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April 5, 2012
Holy Thursday – Institution of the Holy Priesthood
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PREFACE
PATRON: SAINT TARCISIUS, MARTYR

To serve at the Altar and to offer oneself to Our Lord, is a great privilege given by the Catholic Church. It is possible for servers to trace their lineage to a young boy who also offered himself to Our Lord. The Gospel, according to Saint John, reports the story of this young boy:

When Jesus raised his eyes and saw that a large crowd was coming to him, he said to Philip, "Where can we buy enough food for them to eat?"

One of his disciples, Andrew, the brother of Simon Peter, said to him, "There is a boy here who has five barley loaves and two fish; but what good are these for so many?"

Jesus said, "Have the people recline." . . . So the men reclined, about five thousand in number.

Then Jesus took the loaves, gave thanks, and distributed them to those who were reclining, and also as much of the fish as they wanted.

When they had had their fill . . . [they] filled twelve wicker baskets with fragments from the five barley loaves...

(John 6:5-13)

Sacred Scripture does not reveal the name of the boy with the barley loaves and fish. Yet, it is known that his service was offered to and accepted by Our Lord. Similarly, servers offer to the High Priest, Jesus Christ, their service at the Altar. They assist him through his ordained ministers: Bishops and Priests.

As a result, servers are witnesses to the miracle of bread and wine becoming the Body and Blood of Jesus Christ. Thus, they have the privilege of being close to Our Lord in the Holy Eucharist and providing a service to him.

Servers are called to follow the example of the Patron Saint, Saint Tarcisius. Tarcisius was a devout server who loved the Holy Eucharist. He lived during the time of the Roman Emperor Valerian, who persecuted Christians harshly, forcing them to meet secretly in the catacombs and making dangerous the custom of bringing the Blessed Sacrament to the sick and the imprisoned.

One day after Mass, when the Priest asked who was willing to bring the Holy Eucharist to the Christians in prison, Tarcisius stood up and said, "Send me!" The Priest thought that Tarcisius was too young for such a dangerous assignment. "My youth," said Tarcisius, "will be the best protection for the Body and Blood of Jesus Christ. The guards will not suspect a boy."

Convinced, the Priest gave Tarcisius the Holy Eucharist but warned him, "Remember that a heavenly treasure is entrusted to your care. Do not forget that holy things must not be thrown to the dogs, nor gems before swine. Will you guard it faithfully?"

"I will die," asserted Tarcisius, "rather than give it up."

Along the way to the prison, Tarcisius met some boys in the street. The pagan youth asked him to join them in a game. When he declined, they saw that he was clutching something to his chest and appeared to defend it. The boys became suspicious and insisted that he play. Then, they tried to tear the package from him. The struggle became more and more intense, especially when they learned that Tarcisius was a Christian. The group of boys kicked Tarcisius, and threw stones at him, but he did not let go. A soldier scared the boys away and took the beaten Tarcisius to the Priest.

Tarcisius arrived dead with his hands still clutched tight against his chest. The Blessed Sacrament, however, was nowhere to be found on the body of Tarcisius, nor in his hands, or in between his clothes. He was buried in the Catacombs of Saint Callixtus. Pope Damasus and the Roman Martyrology fix the date of the death of Saint Tarcisius at August 15, 257.
PART ONE: THE GUILD OF SAINT TARCISIUS
MISSION

Traditionally, a guild is an association of craftsmen formed for mutual aid and for the advancement of their professional interests. The mission of the Guild of Saint Tarcisius is to form servers who assist Bishops and Priests at the Altar when the ordained ministers celebrate the Paschal Mystery of Jesus Christ.

OBJECTIVES

The Guild of Saint Tarcisius informs and forms servers according to the rubrics and decrees of the Catholic Church so that they understand the meaning and purpose of the liturgical action at which they serve.

METHODS

The education and formation of servers occur at meetings, in formal training sessions, and during informal instruction.

MEMBERS

The Guild of Saint Tarcisius is comprised of the following members:

CHAPLAIN – The pastor or his designated representative.
COORDINATOR – A qualified volunteer layman who schedules and oversees the training of servers.
VESTRYMAN – A qualified volunteer layman who maintains the liturgical vestments.
TRAINERS – Qualified volunteer laymen who assist the Coordinator.
SERVERS – The servers of the Guild of Saint Tarcisius, as defined and described herein.
PRINCIPLES AND STANDARDS

QUALIFICATIONS

Candidates for service at the Altar of God shall have the following qualifications:

- Since altar service is a privilege, not a right, they shall be appointed by the pastor.
- They shall have received First Holy Communion.
- They shall have a sincere desire to serve at a consecrated altar.
- They shall be able to perform physically the necessary functions required of a server: recite prayers, have sufficient dexterity to handle properly sacred objects, genuflect, bow, kneel, stand, and sit during Mass.

MEMBERSHIP

If candidates meet the qualifications and are willing to join the Guild, the parents must attend a scheduled orientation. If a candidate becomes a member of the Guild, an induction to apprenticeship will be held according to the ceremonies prescribed elsewhere in this manual.

MEETINGS

There shall be three (3) meetings of the Guild scheduled during a year.

FORMAL TRAINING SESSIONS

Formal training sessions shall be held on Sundays after Mass, as needed. Sessions begin promptly. They shall not exceed forty-five (45) minutes in duration.

DISCIPLINE

PROBATION

Reasons for probation are minor faults such as ongoing tardiness and/or negligence in complying with the rules and rubrics. The pastor determines whether the server is to be put on probation status and for what period of time. During probation, a server shall not be assigned duties. A server on probation shall attend all training sessions and assist in the Sacristy as directed. After the probation period, the server is either denied or restored to the privilege of serving at the Altar.

SUSPENSION

For more serious faults, the pastor may decide to suspend a server. The pastor determines the types of faults that warrant suspension, as well as the length of time that the suspension period is to endure. In the case of suspension, the delinquent shall remain a member of the Guild, but is not allowed to enjoy its privileges, including serving at the Altar.

DISMISSAL

Reasons for dismissal from altar service are grievous faults, scandalous behavior, and/or ongoing insubordination. The pastor determines whether or not to dismiss a server.
LEVELS OF SERVICE

There are four levels of service: (1) Apprentice, (2) Junior Server, (3) Senior Server, and (4) Master Server. The level of service indicates the state of advancement that a server has attained. Servers at all levels strive to mature in the following:

- Be vested fifteen (15) minutes before the start of Mass.
- Be silent and respectful in the Sacristy.
- Be cognizant of personal appearance, and follow the dress code, as found elsewhere. In general, clothing and shoes are not to be recreational. Shoes are to be dark with low heels. Hair is to be neatly trimmed. Face and hands are to be clean.
- Be attentive and reverent in the Sanctuary.
- Memorize and enunciate clearly the responses as required.
- Maintain correct posture and proper positioning.

According to the ceremonies prescribed elsewhere in this manual, induction into and advancement to each level of service occur in a public setting.

Opportunities for the advancement of servers shall occur annually or as necessary. In part, advancement is based on the performance of one’s serving assignments throughout a liturgical year. As well, advancement includes a review with the pastor and the Coordinator. Servers shall be instructed for familiarity with sacred vessels, vestments, furnishings, and appointments in the Church building. As they advance, servers are expected to be proficient in liturgical protocol and the basic rubrics of the Roman Missal and Ceremonial.

APPRENTICE

REQUIREMENTS
To be inducted as an Apprentice, the candidate must meet the qualifications enunciated in the Standards of the Guild.

INDUCTION CEREMONY
At the induction ceremony, the Apprentice shall declare publicly the “Promise of Commitment,” as found in this manual elsewhere.

STUDY
In preparation for advancement to Junior Server, the Apprentice shall acquire a working knowledge of the Order of the Mass, as well as its basic rubrics, prayers, and responses.
JUNIOR SERVER

REQUIREMENTS
To be advanced to the Junior Server level, the candidate shall have performed the duties of an Apprentice with excellence. An assessment shall be administered to determine if the candidate has acquired a working knowledge of the Order of the Mass, as well as its basic rubrics, prayers, and responses.

ADVANCEMENT CEREMONY
At the advancement ceremony, the candidate shall declare publicly the “Server's Pledge,” as found elsewhere in this manual.

STUDY
In preparation for advancement to Senior Server, the Junior Server shall study and be trained to act as Altar Server, Bookbearer, and Candlebearer.

SENIOR SERVER

REQUIREMENTS
To be advanced to the Senior Server level, the candidate shall have performed the duties of Junior Server with excellence. An assessment shall be administered to determine if the candidate knows how to serve as Altar Server, Bookbearer, and Candlebearer.

ADVANCEMENT CEREMONY
At the advancement ceremony, the server shall renew the declaration of the “Server’s Pledge.”

STUDY
In preparation for advancement to Master Server, the Senior Server shall study and be trained to act as Crossbearer, Thurifer, and Boatbearer.

MASTER SERVER

REQUIREMENTS
To be advanced to the Master Server level, the candidate shall have performed the duties of Senior Server with excellence. An assessment shall be administered to determine if the candidate has mastered serving as Altar Server, Bookbearer, Candlebearer, Crossbearer, Thurifer, and Boatbearer. The Master Server must know these assignments well enough to teach others.

ADVANCEMENT CEREMONY
At the advancement ceremony, the server shall renew the declaration of the “Server's Pledge.”

STUDY
The Master Server shall study and be trained to assist at weddings, funerals, Benediction, the Stations of the Cross, and other public liturgical actions not yet mastered. [N.B. A Master Server, who has proven his reliability, intelligence, and reverence while attending the Priest Celebrant at the Altar, may be advanced, at the discretion of the pastor, to study and be trained to function as a Master of Ceremonies. The Ceremonial of Bishops makes clear that a Master of Ceremonies directs the servers but he himself does not act as an altar server.]
THE INDUCTION AND ADVANCEMENT RITES AT MASS

The Induction and Advancement Rites are provided as a resource. The rites take place at the beginning of Holy Mass. The rites include servers who are to be formally inducted into and/or advanced within the Guild of Saint Tarcisius. Depending on individual circumstances, it is possible for a server to be inducted and advanced during the same ritual ceremony.

It is appropriate for the Deacon, Sacristan, or a designated person, preferably a Master of Ceremonies who is not a server, to hold the "Ritual" book from which the Priest is to read.

PRAYERS FOR INVESTITURE

The Priest may use the following prayers when a server receives a vestment as part of the induction or advancement rite.

RECEPTION OF THE ALB
The Priest instructs each sponsor to assist the Apprentice in vesting. Once the Apprentice is vested, the sponsor, if not a server, is to return to his pew.

Receive the alb. It symbolizes the robe of mockery that Herod placed on Jesus during Our Lord’s Passion. May the Lord strengthen you if any should mock you for serving Him. May the Lord cleanse you, and purify your heart, that being made white in the blood of the Lamb, you may have the fruition of everlasting Joy. Amen.

RECEPTION OF THE CINCTURE
An altar server comes forward when the name is called, ascends the steps of the Sanctuary, faces the Priest, and remains standing. The Priest hands the server a cincture. The server stands and ties it around the waist, assisted by the Sacristan or a Master of Ceremonies.

You have been girded with the cincture. The cincture symbolizes the cord that bound Jesus to the pillar when He was being scourged. May the Lord gird you with the cincture of purity and extinguish in you all evil desires, so that the virtue of chastity may abide in you always. Amen.

RECEPTION OF THE SERVER’S CROSS
An altar server comes forward when the name is called, ascends the steps of the Sanctuary, faces the Priest, and kneels. The Priest, or a server, puts a Server’s Cross on each server.

You have received and been yoked with the Server’s Cross. It symbolizes the Cross of Christ, resting and carried on His shoulders. The Lord has said, "My yoke is sweet and My burden light." May He grant that you may carry this cross so as to merit His grace. Amen.

RECEPTION OF THE CASCOCK
An altar server, wearing a cassock, comes forward to the Priest Celebrant when the name is called, ascends the steps of the Sanctuary, faces the Priest, and kneels.

You have received the black cassock, a priestly garment which symbolizes mourning and death to self. It is in dying to self that one is able to rise and serve the Lord with increased dedication. Amen.

RECEPTION OF THE SURPLICE
The Priest vests each candidate with a surplice.

You have been yoked with a miniature alb, also known as a surplice. It symbolizes the robe of mockery that Herod placed on Jesus during Our Lord’s Passion. May the Lord strengthen you if any should mock you for serving Him. May the Lord cleanse you, and purify your heart, that being made white in the blood of the Lamb, you may have the fruition of everlasting Joy. As you continue to discern your vocation, may the Lord invest in you as a new man, who was created by God in justice and the holiness of truth. Amen.
THE PROCESSIONAL

The Processional for the Mass requires those servers, who are to be inducted and/or advanced, to be vested and to process as directed. Servers, who are not being inducted or advanced, enter the Sanctuary in an orderly manner. They proceed directly to the assigned positions. The other servers remain standing outside the Sanctuary in an orderly manner, making sure to leave room in the center of the aisle for the Priest Celebrant to process. When the Priest genuflects in the Sanctuary, all of the servers genuflect in union with him.

After the Priest Celebrant enters the Sanctuary, the servers remain outside the Sanctuary until the Priest Celebrant calls them forward. The Priest may stand at the chair, or stand at the Foot of the Altar, facing the assembled faithful.

THE GREETING

Priest: The servers not only seek the blessing of Almighty God, but also ask for entrance into or advancement within the Guild of Saint Tarcisius.

ASPIRANT INDUCTED AS AN APPRENTICE

Priest: Will the following people, who desire to be enrolled in the Guild of Saint Tarcisius, please come forward.

The candidates are called by name — one by one. The Aspirants, clad in lay clothing, together with their sponsors, preferably an altar server, approach the entrance of the Sanctuary. The servers ascend the steps of the Sanctuary, face the Priest, and stand or kneel. The sponsors remain standing at the entrance of the Sanctuary.

PROMISE OF COMMITMENT

Priest: “Apprentices, do you promise to be faithful to your training as a server?”

Apprentices: “I do.”

Priest: “Do you understand your obligations and responsibilities, and hereby promise commitment to do your best at all times?”

Apprentices: “I do.”

The Priest instructs each sponsor to assist the Apprentice in vesting. Once the Apprentice is vested, the sponsor, if not an altar server, is to return to his pew. The Priest may add a prayer, such as can be found in the “Prayers for Investiture.”

Priest: “Apprentices, I invite you to take your assigned positions in the Sanctuary.”
APPRENTICE ADVANCING TO JUNIOR SERVER

Priest: “Will the following Apprentices, who have been approved to advance to the level of Junior Server, please come forward.”

An altar server comes forward when the name is called, ascends the steps of the Sanctuary, faces the Priest, and stands or kneels. The Priest may hand the server a mark of distinction. The Priest may add a prayer, such as can be found in the “Prayers for Investiture.”

Priest: “Junior Servers, I invite you to take your assigned positions in the Sanctuary.”

JUNIOR SERVER ADVANCING TO SENIOR SERVER

Priest: “Will the following Junior Servers, who have been approved to advance to the level of Senior Server, please come forward.”

An altar server comes forward when the name is called, ascends the steps of the Sanctuary, faces the Priest, and kneels. The Priest may hand the server a mark of distinction. The Priest may add a prayer, such as can be found in the “Prayers for Investiture.”

Priest: “Senior Servers, I invite you to take your assigned positions in the Sanctuary.”

SENIOR SERVER ADVANCING TO MASTER SERVER

Priest: Will the following Senior Servers, who have been approved to advance to the level of Master Server, please come forward and kneel.

An altar server comes forward when the name is called, ascends the steps of the Sanctuary, faces the Priest, and kneels. The Priest may hand the server a mark of distinction.

The Priest may add a prayer, such as can be found in the “Prayers for Investiture.”

Priest: “Master Servers, I invite you to take your assigned positions in the Sanctuary.”
THE SERVERS’ PLEDGE

The Priest turns to face the servers in the Sanctuary.

Priest: "I now ask all servers to declare publicly the Server’s Pledge."

Priest: “Do you, servers of the Guild of Saint Tarcisius, pledge allegiance to our Lord and Master, Jesus Christ, to His representatives on earth, and to Mary, our Queen Immaculate, whom you will serve faithfully until you attain eternal triumph in heaven?"

Servers: "I do."

Priest: "Do you pledge yourselves to form a worthy guard of honor to Jesus, our Divine Eucharistic King, in whose service you willingly assume the dignity and honor of being a server?"

Servers: "I do."

Priest: "Do you pledge to render faithful, reverent and edifying service to God by assisting His visible representatives, the Bishops and Priests, in offering the Holy Sacrifice of the Mass and in all other liturgical and devotional functions?"

Servers: "I do."

Priest: "Do you pledge to enkindle in the hearts of the faithful greater piety and devotion by reverently performing your duties with greater understanding of what you are doing?"

Servers: "I do."

Priest: "May Almighty God be witness to your intentions."

PRAYER OF BLESSING FOR ALTAR SERVERS

The Priest directs all servers to bow their heads (or kneel) for this blessing:

God of Glory,
your beloved Son has shown us
that true worship comes from
humble and contrite hearts.
Bless our brethren,
who have responded to the needs of our parish
and wish to commit themselves
to your service as altar servers.
Grant that their service may be fruitful
and our worship pleasing in your sight.
We ask this through Christ our Lord.
Amen.

Holy Mass continues with the Introductory Rites.
After entering the Sacristy, blessing themselves with Holy Water, and greeting those present with respect, the servers, in silence, vest prayerfully.

**CASSOCK:** “O Lord, the portion of my inheritance and my chalice, Thou art He who will restore my inheritance.”

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

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

**CINCTURE:** “Gird me, O Lord, with the cincture of purity, and extinguish in me all evil desires, that the virtue of chastity may abide in me. Amen.”

**SERVER’S CROSS:** “Grant me, O Lord, that I may carry this cross so as to merit His grace. Amen.”

After vesting, all servers kneel and pray together the Preparation Prayer.

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

St. Tarcisius, pray for us.

I will go in unto the Altar of God.
To God, Who giveth joy to my youth.

Judge me, O God, and distinguish my cause from the nation that is not holy:
   deliver me from the unjust and deceitful man.
For Thou, O God, art my strength: why hast Thou cast me off?
   and why do I go sorrowful whilst the enemy afflicteth me?

Send forth Thy light and Thy truth:
   they have led me and brought me unto Thy holy hill, and into Thy tabernacles.
And I will go in unto the Altar of God:
   unto God, Who giveth joy to my youth.

I will praise Thee upon the harp, O God, my God:
   why art thou sad, O my soul? and why dost thou disquiet me?
Hope thou in God, for I will yet praise Him:
   Who is the salvation of my countenance, and my God.

Glory be to the Father, and to the Son, and to the Holy Spirit.
As it was in the beginning, is now, and ever shall be, world without end. Amen.
St. Tarcisius, pray for us.
After serving Mass, the servers face the cross and pray together the Thanksgiving Prayer before removing and neatly stowing vestments.

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

St. Tarcisius, pray for us.

ALTERNATE PRAYER AFTER SERVING

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was made nothing that was made. In Him was life, and the life was the Light of men: and the Light shineth in darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. This man came for a witness, to bear witness of the Light, that all men through Him might believe. He was not the Light, but was to bear witness of the Light. That was the true Light, which enlighteneth every man that cometh into this world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them He gave power to become the sons of God; to them that believe in His name: who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. AND THE WORD WAS MADE FLESH, and dwelt among us, and we saw His glory, the glory as of the Only-begotten of the Father, full of grace and truth. Thanks be to God.

St. Tarcisius, pray for us.
PART TWO: A LITURGICAL PRACTICUM
THE THREE DEGREES OF ORDINATION

EPISCOPOS

A Bishop is a man who is elevated to the order of the episcopate. He is a successor of the Apostles. By consecration, he holds the fullness of the sacramental Priesthood. If appointed to lead a diocese, he is responsible for those assigned to his pastoral care.

A diocese is a particular or local church; a fully organized ecclesiastical jurisdiction under the authority of a Bishop. A diocesan Bishop is the chief liturgist of his diocese.

PRESBYTER

A Priest or presbyter is a man who has received the Sacrament of Holy Orders (anointed by a Bishop). The term, "Priest," is a common nomenclature for those ordained to the order of the presbyterate. A presbyter exercises the hierarchical and ministerial Priesthood of Jesus Christ as practiced in the Catholic Church.

DIACONOS

A Deacon is a man who, by ordination, is called to serve the diocesan Bishop. One principle duty of a Deacon is to proclaim the Gospel at Mass.
A LITURGICAL YEAR

The Liturgical Seasons within the Liturgical Calendar of the Roman Rite are (1) Advent, (2) Christmastide, (3) Ordinary Time, (4) Lent, (5) Triduum, and (6) Eastertide.

The Liturgical Colors are:

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<td>Green</td>
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| Violet        | • Advent  
|               | • Lent  
|               | • Sacrament of Penance  
|               | • Sacrament of Anointing of the Sick  
|               | • Gaudete Sunday - Third Sunday of Advent (Optional Usage)  
|               | • Laetare Sunday – Fourth Sunday of Lent (Optional Usage)  
|               | • All Soul’s Day  
|               | • Funeral Mass (Optional usage)  
|               | • Office for the Dead (Optional usage)  |
| White         | • Christmastide (from Christmas Day to the Baptism of the Lord)    
|               | • Easter Season  
|               | • Holy Thursday  
|               | • Feasts of Our Lord of a joyful nature  
|               | • Feasts of Our Lady and other Angels and Saints (un-martyred).  
|               | • Sacrament of Baptism  
|               | • Sacrament of Matrimony  
|               | • Sacrament of Holy Orders  
|               | • Funeral Masses and Offices for the Dead where the USCCB permits it.  |
| Red           | • Palm Sunday  
|               | • Pentecost  
|               | • Feast of the Passion of the Lord  
|               | • Feast of the Holy Cross  
|               | • Feasts of the Twelve Apostles and Evangelists (except Saint John the Apostle)  
|               | • Feasts of Martyred Saints  
|               | • Mass for Confirmation  
|               | • Funeral Mass celebrated by the Pope  
|               | • Funeral Masses of deceased Popes and Cardinals  
|               | • Good Friday  |
| Rose          | • Gaudete Sunday - Third Sunday of Advent  
|               | • Laetare Sunday – Fourth Sunday of Lent  |
| Black         | • All Souls’ Day (Optional Usage)  
|               | • Funeral Mass (Optional Usage)  
|               | • Office for the Dead (Optional Usage)  
|               | • Good Friday (Optional Usage)  |

(Note: Gold may be worn in place of White, Red or Green.)
HOLY DAYS OF OBLIGATION IN THE UNIVERSAL CHURCH

Sunday is the day on which the Paschal Mystery is celebrated according to Apostolic Tradition and is to be observed as the foremost holy day of obligation in the Universal Church. Also to be observed as holy days of obligation are: (1) Holy Mary Mother of God, (2) the Epiphany, (3) Saint Joseph, (4) the Ascension, (5) the Apostles Saints Peter and Paul, (6) the Assumption of Our Lady, (7) Corpus Christi - the Most Holy Body and Blood of Christ, (8) All Saints, (9) Immaculate Conception, and (10) the Nativity of Our Lord Jesus Christ (Canon 1246).

HOLY DAYS OF OBLIGATION IN THE UNITED STATES OF AMERICA

In the United States of America, the USCCB has moved the solemnities of Epiphany and Corpus Christi to a Sunday.

Other celebrations to be observed as holy days of obligation are:
1) January 1, the Solemnity of Mary, Mother of God
2) Forty days after Easter, the Solemnity of the Ascension.
3) August 15, the Solemnity of the Assumption of the Blessed Virgin Mary
4) November 1, the Solemnity of All Saints
5) December 8, the Solemnity of the Immaculate Conception
6) December 25, the Solemnity of the Nativity of Our Lord Jesus Christ

NOTE: Whenever January 1, the Solemnity of Mary, Mother of God, or August 15, the Solemnity of the Assumption, or November 1, the Solemnity of All Saints, falls on a Saturday or on a Monday, the precept for obligatory Mass attendance is abrogated.
SACRED SPACE APPOINTMENTS

*Note: The map below uses a liturgical compass. When the faithful in the Nave face the Altar, they face **Liturgical East**, where the sun rises and the day begins, representing the Resurrection and a new creation. Christ died on the cross and rose from the dead in the near East, and at the end of time, the Lord will come to Earth from the East.

**Sacristy**
The Sacristy is the area where the sacred vestments, vessels, and linens are stored, and the ministers prepare to celebrate a liturgical action. In the Sacristy there is a special sink which drains straight into the earth, and not the sewer. This drain is called the Sacrarium. It is used to dispose of old Holy Water, holy oils, and leftover ashes. The words Sacristy and Sacrarium are derived from the Latin word *Sacer*, which means “sacred.”

**Sanctuary**
The Sanctuary is the holy place where the ordained celebrate the sacred mysteries. The word Sanctuary is derived from the Latin word *sanctus*, which means “holy.” Aside from being the place of the Altar, the Sanctuary is also the place where the Tabernacle, the receptacle which holds the Blessed Sacrament, is kept. A Sanctuary Lamp is kept lit to indicate and honor the presence of the Eucharistic Christ in the Tabernacle.
Apse
The Apse is a five-sided architectural structure which surrounds the rear of the Sanctuary. The word Apse derives from the Latin word *apsis*, which means “arch or vault.”

Ambulatory
The Ambulatory is the walkway behind the high altar. Ambulatory is derived from the Latin word *ambulo*, which means “I walk.”

Ambo
The Ambo is the podium from which both the Gospel and other Scripture readings are read aloud. Ambo is derived from the Latin word *ambi*, which means “both.”

Ambry
The Ambry is a receptacle that houses the holy oils (Chrism Oil, Oil of the Sick, Oil of Catechumens). Ambry is derived from the Latin word *armarium*, which means “closet.”

Altar
The Altar of Sacrifice is the *mensa* (table) on which the one bloody sacrifice of Calvary is offered in an unbloody manner and the Body and Blood of our Lord is made present. It sits on a platform called the *predella*.

Chancel
The Chancel is the platform in front of the *Foot of the Altar* (the Foot is the first step leading up to the Altar). The word Chancel is derived from the Latin word *cancellus*, which means “sing.” The area in front of the Foot of the Altar is the area from where the sacred ministers would chant the liturgy.

Altar Rails
The Altar Rails divide the Sanctuary from the Nave. They are marks of separation around which the faithful can gather.

Crossing
The Crossing is the domed area where the Nave, Chancel, and Transepts (the two arms of a cross-shaped church building) intersect.

Nave
The Nave is the area where the faithful assemble to sit, stand, or kneel as called for in the rubrics. From the Latin word for ship, *navis*, the assembled faithful are on a ship, as it were, a vessel that keeps them safe on their journey to Heaven. The Nave may contain confessionals, pews, holy water fonts, and stained glass windows that depict Saints or scriptural events. It might also contain clearstory windows, placed high above for the purpose of letting in natural light.

Narthex
When in the Narthex, the faithful are not yet technically inside the church. In the early Church, penitents and *catechumens* (unbaptized persons preparing for Baptism) were confined to this area until their reconciliation with or admittance into the Church took place.
Altar and Sanctuary Furnishings.

ALTA CANOPY OR BALDACCHINO.

ALTAR CROSS.

DOSSAL CURTAIN, OR IF WOOD, REREDOS.

TABERNACLE TABERNACLE VEIL

CANDLES

CANDLESTICKS

CANDLABRA

SANCTUARY LAMP

GRADINES OR SHELVES OF THE ALTAR

PREDELLA OR PLATFORM OF THE ALTAR

MENSA OF TABLE OF THE ALTAR

FOOT OF THE ALTAR

CHANCEL.
The area in front of the foot of the altar.

AMBO

CREDENCE TABLE

SEDILIA
Amice
The amice is used to cover street clothing. (GIRM 119) when wearing an alb. A Priest puts it on his head first, recalling when Jesus was blindfolded and mocked, as well as when he was crowned with thorns. The Priest then places it on his shoulders. The word amice comes from the Latin word *amictus*, which means “mantle.”

Alb
The alb symbolizes the white garment of a fool that Herod placed around Jesus, making Our Lord the sport of his indecent court. The word alb comes from the Latin word *albus*, which means “white.”

Cincture
The cincture symbolizes the cord that bound Jesus to the pillar when being scourged. The word cincture comes from the Latin word *cinctus*, which means “to gird.”

Stole
The stole is the mark of spiritual authority. It also reminds us of the cross of Christ resting and carried on his shoulders. It is worn by Priests, Deacons, and Bishops. The word stole comes from the Latin word *stola*, which means “garment.”

Chasuble
The chasuble recalls the purple cloth that Pilate’s soldiers put upon Christ, after having scourged him, in mockery declaring him King of the Jews. The word chasuble comes from the Latin word *casupula*, which means “little house.” The vestment is called this because it covers everything else.

Cassock
The cassock is an ankle length vestment that is worn by clerics and by men discerning a clerical vocation. It is usually black, symbolizing mourning and death to self. Many cassocks have thirty-three buttons, symbolizing the years of the life of Jesus. The word, cassock, comes from the Italian word *casacca*, which means “long coat.”

Surplice
The surplice is a white garment that is worn over the cassock. The surplice is loose, wide sleeved and reaches no farther than the knees. The word “surplice,” is derived from the Latin words, *super* and *pellis*, which mean “above the skin.”
**Dalmatic**
The dalmatic is a liturgical vestment based on a garment from Dalmatia (a part of the early Church in Eastern Europe). While the chasuble has one stripe down the middle, the dalmatic has two stripes. The stripes remind the scourging at the pillar. The Deacon, who is ordained into the priestly ministry of Christ the servant, wears the dalmatic during formal celebrations.

**Cope**
The cope is a large semi-circular cloak, reaching to the feet and having a small cape in the back. It is clasped in front at the breast. The cope is worn by the officiating Priest at Benediction of the Blessed Sacrament and in processions. It is likewise used at the Asperges (the ceremony of sprinkling the Altar, clergy, and people with holy water) at Mass, at funeral services, and in solemn blessings connected with Mass such as the blessing of the ashes on Ash Wednesday and of the palms on Palm Sunday. The word, cope, comes from the Latin word *cappa*, which means “cloak.”

**Humeral Veil**
The humeral veil is worn like a shawl over the Priest’s shoulders. In the folds of the humeral veil he holds the paten or the Monstrance when giving Benediction. The word, humeral, comes from the Latin word *humerus* which means “the upper arm, that part of the arm that extends from the shoulder to the elbow.”

**Mitre**
The mitre is the traditional headdress of Bishops. It imitates the headcovering of the Old Testament Priests. The word, mitre, comes from the Greek word *mitra* which means “turban.”

**Crozier**
The crozier is the shepherd’s staff used by Bishops. It is a symbol of the Bishop’s pastoral role. The word crozier derives from the German word *crosse*, which means “hooked stick.”

**Vimpa**
The vimpa is a veil worn over the shoulders of servers who, during liturgical functions, hold the Bishop’s miter and crozier. The servers use the vimpa so as to avoid direct contact with the mitre and crozier, and thereby show that they do not have the authority of the Bishop. The word vimpa comes from the French word *guimpe* which means “a narrow flat fabric used for trimming.”
Aspergillium
The aspergillium is a liturgical vessel used for dispensing holy water during a liturgical action or at a special blessing. It is usually a metallic rod with a bulb-like tip which absorbs the holy water and discharges it at the motion of the user’s hand. The word aspergillum comes from the Latin word *asperges*, which means “to sprinkle.”

Aspersory
The aspersory is the liturgical vessel that holds the holy water into which the aspergillum is dipped.

Thurible
The thurible is a metal censer that is suspended from one or more chains. Incense is burned in the thurible during liturgies. The word thurible comes from the Latin word *thus*, which means “incense.”

Incense Boat
The incense boat is the liturgical vessel that contains the incense which will be put into the thurible. Traditionally, this vessel is in the shape of a boat.

Monstrance
The monstrance is a liturgical vessel used to expose the Blessed Sacrament. The word monstrance comes from the Latin word *monstrare*, which means “to show.”

Ciborium
The ciborium is a chalice-like vessel used to contain the Blessed Sacrament. The word ciborium comes from the Latin word *cibus*, which means “food,” and the Greek *klorion*, which means “cup.”

Pyx
The pyx is a container used for taking the Blessed Sacrament to those who are sick or homebound. The word pyx comes from the Latin word *pyxis*, which means “box.”
Communion-paten
The communion-paten is a dish-like vessel that is used during the distribution of Holy Communion. When the communicant responds, “Amen,” the communion-paten is held under the communicant’s chin. “The communion-plate for the Communion of the Faithful should be retained, so as to avoid the danger of the sacred host or some fragment of it falling.” (Redemptionis Sacramentum, no. 93, March 25, 2004). The word paten comes from the Latin word patina, which means “platter.” The word Amen is a Hebrew word which means, “So be it.”

Paschal Candle
The paschal candle symbolizes Jesus Christ crucified. At the Easter Vigil, five grains of incense, symbolizing the Five Wounds of Christ, are inserted into the paschal candle in the form of a cross. As prescribed by the Church, the paschal candle is made of at least 51% beeswax. The near-pure wax symbolizes the pure flesh of Christ. The wick, which is inside the candle, signifies the soul of Christ. The melting wax resembles his bleeding body. The flame, which is on top of the candle, represents His divinity. All candles used in liturgical functions are to be seen as extensions of the paschal candle. The word paschal comes from the Latin word pasch, which in turn comes from the Hebrew word pesach, which means, “Passover.”

Lavabo Bowl
The lavabo bowl is used when the Priest’s hands are washed as he prepares to offer the Eucharistic sacrifice. This act is an ancient symbol for purifying one’s soul. Lavabo is Latin for “I will wash.”

The Oil of Catechumens
The Oil of Catechumens is olive oil used to help strengthen the person about to receive the Sacrament of Baptism.

The Chrism Oil
The Chrism Oil is olive oil mixed with a small amount of balsam, a sweet perfume. The oil is consecrated for use in the sacraments of Baptism, Confirmation, and in the consecration of a Bishop.

The Oil of the Sick
The Oil of the Sick is olive oil blessed by the Bishop of a diocese for use in the Sacrament of Anointing of the Sick.
THE CHALICE

The Chalice and Purificator
The purificator is a sacred linen which is draped over the chalice (figure 2). The purificator is used to clean and dry the chalice. The paten and the communion bread that is to be consecrated sit on top of the purificator (figure 3).

Pall and Corporal
The pall is a stiff square, faced with cloth, used to cover the chalice (figure 4). The chalice is covered to prevent any foreign objects or insects from desecrating the sacred elements. The word pall comes from the Latin word *pallium*, which means “cloak, or covering.”

The corporal is a sacred linen on which the body and blood of Christ are placed (figure 5). The word corporal comes from the Latin word *corpus*, which means “body.”

Chalice Veil and Burse
The chalice veil is a sacred cloth which is used to cover the chalice: “It is a praiseworthy practice [though not a requirement] to cover the chalice with a veil, which may be either the color of the day or white” (GIRM, no. 118). The veil is placed over the pall.

When dressing the chalice with a veil, a clean corporal is inserted into the burse (figure 6) and placed on top of the chalice veil (figure 7). The burse allows the corporal to lay neatly on the veil.

If the chalice is not dressed with the veil, then the corporal is placed directly on top of the pall.

Commingling
The commingling is a liturgical action that takes place before the Priest receives Holy Communion. The Priest drops a small piece of the sacred host into the chalice so that the Body of Christ under the form of bread mingles with the Blood of Christ under the form of wine. Commingling reminds the assembled faithful that the Body and Blood of Jesus of Nazareth were reunited on Easter Sunday when He rose alive from the dead.

Ablutions
To remove from the vessels any remains of the precious Body and Blood of Christ, after Holy Communion, the Priest washes his fingers, the chalice and other relevant sacred vessels. He then drinks the ablution. The word ablution comes from the Latin word *abluere*, which means “to wash away.”
PART THREE: THE ORDER OF THE MASS (ORDO MISSAE)
THE PARTS OF THE MASS

The four parts of the Mass are (1) The Introductory Rites, (2) The Liturgy of the Word, (3) The Liturgy of the Eucharist, (4) The Concluding Rites.

THE INTRODUCTORY RITES

In the Introductory Rites, God moves the liturgical assembly to pray as one. They are prayers of:

1. **contrition**, asking for forgiveness, as is done in the Confiteor and the Kyrie.
2. **adoration**, adoring and honoring God, as is done in the Gloria.
3. **thanksgiving**, expressing our gratitude, as is done in the Gloria.
4. **petition**, asking God for a favor, as is done in the Collect.

STAND

**The Procession:** The Entrance Chant or Hymn

**The Greeting**

**The Penitential Act:**

- The Confiteor
- The Kyrie
- The Gloria

**The Collect**
The Liturgy of the Word

In the Liturgy of the Word, the assembled faithful sit and listen to God speak. The most Blessed Trinity speaks to the liturgical assembly in three (3) ways:


(2) God the Son, who is Jesus of Nazareth, speaks in the proclamation of the Holy Gospel. During the Gospel procession, a chant of Alleluia is sung, except during Lent. Alleluia is Hebrew for “praise God.”

(3) God the Holy Spirit speaks through the teaching Church, that is, in the Homily.

SIT

The First Reading

The Chant after the First Reading: Responsorial Psalm or Gradual

The Second Reading

The Chant after the Second Reading: Alleluia, Tract, or Gospel Acclamation

STAND

The Proclamation of the Gospel

SIT

The Homily

STAND

The Profession of Faith

The Universal Prayer (also known as the General Intercessions, Prayer of the Faithful, or Bidding Prayers.)
THE LITURGY OF THE EUCHARIST

THE MASS AS SACRIFICE

On Holy Thursday, Our Lord, the Eternal High Priest, celebrated for the first time the Paschal Mystery. In anticipation of His death the next day, Jesus of Nazareth instituted the Holy Eucharist as a perpetual gift of Himself with these words, “THIS IS MY BODY, WHICH WILL BE GIVEN UP FOR YOU; THIS IS THE CHALICE OF MY BLOOD... WHICH WILL BE POURED OUT FOR YOU AND FOR MANY.” Thus, the Crucified Christ and the Eucharistic Christ are one and the same. There is no Lamb’s Supper without the sacrifice of the Lamb of God.

At every Mass, then, the one bloody sacrifice of Mount Calvary breaks forward through time and space. The Priest offers to God the Father the very same sacrifice that was offered on Good Friday, but in an unbloody manner. Therefore, since the Priest acts in the Person of Christ the Head, it is the Lord Himself who offers the Eucharistic Sacrifice.

At Mass, in order to make present the one sacrifice of Good Friday, the Priest changes bread into the body, blood, soul and divinity of Jesus of Nazareth. As well, the Priest changes wine into the same body, blood, soul and divinity of the God-man. On the cross, the sacrifice was completed by the blood being separated from the body in a physical way. In the Mass, the sacrifice is completed sacramentally by separately changing bread and wine into the Body and Blood. The changing process is called transubstantiation. This means that while still smelling, tasting, feeling, and looking like bread and wine, the consecrated bread and wine are the real Body and Blood of Jesus of Nazareth in sacramental form.

What we see. What we believe.

The Offertory:

- The Offertory Chant or Hymn
- The Preparation of the Altar
- The Offertory Procession
- The Presentation of the Gifts
- The Lavabo

SIT

- The Orate Fratres
- The Prayer Over the Gifts

STAND

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The Eucharistic Prayer:

- The Preface Dialogue
- The Sanctus

KNEEL

- The Epiclesis
- The Institution Narrative and Consecration
- The Mysterium Fidei
- The Anamnesis
- The Intercessions
- The Per Ipsum and Great Amen

STAND

The Communion Rite:

- The Pater Noster
- The Prayer for Peace
- The Agnus Dei

KNEEL

- The Fractio Panis and the Commingling
- The Private Preparation of the Priest
- The Ecce Agnus Dei
- The Communion Chant or Hymn
- The Reception of Communion by the Priest
- The Distribution of Communion to the Faithful
- The Ablutions of the Vessels
- The Pause for Reflection

STAND

- The Post Communion Prayer

THE CONCLUDING RITES

After having distributed the Holy Eucharist, the Priest blesses the assembled faithful. Then they are sent forth.

The Final Blessing

The Dismissal
PART FOUR: ALTAR SERVER RUBRICS
RUBRICS

Rubrics are rules that prescribe what must be done during a liturgical action. Rubrics make it possible for persons to act as one or as a single unit. Regarding the rubrics in this manual, special attention has been paid to the General Instruction, the Ceremonial of Bishops, and “the traditional practice of the Roman Rite and to what serves the common spiritual good of the People of God, rather than private inclination or arbitrary choice” (GIRM, no. 42).

MOVING

Servers walk at a moderate pace, in a heel-toe fashion with their backs set straight. They ascend steps with the left foot first. When servers walk together they walk in pairs, shoulder to shoulder.

STANDING

When standing, a server should never slouch. They remain still with the body facing straight ahead. At the proclamation of the Gospel, servers turn the whole body towards the Book of the Gospels.

SITTING

Servers sit straight without leaning. When wearing a surplice, it should rest on the lap, not stretched out. When wearing an alb, it should rest and not be stretched. The palms of each hand are placed flat on each leg with fingers together and extended.

KNEELING

When kneeling, the back is straight. The hands are in the Joined Hands position.
**BOWING**

A profound or solemn bow requires bending the entire body at the waist. It is done when reverencing the Altar, which symbolizes Christ (GIRM, no. 275b).

When the Creed is said or sung, servers make a profound bow at *et incarnatus est, etc.* "and by the Holy Spirit was incarnate of the Virgin Mary and became man" (GIRM, no. 137).

Finally, “before and after incensation, a profound bow is made to the person or object that is incensed” (GIRM, no. 277).

A simple bow is a lowering of the head made “when the three Divine Persons are named together and at the names of Jesus, of the Blessed Virgin Mary, and of the Saint whose honor Mass is being celebrated” (GIRM, no. 275a).

The simple bow is also made when carrying sacred objects and a reverence is required.

**GENUFLECTING**

Genuflecting to the Eucharistic Christ in the Tabernacle is a requirement unless the server is carrying a sacred object. A genuflection signifies adoration. If the Tabernacle is present in the Sanctuary, all genuflect “when they approach the Altar and when they depart from it…” (GIRM, no. 274).

On the Solemnities of the Annunciation and of the Nativity of the Lord [Christmas], when the Creed is said or sung, all genuflect at *et incarnatus est, etc.* “and by the Holy Spirit was incarnate of the Virgin Mary and became man” (GIRM, no. 137).

When genuflecting, servers stop, and bend the right knee all the way to the floor. The back is straight. Then they rise from the floor and continue in the original direction.
HAND GESTURES

When a server carries a sacred object, hand gestures are not required. When one hand is in use, the free hand is placed flat over the heart.

JOINED HANDS

Except when sitting, if the hands are not in use, they are to be palm-to-palm with the right thumb over the left thumb, in the form of a cross pointing diagonally towards Heaven. The fingers are held together firmly. This position is referred to as “Joined Hands” in the Ceremonial of Bishops (paragraph 107).

SIGN OF THE CROSS

From the “Joined Hands” position, the left hand is placed over the heart. The sign of the cross is made with the right hand.

When making the sign of the cross during the Gospel Acclamation, the left hand is placed over the heart. The fleshy side of the right-hand thumb makes a small cross on the forehead, over the lips, and just above the left hand, praying silently: “O Lord bless my mind (the forehead), my mouth (the lips), and my heart (the chest) that I may worthily hear your Holy Gospel.”

STRIKING THE BREAST

From the “Joined Hands” position, the left hand is placed flat over the heart. The right hand strikes firmly, but noiselessly the chest, slightly above the left hand. When the Confiteor is prayed, all strike their breast at each mea culpa (my fault) (Order of Mass, no. 4).
The Crossbearer sets the processional cross stand in the proper location, ensures that the cross is ready and that doors in the way of the procession remain open.

The Crossbearer holds the cross with the right hand twelve inches above the left hand. The corpus should hang two or three feet above the Crossbearer’s head.

The Crossbearer ensures that Altar Server One (A1) and Altar Server Two (A2) light their processional candles, and that the candles are held with outside hands on top and inside hands on the base. A1 and A2 keep the candles at a height comfortable for both servers. The Crossbearer processes shoulder to shoulder between A1 and A2. If the path is narrow, the Crossbearer walks in front of A1 and A2.

The Crossbearer, A1, and A2 at the Foot, stop and make a simple bow. All turn shoulder to shoulder in a door-like fashion, as necessary. The Crossbearer places the cross on the stand and proceeds to the assigned post.

When the Priest begins the Post Communion prayer, the Crossbearer retrieves the cross and stands shoulder to shoulder with A1 and A2.

After the dismissal, the Crossbearer, A1, and A2 walk into the Nave, shoulder-to-shoulder. After having left enough room between them, at the Foot, for the other servers, laymen, and clergy who will join in the recessional, the Crossbearer, A1, and A2 turn and face the Sanctuary. They wait for the other servers and ministers to make their reverence. The Crossbearer, A1 and A2 make a simple bow, turn and process (as prescribed) shoulder to shoulder back to the Sacristy.

After the Thanksgiving Prayer, the processional cross is placed on the stand with the corpus facing out. The Crossbearer then divests and returns the vestments to their assigned place.
ALTAR SERVER

PREPARATIONS

Altar Server One (A1) and Altar Server Two (A2) ensure the following:

1. The tabernacle key is in the Tabernacle's receptacle hole.
2. The altar crucifix is in place.
3. The correct number of altar candles is present. On Sundays and solemnities, no more than six candles are lit. On feasts, no more than four candles are lit. On memorials and weekdays, no more than two candles are lit. If the Diocesan Bishop celebrates, seven candles are lit. The seventh candle is placed in the center, behind the crucifix (GIRM, no. 117).

THE CREDENCE TABLE

1. The water and wine cruets are rinsed, filled, and placed on the cruet tray in the center of the credence table. The wine cruet is on the left and the water cruet on the right. [N.B. If serving solo, the water cruet is on the left and the wine cruet is on the right.]
2. If there is to be an offertory procession, the gifts are placed on the designated table. Two members of the faithful are to be asked to bring the gifts to the Priest. Since wine is brought up in procession, a wine cruet is not set at the credence table.
3. The hand-held bells are placed under the credence table, on a pillow, if available.
4. The chalice (and, if needed, ciborium(s) containing unconsecrated hosts) are placed as convenient, usually on the right side of the cruets.
5. The lavabo bowl is placed behind the cruets, and the towel is placed lengthwise over the bowl.
6. Communion-patens (GIRM, no. 118c), as well as any extra chalices with purificators are placed where convenient. If the credence table is not large enough, they are to be placed in the Sacristy.

FINAL PREPARATIONS

Five (5) minutes before the start of Mass, all altar candles are lit. If a seventh candle is present behind the crucifix, A1 will light that candle first. Facing the Tabernacle, A1 or A2 will light the candles on the right side, starting with the candle closest to the Tabernacle. Then the server will move to the left side. Again, the candle closest to the Tabernacle will be lit first. Candles are lit always using the tapers. The servers ensure that all candles are at least two (2) inches high and that the wicks are at least one-quarter (¼) inch high. The servers cut back the wax carefully, if necessary.

THE PROCESSIONAL

A1 and A2 process shoulder to shoulder ahead of the Priest. When they reach the Foot, they stop, make the appropriate reverence, and proceed to their assigned position. They remain standing for the Introductory Rites.
THE OFFERTORY

At the conclusion of the Universal Prayer, A1 and A2 bring to the Altar the chalice, any ciboriums, and relevant vessels. The vessels are handed to the one arranging the Altar. If no one is arranging the Altar, the servers place the items reverently on the right side of the Altar.

If there is an Offertory Procession, after the Altar has been arranged, A1 and A2 accompany the Priest to the Foot to assist in receiving the gifts. The Priest hands A1 and A2 the offerings.

Wine or water vessels are taken to the credence table where the stoppers are removed.

The sacred vessel holding the unconsecrated bread is brought to the Altar. After handing the bread to the one arranging the Altar, the server goes to the credence table to fetch the water cruet.

A1 holds the wine and A2 holds the water cruet. They turn inward and proceed to the side of the Altar.

A cruets is held at the base in the server's right hand, at heart level, with the handle facing out towards the Altar.

When the Priest faces them, in unison, they make a simple bow. A1 presents the wine first. A1 receives the vessel back. A2 then presents the water cruet and receives it back. A1 and A2 make a simple bow, turn inward, and return to the credence table. They prepare the lavabo items as soon as they return to the credence table.

[N.B. If serving solo, the server holds the wine cruet in the right hand and the water cruet in the left hand. The server makes a simple bow and presents the wine cruet to the Priest, transferring the water cruet from the left hand to the right hand. The server then receives the wine cruet into the left hand, and presents the water cruet to the Priest with the right hand, transferring the wine cruet from the left hand to the right hand. The server A1 receives the water cruet into the left hand, and then makes a simple bow, returning the cruets to the credence table.]

THE LAVABO

Facing the credence table, A1 holds the towel taut with thumbs and index fingers.

A2 retains the water cruet in the right hand and picks up the lavabo bowl with the left hand.

[N.B. If serving solo, the server retains the water cruet in the right hand, drapes the towel over the left arm, and picks up the lavabo bowl with the left hand.]

A1 and A2 turn inwards and approach the side of the Altar. If the Altar is being incensed, A1 and A2 wait until the incensing of the Altar is completed before approaching the Altar.

When the Priest faces them, A1 and A2 make a simple bow. A2 carefully pours water over the fingers of the Priest while holding the bowl under the Priest’s fingers.

A1 presents the towel. The Priest dries his hands. A1 and A2 then make a simple bow to the Priest, turn inwards, and return to the credence table. The items are put down and the stoppers are put back on the cruets. They prepare the bells and remain standing at the credence table until after the Sanctus.
THE EPICLESIS

The bells are rung once when the Priest extends his joined hands over the gifts (while praying the epiclesis).

THE CONSECRATION

The bells are rung three times at the Elevation of the Host. They are rung again three times at the Elevation of the Chalice.

THE ABLUTIONS

After the distribution of Holy Communion to the assembled faithful, the Priest may opt to use wine for the ablutions (GIRM, no. 279). If so, A1 and A2 fetch the wine cruet as well as the water cruet from the credence table, and return to the side of the Altar. If only water is to be used, A1 brings the water cruet. A2 approaches the Altar with hands in the Joined Hands position to assist A1 in removing the sacred items from the Altar.

If the Priest holds his fingers over the chalice, A1 pours wine and then water over the Priest’s fingers. Regardless, A1 then hands the water cruet to the Priest.

A1 and A2 receive the cruet(s), the chalice, and the other sacred vessels and/or linens that are removed from the Altar. They make a simple bow and continue to help clear the Altar as needed.

THE RECESSIONAL

A1 and A2 walk into the Nave after the Dismissal. They turn, face the Sanctuary and wait for the Priest. They make the appropriate reverence in unison with the Priest. A1 and A2 turn and process shoulder to shoulder, by the assigned route, back to the Sacristy.

POST MASS DUTIES

A1 extinguishes the altar candles in the reverse order from which they had been lit. Facing the Tabernacle, A1 starts with the candles on the left side of the Altar. The outer candle is extinguished first and the candle closest to the Tabernacle is extinguished last. Then, the server extinguishes the candles on the right side. Again, the outer candle is extinguished first and the candle closest to the Tabernacle is extinguished last.

The bell shaped extinguisher is used to snuff candles out without smashing down on the wick. The bell should be lowered enough only to cover the flame and suffocate it. Candles are never extinguished by blowing them out.

The tabernacle key is returned to the Sacristy.

The cruets are cleaned, as is the tray and bowl. They are dried and put away. If the towel is dirty, it is replaced for the next Mass. When all these duties have been accomplished, the servers divest and return their vestments to their assigned place.
BOOKBEARER

A LITURGICAL BOOK IS HELD ONE OF THREE WAYS:

1. An open or closed book may be held against the chest, with the top part of the book beneath the neck, and both hands under the bottom edge;
2. If the server is taller than the Priest, an open book is held to the server’s left side with the left hand on the bottom-left edge of the book, while the right hand holds the top right hand corner of the book; or,
3. If the server is significantly shorter than the Priest, an open book is held against the forehead, with both hands under the bottom edge.

PREPARATIONS BEFORE MASS

The Bookbearer places the Lectionary on the ambo and opens it to the correct page. The Roman Missal is placed near the Bookbearer’s seat in the Sanctuary. The Bookbearer ensures that all ribbons are placed properly in each book, including the Book of the Gospels. The Bookbearer asks the Priest if a hymnal will be used by him for the procession or should one be placed near the Priest’s chair. The Universal Prayer and announcements are placed in the assigned location. If a Missal stand is to be used, it is placed in the assigned position.

THE PROCESSIONAL & INTRODUCTORY RITES

The Bookbearer processes at the rear of the procession, in front of the Priest.

Upon entering the Sanctuary, the Bookbearer stands at attention with the Missal in hand, prepared to assist the Priest during the Greeting, the Penitential Act, and the Collect. The Bookbearer holds the Missal open until the Priest sits down. When the Priest sits, the Bookbearer closes the Missal and returns it to the assigned place.

THE CREED & UNIVERSAL PRAYER

After the Homily, the Bookbearer stands ready to assist the Priest during the Creed and, if necessary, during the Universal Prayer.

THE OFFERTORY

At the conclusion of the Universal Prayer, the Bookbearer carries the Missal to the Altar, and presents it to the one who is arranging the sacred items. If no one is arranging the Altar, the Bookbearer places the Missal reverently on the Altar.

THE ABLUTIONS

When the vessels are being purified, the Bookbearer waits at the side of the Altar to be handed the Missal.

CONCLUDING RITES

The Bookbearer stands at attention with the Missal when the Priest returns to his chair. After the Dismissal, the Bookbearer closes the Missal and returns it to its assigned place.

POST MASS

The Bookbearer returns all of the liturgical books to their designated location, and then divests and returns the vestments to their assigned place.
CANDLEBEARER

On Sundays and Solemnities, two Candlebearers are assigned to assist at the proclamation of the Gospel. The pair holds their candles at an equal height that is comfortable to both.

PREPARATIONS

Candlebearer One (Cb1) and Candlebearer Two (Cb2) are responsible for ensuring that the candles are at least two (2) inches high, the wicks are at least ¼ inch high, and, if necessary, the wax is cut back.

THE PROCESSIONAL

Cb1 and Cb2 line up shoulder to shoulder holding their candles, behind the Crossbearer, Altar Server One, and Altar Server Two, forming one processional unit.

THE GOSPEL PROCESSION

After the Responsorial Psalm, Cb1 and Cb2 prepare their candles. Cb1 and Cb2 need not wait for the Gospel Acclamation to begin, but only for the Second Reading to be completed in order to begin the procession.

When incense is used, Cb1 and Cb2 follow the Thurifer, and face the Priest as he places incense on the lit coals and blesses it.

Cb1 and Cb2 process shoulder to shoulder to the Foot. They face the Altar and stand on either side of the Altar. After the Priest has taken the Book of the Gospels from the Altar, Cb1 and Cb2 return shoulder to shoulder and lead the Priest to the ambo, standing at each side of the ambo and facing each other. At the conclusion of the Gospel, Cb1 and Cb2 process shoulder to shoulder and return the candles to their place, and sit down for the Homily.

POST MASS DUTIES

Cb1 and Cb2 ensure that all candles are placed in their designated location. Should hot wax be spilled, they ask for instruction on how to clean it up properly. They divest and return their vestments to the assigned place.
THURIFER

Unless otherwise directed, the Thurifer holds the thurible and incense boat. If a Boatbearer is assigned, the Boatbearer stands at the Thurifer's left, shoulder to shoulder, holding the boat. If solo, the Thurifer holds the thurible in the right hand and carries the boat in the left hand.

IN THE SACRISTY

When working with charcoals, a surplice or an alb is never worn.

The Thurifer sets up the work area and begins lighting the coals. Items that are required are:

1. A pair of tongs.
2. A flat head screwdriver to break the coals.
3. A pan for lighting the charcoals.
4. An instrument with which to light the coals
5. A tin can that contains a one inch layer of sand.

In the Sacristy, the Thurifer prepares the coals, and then puts on the surplice or alb.

When the Priest is set, but before the procession begins, the Thurifer presents the boat to the Priest and opens the thurible. The Priest places some incense on the lit charcoal, and blesses it. The Thurifer closes the thurible and receives the boat back.

THE PROCESSIONAL

The Thurifer leads the procession, swinging the thurible with reverence and care.

Upon reaching the Foot, the Thurifer makes a profound bow and proceeds to the assigned position, remaining in a standing position while holding the thurible.

THE FIRST INCENSATION OF THE ALTAR

After the Priest reverences the Altar, the Thurifer approaches the side of the Altar, handing the boat to the Priest, while holding the thurible open for him. After the Priest makes a sign of the cross over the incensed charcoal, the Thurifer closes the thurible, receives the boat into his left hand and hands the thurible to the Priest.

The Thurifer waits at the assigned position until the incensation is complete, receiving the thurible back from the Priest.

THE GOSPEL PROCESION

As the chant begins, the Thurifer approaches the Priest, bows, kneels, hands the boat, and opens the thurible. After the Priest makes a sign of the cross over the incensed charcoal, the Thurifer closes the thurible, receives the boat back, stands, and bows towards the Priest. The Thurifer then leads Candlebearer One and Candlebearer Two to the Altar. When the Priest has taken up the Book of the Gospels from the Altar, the Thurifer leads all to the ambo.

At the ambo, the Thurifer hands the thurible to the Priest, who in turn incenses the Book of the Gospels. After the incensation, the Priest hands back the thurible to the Thurifer.
THE HOMILY

During the Homily, the Thurifer goes to the Sacristy to prepare a fresh set of coals for the Offertory Incensation of the Altar.

THE OFFERTORY INCENSIONATION OF THE ALTAR

When the Priest sets the chalice on the corporal and then makes a profound bow, the Thurifer approaches the Altar. The rubrics above apply here.

POST MASS DUTIES

The Thurifer removes the surplice or alb and returns it to the assigned place. The Thurifer then cleans the thurible, returns all the items to their designated location, and sweeps the work area. The Thurifer divests and returns the remaining vestments to their assigned place.
APPENDICES
I. MASS PRAYERS AND RESPONSES

THE GREETING

V. Dominus vobiscum.
R. Et cum spiritu tuo.

V. The Lord be with you.
R. And with your spirit.

CONFITEOR

Confiteor Deo omnipotenti,
et vobis fratres,
quia peccavi nimis
cognitione, verbo
opere
et omissione:

And, striking their breast, they say:

mea culpa, mea culpa,
mea maxima culpa.

Then they continue:

Ideo precor beatam Mariam semper Virginem,
onnes angelos et Sanctos,
et vobis fratres,
orare pro me ad Dominum Deum nostrum.

I Confess to almighty God
and to you, my brothers and sisters,
that I have greatly sinned,
in my thoughts and in my words,
in what I have done
and in what I have failed to do,

through my fault, through my fault,
through my most grievous fault;

therefore I ask blessed Mary ever-Virgin,
all the Angels and Saints,
and you, my brothers and sisters,
to pray for me to the Lord our God.

MISERERE NOSTRI

V. Miserere nostri, Domine.
R. Quia peccavimus tibi.

V. Have mercy on us, O Lord.
R. For we have sinned against you.

V. Ostende nobis Domine, misericordiam tuam.
R. Et salutare tuum da nobis.

V. Show us, O Lord, your mercy.
R. And grant us your salvation.

V. Misereatur nostri omnipotens Deus et, dimissis
peccatis nostris, perducat nos ad vitam aeternam.
R. Amen.

V. May almighty God have mercy on us, forgive
us our sins, and bring us to everlasting life.
R. Amen.

KYRIE ELEISON

V. Kyrie eleison. R. Kyrie eleison.
V. Christie eleison. R. Christie eleison.
V. Kyrie eleison. R. Kyrie eleison.

V. Lord, have mercy. R. Lord, have mercy.
V. Christ, have mercy. R. Christ, have mercy.
V. Lord, have mercy. R. Lord, have mercy.
Gloria in excelsis Deo
et in terra pax homínibus bonae voluntátis.

Laudámus te,
benedicimus te,
adorámus te,
glorificámus te,
grátias ágimus tibi propter magnum glóriam tuam,

Dómine Deus, Rex cæléstis,
Deus Pater omnípotens.
Dómine Fili Unigénite, Iesu Christe,
Dómine Deus, Agnus Dei, Fílius Patris,
qui tollis peccáta mundi,
miserére nobis;
qui tollis peccáta mundi,
súscipe deprecatiónem nostram.
Qui sedes ad déxteram Patris,
miserére nobis.

Quóniam tu solus Sanctus,
tu solus Dóminus,
tu solus Altíssimus,
Iesu Christe,
cum Sancto Spíritu:
in glória Dei Patris.
Amen.

Glory to God in the highest,
and on earth peace to people of good will.

We praise you,
we bless you,
we adore you,
we glorify you,
we give you thanks for your great glory,

Lord God, heavenly King,
O God, almighty Father.
Lord Jesus Christ, Only Begotten Son,
Lord God, Lamb of God, Son of the Father,
you take away the sins of the world,
have mercy on us;
you take away the sins of the world,
receive our prayer;
you are seated at the right hand of the Father,
have mercy on us.

For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High,
Jesus Christ,
with the Holy Spirit,
in the glory of God the Father.
Amen.

VERBUM DOMINI

After the First and Second Readings.

V. Verbum Domini.
R. Deo Gratias.

AT THE GOSPEL

Before the proclamation of the Gospel.

V. Lectio sancti Evangeli secundum...
R. Gloria tibi, Domine.

After the proclamation of the Gospel.

V. Verbum Domini.
R. Laus tibi, Christe.

V. The Word of the Lord.
R. Thanks be to God.

V. A reading from the Holy Gospel according to...
R. Glory to you, O Lord.

V. The Gospel of the Lord.
R. Praise to you, Lord Jesus Christ.
Credo in unum Deum,
Patrem omnipotentem,
factorem caeli et terrae,
visibilibus omnibus, et invisibilibus.
Et in unum Dominum Jesum Christum,
Filium Dei unigenitum.
Et ex Patre natum ante omnia saecula.

Deum de Deo, Lumen de lumine,
Deum verum de Deo vero.
Genitum, non factum,
consubstantialem Patri:
per quem omnia facta sunt.
Qui propter nos homines,
et propter nostram salutem descendit de caelis.

Making the appropriate reverence, they say:
Et incarnatus est de Spiritu Sancto
ex Maria Virgine: Et homo factus est.

Then they continue:
Crucifixus etiam pro nobis: sub Pontio
Pilato passus, et sepultus est.
Et resurrexit tertia die,
secundum Scripturas.
Et ascendit in caelum: sedet ad
dexteram Patris.
Et iterum venturus est cum gloria,
judicare vivos et mortuos:
cuius regni non erit finis.

Et in Spiritum Sanctum,
Dominum, et vivificantem:
qui ex Patre Filioque procedit.
Qui cum Patre et Filio simul adoratur, et
conglorificatur: qui locutas est per Prophetas.

Et unam sanctam catholicam et apostolicam
Ecclesiam.

Confiteor unum baptisma in remissionem
peccatorum. Et exspecto resurrectionem

I believe in one God,
the Father almighty,
maker of heaven and earth,
of all things visible and invisible.
I believe in one Lord Jesus Christ,
the Only Begotten Son of God,
born of the Father before all ages.

God from God, Light from Light,
true God from true God,
begotten, not made,
consubstantial with the Father;
through him all things were made.
For us men
and for our salvation he came down from heaven,

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

For our sake he was crucified under Pontius
Pilate, he suffered death and was buried,
and rose again on the third day
in accordance with the Scriptures.
He ascended into heaven and is seated at the
right hand of the Father.
He will come again in glory
to judge the living and the dead
and his kingdom will have no end.

I believe in the Holy Spirit,
the Lord, the giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son is adored and
glorified, who has spoken through the prophets.

I believe in one, holy, catholic and apostolic
Church.

I confess one Baptism for the forgiveness of sins
and I look forward to the resurrection of the
dead and the life of the world to come. Amen
V. Orate, fratres, ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

R. Suscipiat Dominus sacrificium de manibus tuis ad laudem et gloriam nominis sui, ad utilitatem quoque nostram totius quam Ecclesiae sanctorum.

V. Pray, brethren that my sacrifice and yours may be acceptable to God, the almighty Father.

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

V. Sanctus, Sanctus, Sanctus Dominus Deus Sabaoth.

Pleni sunt caeli et terra gloria tua.

Hosanna in excelsis.

Benedictus qui venit in nomine Domini.

Hosanna in excelsis.

R. Holy, Holy, Holy Lord God of hosts.

Heaven and earth are full of your glory.

Hosanna in the highest.

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

V. Orate, fratres, ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

R. Suscipiat Dominus sacrificium de manibus tuis ad laudem et gloriam nominis sui, ad utilitatem quoque nostram totius quam Ecclesiae sanctorum.

V. The Lord be with you.

R. And with your spirit.

V. Lift up your hearts.

R. We lift them up to the Lord.

V. Let us give thanks to the Lord our God.

R. It is right and just.

V. The mystery of faith.

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

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

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

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

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

**AGNUS DEI**

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

**ECCE AGNUS DEI**

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

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

V. The Body of Christ.  
R. Amen.

V. The Blood of Christ.  
R. Amen.

**THE DIMISSAL**

V. Go forth, the Mass is ended.  
R. Thanks be to God.
II. COMMON PUBLIC PRAYERS

AVE MARIA

Ave Maria gratia plena, Dominus tecum.  
Benedicta tu in mulieribus, et benedictus  
fructus ventris tui, Iesus.  
Sancta Maria, Mater Dei, ora pro nobis  
peccatoribus, nunc, et in hora mortis nostrae.  
Amen.  
Hail Mary, full of Grace, the Lord is with thee  
Blessed art thou amongst women and blessed is  
the fruit of thy womb, Jesus.  
Holy Mary, Mother of God, pray for us  
sinners, now and at the hour of our death.  
Amen.

GLORIA PATRI

Gloria Patri, et Filio,  
et Spiritui Sancto.  
Sicut erat in principio, et nunc, et semper,  
et in sæcula sæculorum.  
Amen.  
Glory be to the Father and to the Son  
and to the Holy Spirit.  
As it was in the beginning, is now and ever shall  
be, world without end.  
Amen.

O SALUTARIS

O Salutaris Hostia  
Quae coeli pandis ostium  
Bella premunt hostilia  
Da robur fer auxilium  
Uni trinoque Domino  
Sit sempi terna gloria  
Qui vitam sine termino  
Nobis donet in patria.  
Amen.  
O saving Victim, opening wide  
The gate of Heaven to us below;  
Our foes press hard on every side;  
Your aid supply; Your strength bestow.  
To your great name be endless praise,  
Immortal Godhead, One in Three.  
O grant us endless length of days,  
In our true native land with thee.  
Amen.

TANTUM ERGO

Tantum Ergo Sacramentum  
Veneremur cernui:  
Et antiquum documentum  
Novo cedat ritui:  
Praestet fides supplementum  
Sensuum defectui.  
Genitori, Genitoque  
Laus et jubilatio,  
Salus, honor, virtus quoque  
Sit et benedictio:  
Procedenti ab utroque  
Compar sit laudatio.  
Amen.  
Down in adoration falling,  
Lo! the sacred Host we hail,  
Lo! o’er ancient forms departing  
Newer rites of grace prevail;  
Faith for all defects supplying,  
Where the feeble senses fail.  
To the everlasting Father,  
And the Son Who reigns on high  
With the Holy Ghost proceeding  
Forth from Each eternally,  
Be salvation, honor, blessing,  
Might and endless majesty.  
Amen.
HAIL HOLY QUEEN
Hail, Holy Queen, Mother of mercy, our life, our sweetness, and our hope. To thee do we cry, poor banished children of Eve. To thee do we send up our sighs, mourning and weeping in this valley of tears. Turn then, most gracious advocate, thine eyes of mercy towards us and after this, our exile, show unto us the blessed fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary.

V. Pray for us, O holy Mother of God.  
R. That we may be made worthy of the promises of Christ.

COME, HOLY SPIRIT
Come, Holy Spirit, fill the hearts of Thy faithful and enkindle in them the fire of Thy love.

V. Send forth Thy Spirit and they shall be created.  
R. And Thou shalt renew the face of the earth.

Let us pray. O God, Who didst instruct the hearts of the faithful by the light of the Holy Spirit, grant us in the same Spirit to be truly wise, and ever to rejoice in His consolation. Through Christ our Lord. 
Amen.

MEMORARE
Remember, O most gracious Virgin Mary, that never was it known that anyone who fled to thy protection, implored thy help, or sought thine intercession was left unaided.

Inspired with this confidence, I fly unto thee, O Virgin of virgins, my Mother. To thee do I come, before thee I stand, sinful and sorrowful. O Mother of the Word Incarnate, despise not my petitions, but in thy mercy hear and answer me. 
Amen.

PRAYER TO SAINT MICHAEL
Saint Michael the Archangel, defend us in battle; be our protection against the wickedness and snares of the devil.

May God rebuke him, we humbly pray: and do thou, O Prince of the heavenly host, by the power of God, thrust into hell Satan and all the evil spirits who prowl about the world seeking the ruin of souls. 
Amen.

THE ANGELUS
V. The angel of the Lord declared unto Mary.  
R. And she conceived of the Holy Spirit.  
(Hail Mary . . .)

V. Behold the handmaid of the Lord.  
R. Be it done unto me according to thy word.  
(Hail Mary ...)

V. And the Word was made flesh.  
R. And dwelt among us.  
(Hail Mary ...)

V. Pray for us, O holy Mother of God.  
R. That we may be made worthy of the promises of Christ.

Let us pray: Pour forth, we beseech thee, O Lord, thy grace into our hearts; that, we to whom the incarnation of Christ, thy Son, was made known by the message of an angel, may by his passion and cross, be brought to the glory of his resurrection, through the same Christ our Lord. 
Amen.