Gospel. The deacon/priest will then give the thurible back to the bearer who remains in place until the end of the Gospel.

- After this, he goes to the Marian side and puts one piece of charcoal into the thurible and waits for Preparation of Gifts.
- **At the Preparation of the Gifts**, the bearer will get the thurible and wait on the Mary side of the altar and slightly to the rear.
 - Before the hand washing, the priest will approach the bearer, charge the thurible and then incense the gifts, altar, and people as appropriate.
 - The priest will hand the thurible back to the bearer who then places the thurible and the boat on the stand.
- **At the start of the Sanctus**, the Thurifer brings the thurible and takes his position at the entrance to the sanctuary.
 - He kneels at the end of the Sanctus and incenses at the Consecration.
 - He gets up when the Priest states the Mystery of Faith.
- **The thurifer never charges the thurible with incense**; this is a function reserved for the Priest or Deacon.

➔ **Boat Bearer** *may be used during a high Mass, Adoration or Funerals*

- This is a Senior or Junior Server whose job is to make sure that the incense boat is filled and available when required by the Thurifer.

Boat Bearer Technique:

- At the entrance procession, the Boat Bearer follows the Thurifer and goes to the back Marian side of the altar to wait for the Deacon and Priest to reverence the altar.
- Then the Priest will incense the altar. The Boat Bearer sits on the Mary side of the sanctuary next to the Thurifer.
- At the Preparation of the Gifts, the boat bearer waits with the Thurifer on the Mary side of the altar and slightly to the rear.
- Before the hand washing, the Priest will approach the bearers, charge the thurible and then incense the gifts, altar, and people as appropriate.
- **The boat bearer never charges the thurible with incense**; this is a function reserved for the Priest or Deacon.

➔ **Cross Bearer (Crucifer)**

- Crucifer - ensure the crucifix is high once out of the narthex and facing forward during Procession and Recession.
- Bow at the communion rail before entering the sanctuary. Place the crucifix in its appropriate holder on the Marian side.
- After the final blessing, lead the procession out of the sanctuary.
- **BELLS:** the cross bearer will also be responsible for the ringing of the bells. He will ring the bells as follows:
 - once, when the celebrant extends his hands over the gifts, palms down, known as the Epiclesis.
 - Then three times when the celebrant elevates the host and chalice at the words of consecration.
 - There is no ringing of the bells when the priest genuflects. There is no ringing of the bells during the Sanctus, unless specified on Feasts such as the Easter Vigil.

➔ **Book Bearer**

- The Red Roman Missal is brought to the Deacon first and will be held for the Priest as required or requested and is generally the Crucifer, or an Altar Server the Acolyte designates.
- At the Profession of Faith, the Book Bearer will stand in front of the Priest to hold the notebook containing the Creed and Prayers of Intercession.
- Once the prayers are complete, the Priest will take the notebook from the Book Bearer, who will then take the red Missal and its stand to the Deacon at the altar.

➔ **Candle Bearers**

- Candles *MUST be lighted horizontally and NOT vertically.* Carry candles behind the Crucifer both during Procession and Recession.
- Bow at the same time before entering the Sanctuary.
- At the Gospel, process in front of the deacon to the front of the altar.
- The Deacon will pick up the book of the Gospels and then the candle bearers process to the ambo in front of the deacon.
- The candle bearers stand on either side and in line with the Deacon (line up with his shoulders) and face the Gospel on the ambo at an angle (don't face the congregation!).
- During a High Mass at the solemn Gospel procession, the candle bearers will process with the Thurifer (incense bearer) and then

- stands beside the Deacon on either side facing the Gospel on the ambo during the Gospel proclamation as mentioned above.
- At the end of the Gospel place the candles in their stands on the Mary side of the Altar.
 - If there are fewer than 4 servers once the candles are placed in their stands following the Gospel at least one candle bearer will sit on the Joseph side in order to assist with the setting of the altar

● Altar Server Actions

● Homily

- Once the Deacon has proclaimed the Gospel, he returns to his seat.
- Once he is seated, the Acolytes and Altar Servers may take their seats.
- If the Deacon is preaching the Homily in place of the Priest, the servers may be seated once the Priest takes his seat.
- If an Altar Server is holding a book for the Priest/Deacon, Servers wait for that Altar Server to return to his assigned seat before sitting.

● Setting up the Altar

- Altar Servers bring the trays of hosts and chalices to either side of the altar, holding them while the Acolytes retrieve the contents and arrange them on the corporals.
- Once your tray is emptied, exchange a head bow with the Acolyte and return the tray to the credence table in the alcove on the Joseph side.

● Preparation of Gifts

- Two of the altar servers (generally those selected candle bearers or designated by the Acolyte) accompany the Priest and Deacon to the foot of the Sanctuary steps, to receive the gifts from the congregation.
- Bring those gifts to the Mary side of the altar, presenting the two ciboria to the Acolyte, who will receive them and place them on the altar.
- Return the lids from the ciboria to the credence table on the Joseph side alcove.
- A designated Altar Server will bring the water cruet to the altar from the Joseph side credence table.

- The Altar Server with the water cruet additionally accepts the wine cruet from the Altar Server who assisted with reception of the gifts.
 - The Altar Server will then present the wine & water cruets to the Deacon or Priest, who will distribute the contents into the Priest's chalice.
 - **As he takes each cruet from your hand, place the empty hand on your chest.**
 - When he has finished, exchange a head bow with the Deacon and return the cruets to the Joseph side credence table.
 - One of the other Altar Servers on the Joseph side for the Lavabo (washing) will bring the pitcher, bowl & finger towel to the Priest, as the Deacon steps aside.
 - **Take your place directly beside the altar**, pouring water over the Priest's hands until he indicates to stop.
 - Once he has dried his hands, exchange a head bow with the Priest and return the items to the credence table in the Joseph side alcove.
- **The Sanctus**
- At the start of the *Sanctus* ("Holy, Holy, Holy..."), all the Altar Servers and Acolytes proceed to their respective sides of the Sanctuary and stand in front of the cushions.
 - At the conclusion of the *Sanctus*, kneel down for the Consecration.
 - DO NOT use your feet to adjust cushions. BEND OVER to adjust.
 - All Altar Servers are kneeling laser focused and showing reverence to the Altar with proper prayer hands.
 - No fidgeting, adjusting, looking around.
- **Doxology, The Lord's Prayer, Rite of Peace**
- With the words of the concluding Doxology ("Through him, with him, in him, O God, almighty father..."), we acknowledge with the acclamation, "AMEN." Stand at your respective place on the steps beside the altar.
 - Remain standing during the recitation of The Lord's Prayer; **do not hold hands.**
 - At the Rite of Peace, exchange a sign of peace with a handshake to the Servers immediately next to you.
 - * Since this is a symbolic gesture of forgiving our neighbor before approaching the altar at Communion, it is **unnecessary** – and has the potential for great distraction - to shake hands with every Server on your side of the altar.

- At the conclusion of the *Agnus Dei* ("Lamb of God, you take away the sins of the world..."), resume your kneeling position at your cushion beside the altar.

● Holy Communion

- After the Priest has partaken of the Eucharist, he will distribute Holy Communion to the Deacon.
 - As the Deacon receives the chalice, the Acolytes will begin the Communion procession with the Altar Servers following the Acolyte leader on their side of the Altar.
- As an Altar Server, once you have received Communion, return to your cushion on the steps beside the altar and, unless otherwise instructed, **remain kneeling there until the Communion is complete** (when the Priest and Deacon have returned to the altar).
- *During Holy Communion, the Acolyte captain will return the Missal and stand to its table behind the Presiders' chairs, and re-move the large corporal on the Joseph side of the altar. When the Priest and Deacon return to the altar at the completion of the Communion procession, they will consolidate the remaining Blessed Sacrament into the ciborium at the altar. The Deacon will then repose the Blessed Sacrament in the tabernacle.*
- As the Priest or Deacon genuflects before closing the tabernacle door, all **standing** in the Sanctuary will make a profound bow (from the waist).
- A designated Altar Server will bring the water cruet to the altar for the Priest to purify his chalice, while the Deacon folds the remaining large corporal.
- Another Altar Server will be ready to accept the Priest's chalice when purification is complete, and return it to the credence table on the Joseph side.
- As the Priest and Deacon return to their seats, any remaining Altar Servers still kneeling beside the altar may return to their seats as well.

● **Dismissal & Recessional**

- Book Bearer takes Missal from its stand and carries it to the Deacon, who opens the Missal to the appropriate page.
- The Book Bearer then carries the book to the Priest for the Prayer After Communion.
- Once the prayer is finished, the Altar Server returns the Missal to its stand.
- Following the Final Blessing by the Priest, and the Dismissal by the Deacon, all Altar Servers proceed to the foot of the Sanctuary steps in the same order you entered the Sanctuary.
- Turn and face the Sanctuary, waiting for the Priest and Deacon to join you.
- When they genuflect, reverence the tabernacle as appropriate for your position; then, turn **right** and recess to the Narthex.
- If a procession involves a 180 degree turn, **always turn to the right**.
- Your service at Mass is completed only when your vestments are properly hung on their respective hangers in the Usher's Room and the Acolyte Leader has provided appropriate feedback.

5.1 GENERAL INFORMATION

● Church Colors and Vestments:

There are six different colors used for the different seasons and feasts and they are White, Green, Red, Violet, Rose, and Black.

- **White** is used - in the Offices and Holy Masses during the Easter and Christmas seasons; also on celebrations of the Lord other than of his Passion, of the Blessed Virgin Mary, of the Holy Angels, and of Saints who were not Martyrs; on the Solemnities of All Saints (1 November) and of the Nativity of Saint John the Baptist (24 June); and on the Feasts of Saint John the Evangelist (27 December), of the Chair of Saint Peter (22 February), and of the Conversion of Saint Paul (25 January).
- **Green** is used in - is used in the Offices and Holy Masses of Ordinary Time.
- **Red** is used on - Palm Sunday. Good Friday and for the Feast of the Passion of Our Lord. Pentecost and for Holy Masses of the Holy Spirit. Feasts of Apostles, Evangelists and Martyrs such as St. Stephen.
- **Violet** or **Purple** is used in - Advent and Lent. It may also be worn in Offices and Holy Masses for the Dead.
- **Rose** is used - where it is the practice, on *Gaudete* Sunday (Third Sunday of Advent) and on *Laetare* Sunday (Fourth Sunday of Lent).
- **Black** is used - Holy Masses for the Dead. (violet, white or black vestments may be worn at funeral services and at other Offices and Holy Masses for the Dead in the Dioceses of the United States of America)

● Church Liturgical Year:

The church year starts on the **First Sunday of Advent** and ends Sunday after **The Celebration of Christ the King**. The year is divided up as follows:

~ Advent

Begins four Sundays before Christmas and ends on December 24. This season begins the Church's year. It is a time for us to prepare for the coming of Jesus at Christmas. It is customary to light the candles of an Advent wreath with its four candles (one for each Sunday of Advent).

~ **Christmas**

Begins on Christmas Day and ends on the Feast of the Baptism of the Lord. This season commemorates the coming of Jesus Christ into the world. We are lucky because, for us, Christmas last longer than one day. We continue to sing the songs and tell the stories of Christmas for two whole weeks.

~ **Ordinary Time (first)**

This is the first part and it varies in length due to Easter being a movable feast. The Ordinary weeks of the year begin with the Baptism of the Lord (the Sunday after the Epiphany) and take us through the life of Christ as recorded in one of the synoptic gospels: Matthew, Mark or Luke. Until the day just before Ash Wednesday.

~ **Lent**

Begins on Ash Wednesday and ends on Holy Thursday. This season lasts 6 weeks. In this season the Church prepares for the great celebration of Easter. We who are baptized reflect on how well we are living our faith and we help those approaching baptism at Easter to prepare themselves. The last Sunday of Lent celebrates Passion (Palm) Sunday, which recalls Christ's triumphant entry into Jerusalem. REMEMBER, there is no Gloria or Alleluia during Lent.

~ **The Paschal (Easter) Triduum**

These three days partly in Lent and partly in Easter are the climax of our whole year. They last from the Holy Holy Mass of the Lord's Supper on Holy Thursday until Easter Sunday, while the Church celebrates the passion, death and resurrection of our Lord. Christ redeemed all of us by this paschal mystery.

~ **Holy Thursday**

We tell the story of the meal Jesus shared with his friends on the night before he died, and we wash each other's feet like Jesus did.

~ **Good Friday**

We honor the cross, remembering how Jesus died so that we may live.

~ **Holy Saturday**

The most special Saturday night of the whole year, we stay up very late. With fire and water, songs and stories, white robes and perfumed oil, bread and wine, we enter into the death and resurrection of Jesus and bring new people into the church by baptizing and anointing them. Then together we gather around the church's table to celebrate the Eucharist.

~ **Easter**

This season lasts 9 weeks. This season lasts from Easter Sunday to Pentecost when we commemorate the descent of the Holy Spirit. The Church prays earnestly, throughout this season, for the outpouring of the Holy Spirit to renew the Church.

~ **Ordinary Time (second)**

This is the Second part and it lasts from the day after Pentecost until the First Sunday of Advent. Again hearing the wonderful stories of God's love for us through the scriptures.

6.0 DEFINITIONS

- **Altar** - The structure on which the Eucharist takes place.
- **Ambo** - The platform or pulpit from which the reading and homily are given. Not to be used for non-sacred readings.
- **Baptismal Font** - This is a pool or vessel of water in which people are baptized.
- **Credence table** - The little wooden side table on which all the things that are necessary for the Holy Mass are placed.
- **Crosier** - Carried by a Bishop. Looks like a shepherd's crook and reminds us that the Bishop is chief shepherd of the flock of Christ in any given area.
- **Crucifix** - A cross on which is the crucified figure of Jesus.
- **Cruet** - Small glass container that contains water or wine for the Holy Mass.
- **Holy Water Font** - It reminds us of our baptism, when we were washed clean of sin and became a member of God's family. (See also Stoup)
- **Host** - The consecrated Body of Christ.
- **Incense** - A substance that gives off clouds of sweet smelling smoke when sprinkled onto burning charcoal.
- **Lavabo Bowl and Towel** - At the preparation of the gifts the priest washes his hands to signify the cleansing of the sins of those gathered and to prepare himself for what he is about to do.
- **Lectionary** - A book containing all the scripture readings for Holy Mass. It is placed on the lectern before Holy Mass begins ,or it may be carried in the entrance procession.

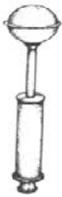
- **Miter** - A tall two-pointed hat worn by a Bishop. It reminds us of the tongues of fire that seemed to light upon the apostles on the first day of Pentecost.
- **Paschal Candle** - This speaks of our Lord's resurrection from the dead. During the Easter season the Paschal Candle is placed in the sanctuary. Thereafter it is placed next to the font for use during baptisms. Also, placed in front of the casket during Funerals
- **Processional Cross** - This is carried into church at the head of a procession, as a sign of our faith, and is the basic symbol of Christianity. It reminds us that Jesus died for us.
- **Purificator** - Linen white cloth that is used to wipe (purify) the chalices each time they are used.
- **Roman Missal** - The book containing the prayers said by the Priest during the Holy Mass.
- **Sacristy** - At St. Elizabeth Ann Seton there are three Sacristies
 - Clergy Sacristy which is where the clergy prepare themselves for the service.
 - Altar Server/Acolyte/Usher Sacristy which is where the lay ministers prepare for service.
 - Service Sacristy off the Sanctuary on the Joseph side of the Altar is used only by the Acolytes and Clergy.
- **Sanctuary** – Sacred part of the Church where the Altar, Priest and Deacon chairs are.
- **Sanctuary Lamp** - The candle that is kept burning on the sanctuary to show that the Blessed Sacrament is present.
- **Sepulcrum** - The cavity on the altar in which the relic(s) of the patron saints of that church or chapel are encased.
- **Stations of the Cross** - These depict, usually in fourteen stages, the journey of Jesus to Calvary, his crucifixion on the cross and his laying in the tomb.
- **Stole** - This important vestment, worn around the neck, shows that the priest or deacon is celebrating one of the Sacraments. It also shows that the priest or deacon has the duty to preach the Word of God.

- **Stoup** - The holy water fonts or bowls at the entrances of the worship space
- **Tabernacle** - The Gold box behind the Altar on top of the mantle, this contains the Ciborium, in which is held the Consecrated Body of Christ.
- **Thurible** – a container that holds hot charcoal for burning incense
- **Thurifer** - This is a senior server or Acolyte who will carry the Thurible. The thurible will be required during the service and it is the job of the Thurifer to have it ready as required. Care must always be taken as a smoldering charcoal fire is used in the thurible which reaches extremely high temperatures.
- **Crucifer** - The server who carries the processional cross at the beginning and end of the service.
- **Candle Bearer** – Always serve in pairs to carry candles at the beginning and end of the Holy Mass, as well as at the gospel.
- **Boat Bearer** - The boat contains incense that is used in the Thurible. It is the boat bearer's job to make sure that the boat is available when required by the Thurifer.
- **Bell ringer** - This server will ring the Sanctus Bells at the Epiclesis and consecration. Care is required to ring them at the appropriate moment and to ring them at the correct volume and duration. Usually the same server as the Missal Bearer

7.0 PICTORAL REFERENCE:



Alb: This is the long white dress-like vestment worn by Priests and Deacons under the Chasuble and Dalmatic.



Aspergillum or Sprinkler: This is a metal ball with lots of small holes in it and is connected to a handle this ball holds holy water used by the priest to sprinkle the faithful or articles to be blessed. It is normally kept in a small metal bucket (with a handle) that holds the holy water.



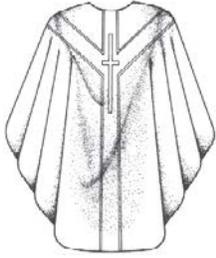
Boat: This is a small metal container that holds the incense to be put into the thurible. It has a cover and comes with a small spoon. sometimes shaped like a boat.



Candle lighter or Extinguisher: Used for lighting and extinguishing candles. It is a pole-like instrument with a tube at one side on the top with a retractable wick for lighting candles and a snuffer shape like a bell



Chalice: A cup of precious metal that holds the wine which becomes the Blood of Jesus after the consecration.



Chasuble: The chasuble is the sleeveless outer vestment, slipped over the head, hanging down from the shoulders and covering the stole (sometimes) and alb. It is the proper Holy Mass vestment of the priest and its color varies according to the feast or liturgical season. This was originally a coat; it now symbolizes the garment of Christ who is the true celebrant of every Eucharist.



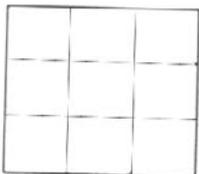
Ciborium: A large cup or container of precious metal with a cover of the same material which will hold the Body of Jesus after consecration and when communion is over. The ciborium is then stored in the Tabernacle under lock and key.



Cincture: This long cord is used for fastening some albs at the waist. It holds loose fitting albs in place and is used to adjust the proper length. The cincture is usually white but also comes in liturgical colors.



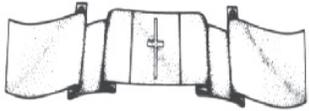
Cope: A cape-like vestment that is put on over the shoulders and hangs to the ankles, it is open at the front and clasped at the neck. The priest or deacon wears this at Benediction and in certain processions. Copes can be of any liturgical color.



Corporal: A white linen cloth, usually with a cross in the bottom center, Used to protect any particles of the Precious Body and Blood of Jesus from falling to the altar cloth. It is always folded and unfolded as to protect any particles from being lost.



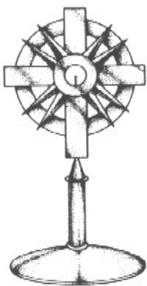
Dalmatic: The dalmatic is a loose-fitting robe with open sides and wide sleeves worn by the deacon or bishop. The color varies according to the liturgical feast or season of the liturgical year.



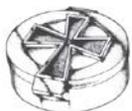
Humeral Veil: This is a long, narrow, shawl-like vestment used at Benediction and in processions when the Blessed Sacrament is carried.



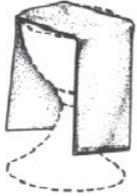
Lunette/Luna: A thin, circular receptacle, having a glass face that holds the Consecrated Host used for Adoration and Benediction. It slides into the monstrance.



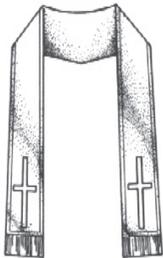
Monstrance: This is a large, ornate vessel used to hold the Blessed Sacrament for Adoration, Benediction and solemn Eucharistic Processions.



Pyx: A case, about the size of a pocket watch, in which Communion is carried to those who are sick or unable to come to church.



Purificator: This is a triple folded white cloth used to cleanse the chalice and the celebrant's fingers after the last ablution (washing). In setting up the chalice, the purificator is placed over the top of the chalice.



Stole: A stole is a long cloth often ornately decorated, of the same color and style of the chasuble. A priest wears it around the neck, letting it hang down in the front. A deacon wears it over his left shoulder and fastened at his right side, like a sash. seminarians and lay-ministers do not wear stoles.



Finger Towel: A folded purificator, It is used by the priest to dry his fingers after they have been washed during the preparation of the gifts. It is kept with the water cruet & finger bowl.



Thurible or Censer: The metal container extended from a chain in which charcoal and incense are burned for liturgical ceremonies. It has a lid that can be raised. It is used at solemn Holy Masses and Benediction

NOTES