



EMMANUEL
CATHOLIC CHURCH



Emmanuel Catholic Church

Altar Boy Manual

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Cover Photo by William Preston Mayfield, circa 1920.

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Table of Contents

<u>Section</u>	<u>Page</u>
Introduction.....	1
From Our Pastor.....	2
Patron Saints of Altar Boys	3
Saint John Berchmans – Patron Saint of Altar Boys.....	3
Saint Tarcisius	4
Policies and Practices.....	5
Requirements for Serving as an Altar Boy.....	5
Proper Attire	5
Altar Boy Scheduling	6
Page, Server, and Master of Ceremonies.....	6
Before You Come to Mass	7
When You Arrive at Church.....	7
Serving Well	8
After Mass	8
Prayers Before and After Mass.....	10
Prayer Before Mass.....	10
Prayer After Mass	10
Postures at Mass.....	11
Hands	11
Bowing.....	11
Genuflecting	11
Kneeling.....	12
Walking.....	12
Standing	12
Sitting.....	12
Eyes.....	12

Prayers during Mass.....	13
Sacred Spaces.....	17
The Baptistry	17
The Nave	17
The Sacristy	18
The Sanctuary	18
Liturgical Ministers at Mass	28
Liturgical Colors	29
Mass Vestments	30
Sacred Vessels.....	35
Other Items Used at Mass	38
A Blessing for Altar Boys.....	43



Table of Figures

<u>Figure</u>	<u>Page</u>
Figure 1: The Baptistry	17
Figure 2: The Nave	17
Figure 3: The Sacristy	18
Figure 4: The Sanctuary	19
Figure 5: The Altar of Sacrifice	19
Figure 6: The Altar of Repose	20
Figure 7: (a) The Gospel side (left) and (b) Epistle side (right) ambos.....	20
Figure 8: (a) The Tabernacle and (b) Ablution Bowl	21
Figure 9: The Vigil Light	22
Figure 10: Candle Lighters	22
Figure 11: (a) Cruets, (b) Lavabo Bowl.....	23
Figure 12: Bells	23
Figure 13: Processional Cross.....	24
Figure 14: Credence Table.....	24
Figure 15: The Sedilia.....	25
Figure 16: Roman Missal.....	25
Figure 17: Presider's Missal	26
Figure 18: Lectionary	26
Figure 19: Book of the Gospels	27
Figure 20: Book of Rites.....	27
Figure 21: The Chalice.....	35
Figure 22: The Chalice with Paten	36
Figure 23: The Ciborium	36
Figure 24: The Pyx.....	37
Figure 25: The Monstrance	37
Figure 26: The Chalice with a purificator.....	38
Figure 27: The Chalice with purificator and pall.....	38

Figure 28: The Chalice with chalice veil.....	39
Figure 29: The Burse	39
Figure 30: The Corporal	40
Figure 31: The Aspersorium and Aspergillum	40
Figure 32: Ambry with Holy Oils.....	41
Figure 33: Thuribles.....	42
Figure 34: Charcoal, Incense, and Incense Boat	42



Introduction

Altar Boys participate in the sacred liturgy in an intimate and unique way. Assisting the priest as he re-presents the Holy Sacrifice of Calvary is an honor, a privilege, and a sacred responsibility.

Therefore, as you serve in the presence of so great a King you should perform all assigned duties with attention, dignity, and reverence. Uniformity of action helps to draw the faithful into ever deeper worship; whereas a sloppy or casual attitude when serving is a distraction and does not honor Our Lord whom we all serve. It is therefore imperative that all Altar Boys do their assigned tasks in the prescribed form and manner.

As an Altar Boy, you are encouraged to continue to learn and discover the mystery of the Sacrifice of the Mass as there is much richness and love contained therein. Moms and particularly Dads are the key to a good Altar Boy. We encourage you to review this document with your son and go further in depth on the various topics. Dads hold the key to building strong fathers and priests for our Church.

Thank you and may Our Lord richly bless you as you serve Him and the People of God at His Holy Altar!



From Our Pastor

I join with all the parishioners at Emmanuel Catholic Church in expressing our deep and heartfelt gratitude for your acceptance and commitment to be an Altar Boy. Your service and dedication brings you many graces even as it enhances our worship and enriches the life of the parish.

The Altar Boy is unique within the liturgical assembly. Your service at the altar is rooted in the traditions of piety and reverence. You have a place of honor at Mass, because you assist the priest in many ways. Your behavior and accomplishments are signs of your faith and your love for God and His people.

I encourage you to read attentively the stories of Saint John Berchmans and Saint Tarcisus contained within this manual. They are an inspiration to us about what it means to serve.

Again, thank you for being an Emmanuel Catholic Church Altar Boy. May Our Lord richly bless you and your family!

Yours in Christ,

Fr. Tony Fortman, C.P.P.S.
Pastor



Patron Saints of Altar Boys

Patron saints are special protectors or guardians for certain areas of life. These areas can include occupations, illnesses, churches, countries, causes – anything that is important to us. The earliest records show that people and churches were named after apostles and martyrs as early as the fourth century.

Saint John Berchmans – Patron Saint of Altar Boys

John Berchmans was born on March 13, 1599 at Driest, Brabant, Belgium. He was the son of a shoemaker and one of five children, three of whom entered religious life. He had a great devotion to his position as an Altar Boy and is known today as the patron saint of Altar Boys. He spent much of his time caring for his mother who was in poor health.

Deciding to become a Jesuit after reading the life of Saint Aloysius Gonzaga, John entered the Jesuit novitiate in 1616. He was a student at the Jesuit College at Malines and was sent to Rome to study philosophy in 1619. John had a dream of helping and teaching multi-lingual migrants, and he studied all the chief languages of Europe. He wanted to work in China after ordination. On August 12, 1621, he died in Rome of unknown causes following his participation in a public debate defending the faith. He died clutching his rosary, crucifix, and rules of his order. He did not live long enough to be ordained. John Berchmans was not noted for extraordinary feats of holiness or austerity, nor did he found orders or churches or work flashy miracles. His short religious life was distinguished by a faithful observance of the Rule of the Order. He made kindness, courtesy, and constant fidelity an important part of his holiness. St. John Berchmans teaches us that the path to holiness can lie in the ordinary rather than the extraordinary.



John Berchmans relics are at Saint Ignatius Church, Rome. He was beatified in 1865 by Pope Pius IX and canonized in 1888 by Pope Leo XIII. His memorial is on November 26. His emblems are the Rule of Saint Ignatius, a cross, and a rosary. He is the Patron Saint of youth. St. John Berchmans, pray for us!

Saint Tarcisius

Tarcisius was a twelve-year-old acolyte during one of the fierce Roman persecutions of the third century, probably during that of Valerian. Each day, from a secret meeting place in the catacombs where Christians gathered for Mass, a deacon would be sent to the prisons to carry the Eucharist to those Christians condemned to die. At one point, there was no deacon to send and so St. Tarcisius, an acolyte, was sent carrying the “Holy Mysteries” to those in prison.

On the way, he was stopped by boys his own age who were not Christians but knew him as a playmate and lover of games. He was asked to join their games, but this time he refused and the crowd of boys noticed that he was carrying something. Somehow, he was also recognized as a Christian, and the small gang of boys, anxious to view the Christian “Mysteries,” became a mob and turned upon Tarcisius with fury. He went down under the blows, and it is believed that a fellow Christian drove off the mob and rescued the young acolyte.



The mangled body of Tarcisius was carried back to the catacombs, but the boy died on the way from his injuries. He was buried in the cemetery of St. Callistus, and his relics are claimed by the church of San Silvestro in Capite.

In the fourth century, Pope St. Damasus wrote a poem about this “boy-martyr of the Eucharist” and says that, like another St. Stephen, he suffered a violent death at the hands of a mob rather than give up the Sacred Body to “raging dogs.” His story became well known when Cardinal Wiseman made it a part of his novel *Fabiola*, in which the story of the young acolyte is dramatized and a very moving account given of his martyrdom and death. St. Tarcisius, pray for us!

Taken from “The One Year Book of Saints” by Rev. Clifford Stevens, published by Our Sunday Visitor Books, Huntington, IN 46750

Policies and Practices

This section contains the policies and practices for Emmanuel Altar Boys. Serving at Mass is a sacred privilege and honor, and as part of our vocations program, the Emmanuel Altar Boy program introduces young men to the possibility of a priestly vocation through service at the altar. The policies below are intended to foster the proper respect, reverence, and demeanor Altar Boys are to have as they serve Our Lord at His Most Holy Altar.

Requirements for Serving as an Altar Boy

The family of an Altar Boy must be registered members of Emmanuel Catholic Church. Altar Boys must be baptized Catholics who have received their First Holy Communion. They should be young men who strive to live a moral and faithful life, and persons who avail themselves regularly of the Sacrament of Reconciliation.

Altar Boys should be mature enough to understand their responsibilities and carry them out with appropriate reverence. They should be able to respond appropriately to the parts of the Mass, as well as the chants of the liturgy. They should be capable of ascending steps and carrying the sacred vessels.

Pages must be able to be attentive during Mass, follow instructions, be able to sit still without squirming or fidgeting as well as have the permission of the Altar Boy Coordinator to serve.

Altar Boys are expected to attend monthly training sessions. Training is usually held every 3rd Sunday after the 10:30 AM Mass and lasts about 30 minutes – typically until about 12:30 PM.

Proper Attire

Altar Boys show respect for the Mass and the faithful by wearing proper attire. Below are the rules for proper attire when serving. These rules apply for every Mass whether it is on Saturday or Sunday or any other day. In general, you should be dressed up in “your Sunday best.” Altar Boys dressed inappropriately will not be allowed to serve at Mass.

Pants: Black or dark blue dress pants or slacks. NO shorts, jeans, or cargo pants.

Shirts: Dress shirt. NO t-shirts.

Shoes: Black or dark brown dress shoes with dark socks. NO sneakers, sandals, or white socks. All footwear should be clean, presentable, and dressy.

Altar Boy Scheduling

The Altar Boy Coordinator schedules Emmanuel Altar Boys. Schedules are typically generated 2 months in advance. Ordinarily 2 MC's, 1 Thurifer, 4 Servers, and 2 Pages are scheduled for each Mass. Schedules are sent out by e-mail to each Altar Boy and a schedule is kept in the sacristy as well.

If you cannot serve when you have been scheduled it is your responsibility to find a substitute.

Do not serve if you are sick. Get a substitute. For the health of the priest and other people, we ask you to use good judgment and try and 'switch' with someone for another week.

Page, Server, and Master of Ceremonies

Page: A Page is a "Server-in-Training." A Page's primary objective is to diligently learn the duties of being a Server by: (1) humbly accepting instruction from Servers and the Master of Ceremonies, (2) studying this manual with his parents and other servers (3) being attentive at Mass, reverent in his demeanor, and diligent in his service at Mass, and (4) attending the monthly Altar Boy training sessions.

Advancement from Page to Server: Attaining Server rank is not based on time served as a Page. Rather, it is based on an Altar Boy knowing and being able to perform all the duties required during Mass reverently, attentively, and well.

The Altar Boy Coordinator will assess a Page's readiness to become a Server based on many factors including: (a) consistently arriving at least 20 minutes before Mass when assigned to serve; (b) being quiet and respectful in the sacristy and a model Catholic gentleman outside the sacristy, (c) being well-groomed and wearing appropriate clothing to serve, (d) participating in all the responses of the Mass in unison and with devotion, (e) walking slowly with dignity and piety when serving, and (f) keeping hands folded properly, head and eyes forward.

Server: A Server knows all the positions and associated duties that he may be assigned during the Mass including: cross-bearer, book-bearer, patens, bells,

torch-bearer, and acolyte. He is willing and capable of generously, patiently, and graciously instructing others in these duties, especially Pages. The rank of Server is normally the highest rank an Altar Boy attains. It is a position of trust, honor, and humble service of which the Server and his parents can be justifiably proud.

Master of Ceremonies: The Master of Ceremonies (MC) instructs and directs the Servers and Pages during the Mass. He is directly responsible to the Celebrant for the conduct and the manner in which the Altar Boys carry out their duties during Mass. The MC has the responsibility and prerogative to assign or reassign duties as needed – even during Mass if need be.

Becoming an MC: An Altar Boy attains the rank of Master of Ceremonies by invitation of the Altar Boy Coordinator based on the need for additional MCs, demonstrated expertise in performing his duties while a Server, and exemplary conduct, personal appearance, knowledge of responses, and presence at the altar. An MC is expected to always be a clear and shining example to the others of what it means to serve, especially to those in the lower ranks.

Before You Come to Mass

Get a good night's sleep so you won't be drowsy or yawning. You must be in a state of grace, no mortal sin on your soul. If need be, please avail yourself of the Sacrament of Confession or do not serve Mass until you have done so.

When You Arrive at Church

Be in the sacristy at least 20 minutes prior to Mass. If you are not in the sacristy and vested at least 15 minutes before Mass, a volunteer may vest in your place and you will lose your opportunity to serve.

Boys not scheduled to serve are welcome to check-in at the sacristy. If an Altar Boy who was scheduled has not arrived 15 minutes prior to Mass, vest and prepare to serve as a volunteer. Please be charitable in working this out and, please be gracious in giving up your spot if you are late.

Put on a clean, unwrinkled cassock and surplice. The cassock should touch the top of your shoes. Your shirt collar should NOT show when you are vested so turn your shirt collar such that it is underneath your shirt. Button the cassock all the way up to your neck.

Ensure the cruets and ciboria are in their place on the gifts table. Also ensure the

chalice, paten and priest's host are on the credence table. If you aren't sure of something, please ask an MC prior to Mass so all areas are prepared.

Check to see that the lavabo bowl and towel for washing the priest's hands are on the credence table. Put out a fresh towel if one is not present or used from the previous Masses.

About 10 minutes before Mass is to begin, turn on the lights (if necessary), light the altar candles, and the torches. Lighting the candles tells people the Mass is about to begin. You should light them in such a way that you do not draw attention to yourself. Do not hurry, use a steady even and patient pace and use the candle lighter. If you have problems reaching a particular candle, walk back to the sacristy and have a taller Altar Boy help. You don't want to risk knocking a candle over!

While in the sacristy, please be quiet and reverent. The priest, readers, and others helping at the Mass are likely preparing and noise should be kept to a minimum. Instructions from the MC should be completed before the servers line up for the procession.

Serving Well

As an Altar Boy, you must participate well in the Mass so that other people will also participate. People in the church will be watching you carefully. They will take more interest if they see you interested while you serve. Our outward actions say a lot about how we feel inside. We need to show that we love God and God's people and one way we do this is by faithful participation at Mass.

Once the Mass begins, do not leave the sanctuary unless asked by the priest or you have an emergency. Blowing your nose, using the restroom or getting a drink is not an emergency. This should be done before Mass. Use a tissue if needed discretely.

Altar Boys should avoid speaking, whispering, or moving about as much as possible. When not engaged in an assigned duty be attentive to what is currently going on at Mass.

After Mass

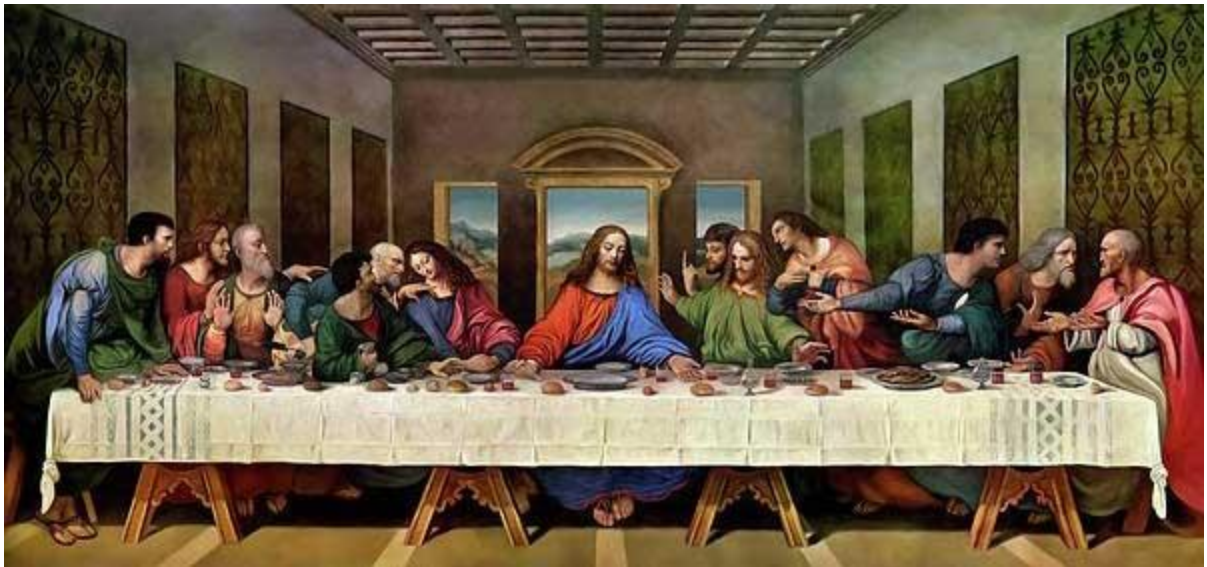
Do not re-enter the sanctuary until after the recessional hymn is done. Then put out the candles in a reverent manner using the snuffer. Do NOT hurry and do

NOT blow out the candles. Take the cruets and lavabo bowl to the sacristy.

Remove your surplice and cassock and hang them up neatly. If there was a problem with a surplice or cassock, this would be the time to tell the priest or other adult that is available. Please do not interrupt someone that may be praying after Mass.

Avoid rushing, talking, etc. after Mass. It is common for people to be praying after Mass. We want to do our duties on the altar in a reverent and calm manner so as not to disturb people who are praying.

Try and do all of your duties by traveling behind the altar or reredo. Again, you should be calm and reverent and not the focus of attention as people may be praying or looking at the altar and statues and you do not want to be a distraction during this important time in any way.



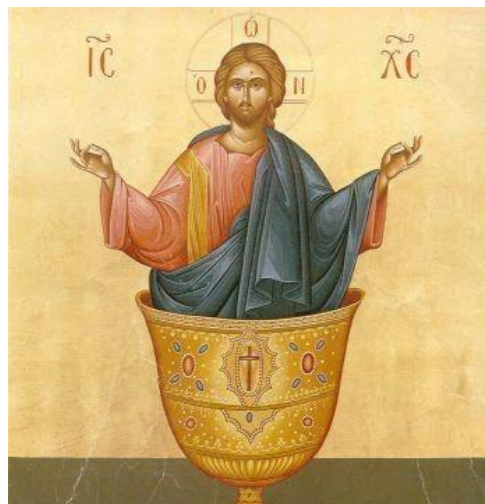
Prayers Before and After Mass

Prayer Before Mass

Father in Heaven, your Son, Jesus Christ,
showed his love for you by serving his needy brothers and sisters.
I now ask you to give me your help as I serve you and your people.
Open my mouth to praise you in word and song.
Open my ears to hear your word.
Open my hands to do your work well.
Take from my heart all evil and distracting thoughts.
Help me to know what I should do, and do it well.
Help me to serve reverently at your holy altar,
and so give you praise and glory, now and forever.
Amen.

Prayer After Mass

Lord Jesus Christ, you are the eternal High Priest.
You lead all your saints in heaven and your people on earth
in praising God, our Father. Thank you, Lord Jesus,
for letting me come before your altar, so that, with your help,
I can praise my Father in heaven as his server.
Help me to find joy in serving at your altar. Help me to find gladness
in knowing and doing your will in all things.
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.



Postures at Mass

Posture is how you use the different parts of your body at a particular time. An Altar Boy has to carry out a number of different actions at Mass and so there are a number of different postures. Know what you are to do while serving, and when you are to do it. Always do things smoothly. If you make a mistake, don't be flustered.

Hands

Unless you are sitting down or carrying something (like a torch), your hands should be kept joined in front of your chest, palm-to-palm with fingers pointing slightly upward. Keep your hands about chest high.

If you are carrying something in one hand hold the other hand flat on your chest.

Bowing

When you bow, it should be an unhurried single smooth motion – never abrupt or jerky. You never walk and bow at the same time. Stop, turn in the direction you need to bow, bow, and then continue walking.

There are two types of bowing, the simple bow of the head and the profound bow of the body as described below.

Simple Bow: This bow is a slow nod of the head, and is made when: (1) the Holy Name of Jesus, Mary, Joseph or the Pope's name is mentioned; (2) when leaving the priest or deacon after an action (i.e., giving cruets, taking ciborium from the altar, etc.), or (3) before receiving Our Lord in Holy communion.

Profound Bow: This bow is made from the waist with hands folded. It should be made slowly and reverently when: (1) crossing in front of the altar if the Blessed Sacrament is not present, or (2) during the Creed at the words "and by the Holy Spirit was incarnate of the Virgin Mary, and became man."

Genuflecting

To genuflect, keep your hands folded in front of your chest while you go down on your right knee. Keep your body straight, bow your head briefly, and rise to the standing position. Take care that your cassock does not trip you on the way down or up.

As a rule, if you are not carrying anything (e.g., torch, processional cross, etc.) and the Blessed Sacrament is reposed in the Tabernacle, a genuflection is made whenever passing in front of the Tabernacle.

The cross-bearer and torch-bearers do not genuflect.

Kneeling

Stay upright and hands folded in front of you above your waist.

Walking

You will do a lot of walking. Don't walk like a tin soldier, but don't lumber around either. Back straight, head held high and walk at a moderate dignified pace, neither fast nor slow.

Standing

Always stand up straight with both feet firmly on the floor six to eight inches apart. This will give you balance and comfort at the same time. Do not lock your knees as this can restrict the flow of blood and make you light-headed. Do not lean against furniture or against walls.

Sitting

Sit carefully and gracefully. Sit tall and place your hands in your lap or flat on your thighs in a relaxed manner. Do not slouch. Watch the priest for cues on how he is sitting.

Eyes

During Mass your attention should be towards the place where the action is happening: the celebrant's chair, the ambo or the altar. When the Scriptures are being proclaimed, you should be looking at the lector. Be attentive to the presider in case he needs your assistance. You should not be looking out into the congregation at any point. The perception when you are seen doing that is that you are distracted at best, or worse, bored.

Do your best. If you aren't sure about something, ask before Mass. If you need to, you can very quietly ask another server if you must. Avoid doing this during the consecration or at any time when the priest is at the altar.

Prayers during Mass

You are already familiar with most of the prayers at Mass from having attended Mass for such a long time. Altar Boys participate in prayers at Mass! Do not just stand silently while everyone else prays. You are to set the example for praying at Mass.

The important thing to remember is that prayers are never mumbled. They are said in a clear conversational tone. Here are some longer prayers that you should know well so that you can say or chant them during Mass.

One of three forms of the Penitential Rite may be used. One of them is known as the Confiteor:

CONFITEOR

**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,
[All strike their breast]
Through my fault, through my fault,
through my most grievous fault;
therefore I ask blessed Mary, ever-Virgin,
all the Angels and Saints,
and you my brothers and sisters,
to pray for me to the Lord, Our God.**

The Gloria is sung or said on Sundays outside of Advent and Lent and on solemnities and feast days. In Lent we sing the Gloria in Latin:

GLORIA

**Glory to God in the highest,
and on earth peace to people of good will.
We praise you, we bless you,
we adore you, we glorify you,
we give you thanks,
for your great glory,
Lord God, heavenly King,
O God, almighty Father.**

Lord Jesus Christ,

**Only Begotten Son,
Lord God, Lamb of God,
Son of the Father,
you take away the sins of the world,
have mercy on us;
you take away the sins of the world, receive our prayer;
you are seated at the right hand of the Father:
have mercy on us.**

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

GLORIA

**Glória in excélsis Deo
et in terra pax homínibus bonae voluntátis.
Laudámus te,
benedícimus te,
adorámus te,
glorificámus te,
grátias ágimus tibi propter magnam 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 deprecationem
nostram.
Qui sedes ad dexteram Patris, miserére nobis.
Quóniam tu solus Sanctus, tu solus Dóminus, tu solus
Altíssimus,
Iesu Christe, cum Sancto Spíritu: in glória Dei Patris.
Amen.**

On Sundays and Solemnities the Nicene-Constantinople Creed is recited:

CREED

**I believe in one God,
the Father almighty,
maker of heaven and earth,**

of all things visible and invisible.

**I believe in one Lord, Jesus Christ,
the Only Begotten Son of God,
born of the Father before all ages.
God from God, Light from Light,
true God from true God, begotten, not made,
consubstantial with the Father;
through him all things were made.
For us men and for our salvation
[Profound bow at the waist]
he came down from heaven,
and by the Holy Spirit
was incarnate of the Virgin Mary,
and became man.**

**[Stand erect]
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.**

The Holy, Holy, Holy or Sanctus is said or chanted at every Mass. In Lent it is chanted in Latin:

HOLY, HOLY,
HOLY

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.

SANCTUS

Sanctus, Sanctus, Sanctus,
Dominus Deus sabaoth.
Pleni sunt coeli et terra, gloria tua.
Hosanna in excelsis.
Benedictus qui venit in nomine Domini.
Hosanna in excelsis.

The Lamb of God or Agnus Dei is said or chanted after the Sign of Peace. On occasion it may be chanted in Latin:

LAMB OF GOD

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.

AGNUS DEI

Agnus Dei, qui tollis peccata mundi:
Miserere nobis.
Agnus Dei, qui tollis peccata mundi:
Miserere nobis.
Agnus Dei, qui tollis peccata mundi,
Dona nobis pacem.

Sacred Spaces

The Baptistry

The Baptistry shown in Figure 1 is where the Sacrament of Baptism is received. It is located to the right as you enter the nave of the church from the back.



Figure 1: The Baptistry

The Nave

The Nave in Figure 2 is where the pews are located and is where the people sit during Mass.



Figure 2: The Nave

The Sacristy

The Sacristy is where the priests, deacons, and altar boys vest and prepare for Mass. As you face the sanctuary the door to the sacristy is located on the right. The Sacristy is shown in Figure 3, below.



Figure 3: The Sacristy

The Sanctuary

The Sanctuary shown in Figure 4 is the space at the front of the church beyond the altar rails. The word means “holy place.” It is set apart from the rest of the church by being slightly elevated. There are many things in the sanctuary with which you should be familiar.



Figure 4: The Sanctuary

Altar of Sacrifice – This is the large, high table located in the middle of the sanctuary as shown in Figure 5. Most of the Liturgy of the Eucharist takes place on this altar. In Old Testament times, the altar was the place where sacrifices were offered to God; therefore, it is at the altar where the Sacrifice of the Mass takes place.



Figure 5: The Altar of Sacrifice

The Altar of Repose – This altar, shown in Figure 6, is immediately behind the Altar of Sacrifice. The tabernacle is located in the center of this altar. This is the altar used when the Tridentine (Latin) or Extraordinary Form of the Mass is celebrated.



Figure 6: The Altar of Repose

Ambo – We have two ambos at Emmanuel. The ambo in Figure 7a below is the “Gospel side” (i.e., the far side) ambo. This is where Sacred Scripture is proclaimed and where the homily is given. The ambo in Figure 7b is the “Epistle side” (i.e., the near side) ambo.



(a)



(b)

Figure 7: (a) The Gospel side (left) and (b) Epistle side (right) ambos

Tabernacle, Ablution Bowl, and Vigil Light – The Tabernacle is where the Most Holy Eucharist is reserved, and is kept locked using the Tabernacle key. If the entire Church is “God’s House,” then the Tabernacle is “Jesus’ Room.” Hosts are taken from and returned to the Tabernacle during Communion.

The ablution bowl is a bowl of water found near the Tabernacle. This bowl allows the priest and Extraordinary Ministers of Holy Communion to purify their fingers after distributing Communion during Mass. These items are shown in Figure 8.



(a)



(b)

Figure 8: (a) The Tabernacle and (b) Ablution Bowl

The Vigil Light shown in Figure 9 is a candle in a red holder that is lit when the Blessed Sacrament is present within the Tabernacle. It hangs from the ceiling above and in front of the Altar of Sacrifice in the Sanctuary. Proper reverence by genuflection is to be given to Our Lord in the tabernacle whenever the Vigil Light is lit.



Figure 9: The Vigil Light

Candles and Candle Lighter – There are six candles located near the altar of repose. These candles are lit before Mass using the candle lighters shown below in Figure 10.



Figure 10: Candle Lighters

Cruets, Lavabo Bowl and Towel – Figure 11(a) shows cruets, the pitcher-like vessels that contain the water and the wine used during the Liturgy of the Eucharist. The bowl from Figure 11(b) and a towel are used to purify the priest's hands during the Preparation of the Gifts. These are kept on the credence table.



(a)



(b)

Figure 11: (a) Cruets, (b) Lavabo Bowl

Bells – The bells shown in Figure 12 are rung at the Epiclesis and at the Consecration during the Liturgy of the Eucharist. The bells are kept on the steps on the far side of the altar.



Figure 12: Bells

Processional Cross – The Processional Cross is a crucifix mounted on a long pole that is carried in the front of the entrance procession. Our cross, shown in Figure 13, is kept in a stand in front of the altar before and after Mass.



Figure 13: Processional Cross

Credence Table – The credence table shown in Figure 14 is the small table on the far side of the altar that holds the cruets, bowl, chalice, patens, and other items required for the celebration of Mass.



Figure 14: Credence Table

Sedilia – Figure 15 shows the three-seated chair where the priest, deacon, and concelebrants sit during Mass. Altar Boys will sometimes sit at the sedilia.



Figure 15: The Sedilia

The Roman Missal – The Roman Missal from Figure 16 contains the prayers and the texts the priest uses during Mass. We use two Missals during Mass. The large one is kept on a stand and is on the Altar of Sacrifice when in use and is kept on the Altar of Repose when not in use.



Figure 16: Roman Missal

Presider's Missal – This is a smaller Missal and shown in Figure 17. It is used by the priest when he is at the sedilia. It is kept at the seat of the near-side MC whose duty it is to give the Missal to the book-bearer at the proper times.

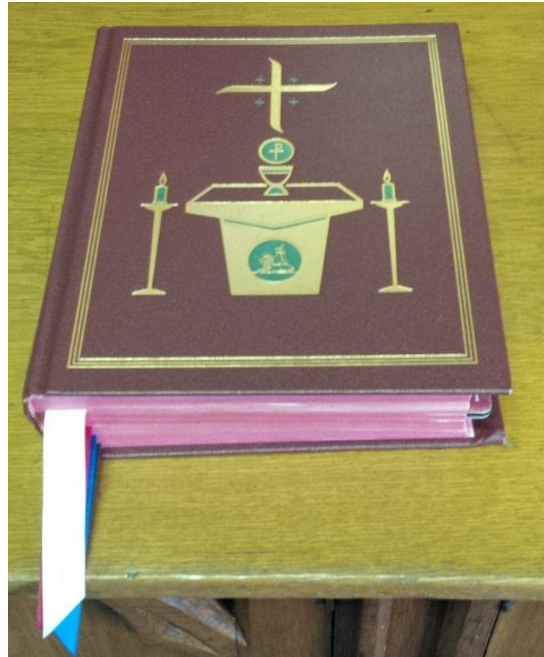


Figure 17: Presider's Missal

Lectionary – This book shown in Figure 18 contains all the Sacred Scripture readings for Mass. It is usually at the ambo before Mass.

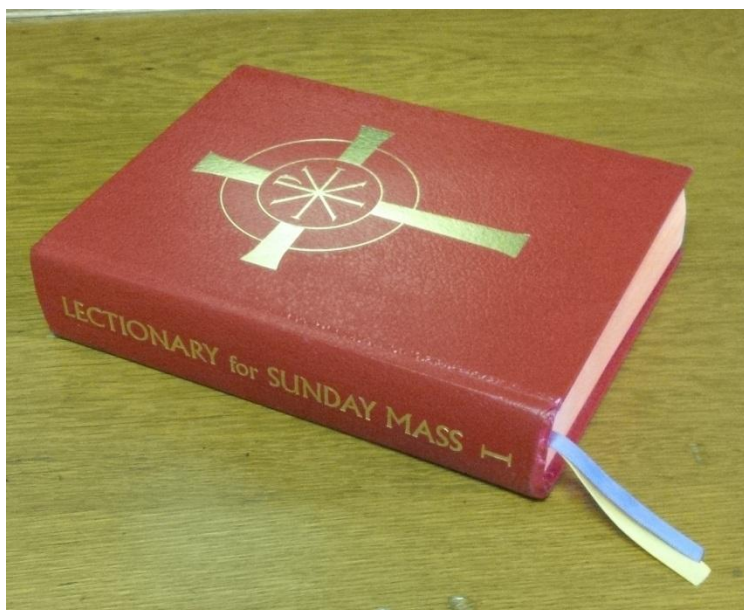


Figure 18: Lectionary

Book of the Gospels – The book shown in Figure 19 contains the Gospel readings. It is carried in the entrance procession by the deacon.

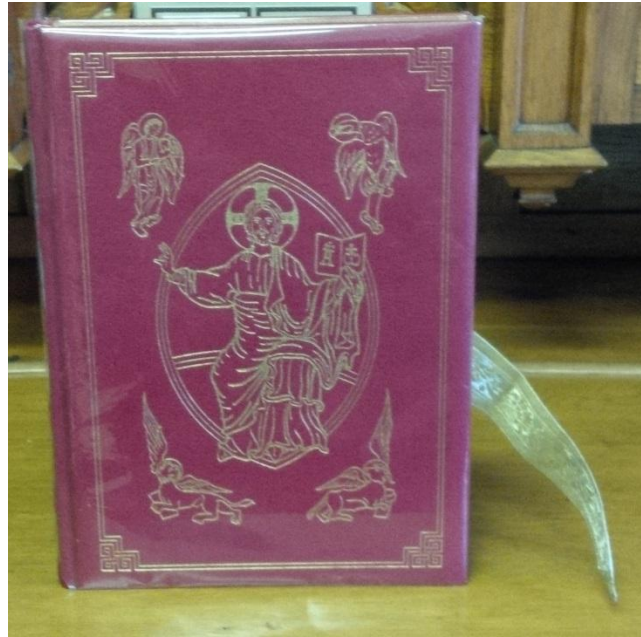


Figure 19: Book of the Gospels

Book of Rites (The Roman Ritual) – Figure 20 shows the books used for the celebration of various sacramental rites. Each Rite often has its own special book: for example, the Rite of Marriage or the Order of Christian Funerals. The priest will carry this book and will advise you when to use it.



Figure 20: Book of Rites

Liturgical Ministers at Mass

It takes quite a few liturgical ministers to celebrate Mass well. “To minister” means “to serve.” All of these people serve the parish and help the congregation at Mass to worship.

Priest Celebrant – The priest presides over the celebration of Mass. Sometimes, at what is called a concelebrated Mass, there will be more than one priest. But only one presides and he is the one who you should be most concerned about. Mostly, your job is to help him.

Deacon – When present, the deacon proclaims the Gospel, sometimes preaches, prepares the gifts, helps to distribute Communion, and as needed, gives directions to the people.

Altar Boys – You(!) and who this manual is for.

Lector – The person(s) who read(s) the first two readings.

Cantor – The person who leads the hymns, acclamations, and the responsorial psalms.

Ushers – These people greet the community as they arrive for Mass, take up the collection(s), keep communion lines orderly, and distribute the bulletins after Mass.

Extraordinary Ministers of Holy Communion – These ministers assist with distribution of Communion when needed and take Communion to the choir.

Additional ministers include:

Choir Members and Musicians – These people sing and play the various instruments that accompany the music for the Mass.

Music Director – This person is in charge of all the music in the parish. Usually this person is also the choir director and the organist.

Sacristan – This person’s duties are usually before and after Mass, making sure that everything that is needed is where it belongs or put away properly. You may be asked to assist in these duties on occasion.

Liturgical Colors

The liturgical seasons follow the life of Our Lord from Advent through Easter. They help us change, grow and become more mature as followers of Jesus Christ. One of the clearest signs of these seasons is the changing liturgical colors. With each change of seasons, the Church changes the color of vestments as a visible sign of our need to change and grow.

White or Gold: A symbol of Celebration and Triumph, Purity and Innocence. It is used on all feasts of the joyful and glorious mysteries of Our Lord's life (e.g., Christmas and Easter), on the feasts of our Blessed Mother, on the feasts of angels and of all saints who were not martyrs. White/Gold can always be worn since every Mass is a celebration of Christ's Resurrection, and is often worn at funerals to pray that our beloved departed be accepted into heaven.

Red: A symbol of Sacrifice because it is the color of blood, is used on all feasts of our Lord's Cross and Passion, on the feasts of the Apostles and of all martyrs. It is also a symbol of the Holy Spirit when it is used on Pentecost and in Masses of the Holy Spirit, in memory of the tongues of fire at the first Pentecost.

Purple or Violet: A symbol of Penance and Waiting, it is used during the penitential seasons of Advent and Lent, and on days of fasting. It reminds us of preparation. It may also be worn during funerals as an alternative dark color, to indicate mourning.

Rose: A symbol of Subdued Joy that half a penitential season is over, it is authorized only on the Third Sunday of Advent (Gaudete Sunday) and on the Fourth Sunday of Lent (Lætare Sunday) as an alternative to violet.

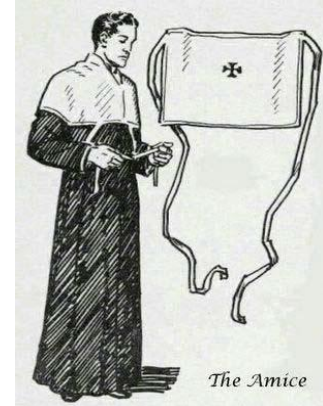
Green: A symbol of Hope and Growth, green is the color of budding and living vegetation. It is used during Ordinary Time, to show that our common state is one of growing in our relationship with God, longing and hoping for eternal life.

Black: The symbol of Mourning and Death, it may be used in funerals or a day commemorating the dead or great loss of life, like All Soul's Day. It is rarely used.

Mass Vestments

Vestments are special garments worn by the clergy and other liturgical ministers at the celebration of the Mass, administration of the sacraments, in procession, when giving blessings, and in general whenever exercising their official duties.

The Amice – The amice is a rectangular cloth with straps used to cover the priest's collar. It represents being mentally prepared. The priest places it for a moment on his head, and then allows it to rest upon his shoulders. As he does so he prays: "Place, O Lord, on my head the helmet of salvation, so that I may resist the assaults of the devil."



History: Originally a covering for the head and neck worn like a hood, when indoors, it was lowered and thrown over the shoulders. It symbolizes the linen cloth that the soldiers put over Our Lord's Sacred Head; when thus blindfolded, He was mockingly asked who struck Him. For the priest it is the Helmet of Salvation [cf. Eph. 6:17].

The Alb – The alb is a long cloth robe reaching to the feet used to cover the priest's clothing and body. It represents Baptism. The vesting prayer is: "Make me white, O Lord, and cleanse my heart; that being made white in the Blood of the Lamb I may deserve an eternal reward."



History: The alb, or tunic, was worn in ancient times by all who enjoyed any dignity. It recalls for us the garment with which Herod clothed Our Lord, and signifies the purity of conscience demanded of God's priests.

The Cincture – The cincture, or girdle, is a cord fastened about the waist to confine the alb and hold everything in place. It represents Purity. The vesting prayer is: “Gird me, O Lord, with the cincture of purity, and quench in my heart the fire of concupiscence, that the virtue of continence and chastity may abide in me.”



History: Walking and active exertion made it necessary for one to gird up a long garment like the alb. Hence the cincture was an essential article of dress. We think of the cord that bound Our Lord to the pillar when He was being scourged. It further symbolizes modesty, and also readiness for hard work in God’s service.

The Stole – The stole is a long narrow strip in the liturgical color and is used to identify the person as a bishop, priest or deacon. It represents the power the priest has by virtue of ordination. It has a cross sewn in the middle and the priest kisses the middle cross and places the stole upon his neck. Deacons wear the stole over the left shoulder. The vesting prayer is: “Restore to me, O Lord, the state of immortality which I lost through the sin of my first parents and, although unworthy to approach Thy Sacred Mysteries, may I deserve nevertheless eternal joy.”



History: A kind of neck-piece or kerchief, the stole was a part of the dress of the upper classes. The stole is a mark of sacramental authority and the power of Orders. As such, it is also used outside the Mass whenever this power is used (in the sacrament of Penance, when giving blessings in a more solemn fashion, when handling the Eucharist, in the administration of other sacraments, etc.). Worn as it is over the shoulders, it reminds us of the cross Our Lord carried, and of the yoke of Christ; the priest’s burden is a heavy one, which Christ nevertheless makes sweet.

The Chasuble – The chasuble is the outer and chief vestment of the priest. Its name means, “little house” and it represents the overshadowing power of Christ. It is exclusively reserved to the priest. The vesting prayer is: “O Lord, Who has said, ‘My yoke is sweet and My burden light,’ grant that I may so carry it as to merit Thy grace.”



History: Imagine a large circular cloth with a hole cut in the center for the head. This will help one to visualize the ancient chasuble, which was an immense cloak which went over the head and completely enveloped the body. When it was necessary to use the hands, the garment had to be folded up on each side over the arms. Because of its inconvenience (for two assistants were needed to manipulate it), the vestment was gradually cut and altered until it now has its present shape. It is usually ornamented on the back, and sometimes on the front of the garment. We occasionally see chasubles made in the Gothic or Mediaeval style. These are more ample, and drape over the shoulders down to the wrists. The cross on such chasubles has the shape of the letter ‘Y’, the top arms of which extend over the shoulders towards the front. It makes us think of the purple cloak worn by Our Lord when He stood before Pilate. This ample garment is an emblem of charity. The ordaining bishop gives it to the new priest, saying: “Receive the priestly garment, for the Lord is Powerful to increase in you love and perfection.”

The Dalmatic – The dalmatic is the outer and chief vestment of the deacon. It is a robe with wide sleeves; it reaches to at least the knees or lower. The distinctive ornamentation of the vestment consists of two vertical stripes running from the shoulder to the hem; according to Roman usage these stripes are narrow and sometimes united at the bottom by two narrow cross-stripes. At a Pontifical High Mass, a dalmatic (usually made of lighter material) is worn by the bishop under the chasuble. The vesting prayer is: “Endow me, Lord, with the garment of salvation, the vestment of joy, and with the dalmatic of justice ever encompass me.”



History: In the Roman Empire, the dalmatic was an amply sleeved tunic with wide stripes that were sometimes worked with elaborate designs. The dalmatic was a garment of Byzantine dress, and was adopted by Emperor Paul I of the Russian Empire as a coronation and liturgical vestment. In Orthodox icons of Jesus Christ as King and Great High Priest he is shown in a dalmatic. It was a normal item of clothing at the time when ecclesiastical clothes began to develop

separately around the fourth century, worn over a longer tunic by the upper classes, and as the longest part of the dress of men of lower rank.

The Cassock – The Cassock is the principal vestment used by members of the clergy. It is a robe reaching down to the feet, and often has 33 buttons (representing Christ's earthly years). For priests and deacons it is black; for bishops, violet; for cardinals, red; and for the Pope white.



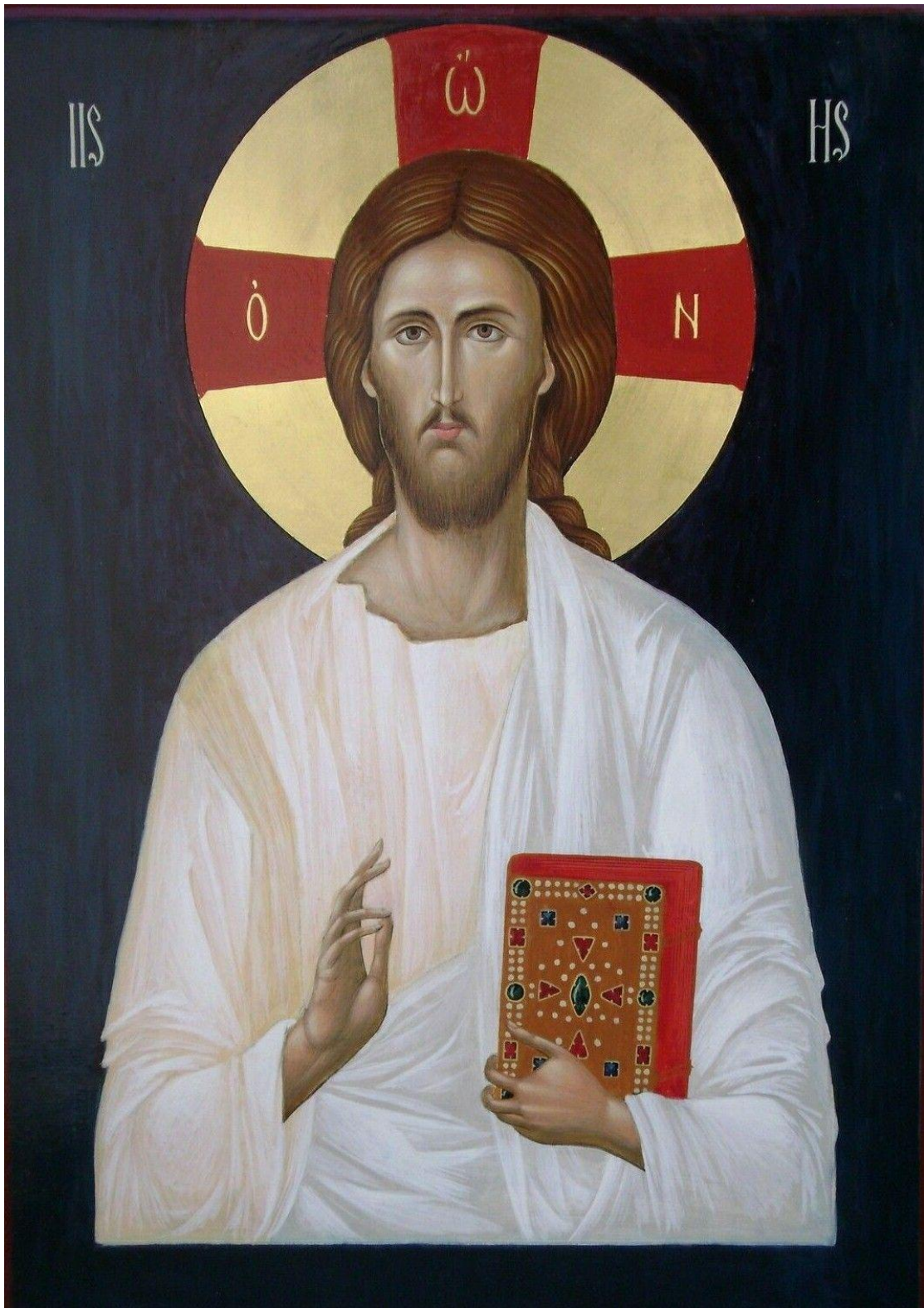
The Surplice – The Surplice is a smaller version of the alb, without a cincture, and is occasionally embroidered at hem and sleeves. It is a liturgical garment worn by all, clergy to altar boys, during processions, and when administering the sacraments. Like the alb it represents the garment given to each of us at our baptism.

The Cope – The cope is a cloak, opened in the front and fastened at the breast with a band or clasp, and is used for Benediction, processions, and other occasions outside of Mass. It represents the Royalty of Christ, and is reserved for the most special occasions.



The Humeral Veil – The Humeral Veil is a long, wide rectangular fringed cloth that is often ornamented in the middle. It is worn by the priest or deacon when carrying the Blessed Sacrament in procession or giving Benediction. Its purpose is to keep people from being distracted by the hands and arms of the priest/deacon by covering them entirely, freeing the people to just focus on the Eucharist. It is worn around the shoulders like a shawl.





Sacred Vessels

All altar vessels are sacred since they have been set apart for a distinctive role in worship. Described below are some sacred vessels and other items that you should be familiar with.

Chalice – Chalice is Latin meaning “cup.” This is a consecrated cup made of gold or silver, and if silver, the interior must be of gold. It holds the wine for the Holy Sacrifice, and is a striking figure of the Sacred Heart of Jesus. There are many scriptural references to the chalice. The chalice used at Mass – shown below in Figure 21 – is from 1911 and is over 100 years old.



Figure 21: The Chalice

Paten – Paten is Latin meaning “plate.” This is a plate of gold or silver upon which the large host for consecration rests. The Chalice with a purificator and paten is shown in Figure 22.



Figure 22: The Chalice with Paten

Ciborium – The ciborium shown in Figure 23 is a vessel which contains the smaller Hosts used for the Communion of the Faithful. It can look like a chalice with a large top and cover or a large bowl with a cover.



Figure 23: The Ciborium

Pyx – Figure 24 shows a pyx. The pyx is a smaller vessel in which the Sacred Host is either preserved or carried. A pyx should have a hinged lid and a small carrying pouch called a burse. It is often used for carrying the Blessed Sacrament to the sick or homebound.



Figure 24: The Pyx

Monstrance – The monstrance, shown in Figure 25, is a metal vessel, usually gold or silver-plated, with a transparent section in which the Blessed Sacrament is carried in procession or exposed for Adoration.



Figure 25: The Monstrance

Other Items Used at Mass

Purificator – This is a cloth used for purifying the chalice, as well as the fingers and mouth of the celebrant after Communion. In Figure 26 it is shown placed over the chalice.



Figure 26: The Chalice with a purificator

Pall – This is a square pocket-shaped piece of cloth with a piece of cardboard/plastic inserted in it to stiffen it. It can be seen in Figure 27 and is placed over the chalice to keep dust or other matter from falling into it.



Figure 27: The Chalice with purificator and pall

Chalice Veil – As shown in Figure 28, this is the cloth which covers the chalice until the Offertory, and again after Communion. It is the same liturgical color as the vestments.



Figure 28: The Chalice with chalice veil

Burse – A receptacle in which, for reasons of convenience and reverence, the folded corporal is carried to and from the altar. In Roman form the burse is ordinarily made of two juxtaposed pieces of cardboard about ten inches square, bound together at three edges, leaving the fourth open to receive the corporal. One outer side of the burse is of the same material and color as the vestments with which it is used; the rest is lined with linen or silk. A burse is shown in Figure 29.



Figure 29: The Burse

Corporal – The Corporal is a square piece of cloth as shown in Figure 30. In size and appearance it resembles a small napkin when folded. It is spread out on the altar and the paten, chalice, and ciborium are placed upon it. Its purpose is to catch any small particles from the Sacred Host that may fall from the paten during Mass.

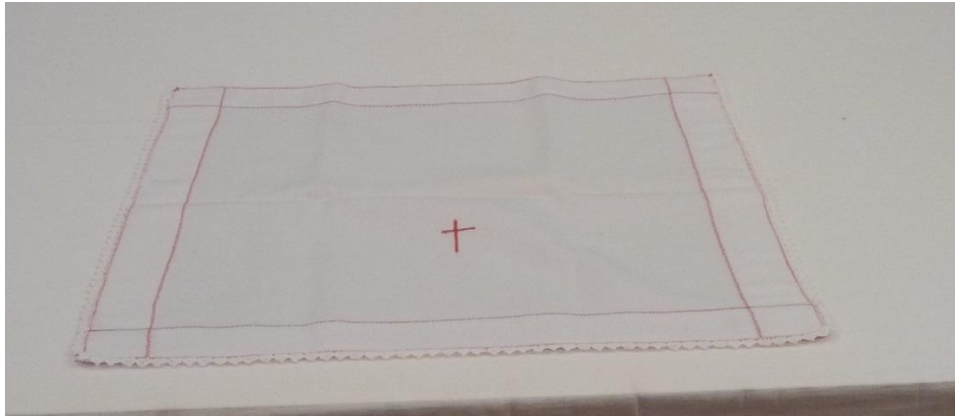


Figure 30: The Corporal

Aspersorium and Aspergillum – The Aspersorium is a container for holding holy water. The Aspergillum, the holy water sprinkler, is a stick-shaped implement with holes in it to dip into the Aspersorium and hold the holy water for sprinkling the people and things. Figure 31 shows one of the aspersorium and aspergillum used at Emmanuel.



Figure 31: The Aspersorium and Aspergillum

Holy Oils – The Holy Oils are stored in the Ambry. There are three kinds: Sacred Chrism (SC), Oil of Catechumens (OC or OS), and Oil of the Infirm (OI). Sacred Chrism contains a mixture of balm or balsam. The other two are pure olive oil. These oils are blessed by the bishop at the Chrism Mass during Holy Week. An ambry is shown in Figure 32. The ambry at Emmanuel is near the credence table in the Sanctuary.



Figure 32: Ambry with Holy Oils

Thurible, Incense Boat, and Charcoal – The thurible, shown in Figure 33, is a metal vessel in the shape of a vase or cup, with a cover suspended by one or more chains. It is used for burning incense. The incense boat is a small metal container that holds the incense to be placed into the thurible. The boat has a cover and a spoon. Often shaped like a boat, it is a symbol of the Church, the ark of Peter. Both the thurible and the incense boat are placed on their stand. The charcoal and incense as shown in Figure 34 is located just inside the door to the sacristy to the right.



Figure 33: Thuribles



Figure 34: Charcoal, Incense, and Incense Boat

A Blessing for Altar Boys

God of Glory, your beloved Son has shown us that true worship comes from humble and contrite hearts.

Bless our brothers who have responded to the needs of our parish and wish to commit themselves to your service as altar boys.

Grant that their ministry may be fruitful and our worship pleasing in your sight.

We ask this through Christ our Lord. Amen.



The Madonna of the Lilies – William-Adolphe Bouguereau