

# Eucharistic Ministers – Guidelines/Reflections

*St. Therese Parish*

(Revised 9/2019)



# The Constitution on the Sacred Liturgy

## *Sacrosanctum Concilium*

December 4, 1963

### Liturgical Roles

10. Nevertheless **the liturgy is the summit toward which the activity of the Church is directed; at the same time it is the font from which all her power flows....** The liturgy in its turn moves the faithful, filled with “the paschal sacraments,” to be “**one in holiness.**”

14. In the restoration and promotion of the sacred liturgy, **the full and active participation by all the people is the aim to be considered before all else;** for it is the primary and indispensable source from which the faithful are to derive the true Christian spirit; and therefore pastors of souls must zealously strive to achieve it, by means of the necessary instruction, in all their pastoral work.

28. In liturgical celebrations each person, minister or layman, who has an office to perform, should do all of, but only, those parts which pertain to his office by the nature of the rite and the principles of liturgy.

29. Servers, lectors commentators, and members of the choir also exercise a genuine liturgical function. They ought, therefore, to discharge their office with the sincere piety and decorum demanded by so exalted a ministry and rightly expected of them by God’s people.

Consequently they must all be deeply imbued with the spirit of the liturgy, each in his own measure, and they must be trained to perform their functions in a correct and orderly manner.

30. **To promote active participation, the people should be encouraged to take part by means of acclamations, responses, psalmody, antiphons, and songs, as well as by actions, gestures, and bodily attitudes.** And at the proper times all should observe a reverent silence....

.... (Liturgy is a CORPORATE action, the “work of THE PEOPLE” by which God the Father is worshiped, through Christ the Son, in the Holy Spirit.... as such....) The Assembly listens, when God’s Word is proclaimed; and respond with one voice when God’s People pray....

32. The liturgy makes distinctions between persons according to their liturgical function and sacred Orders, and there are liturgical laws providing for due honors to be given to civil authorities. Apart from these instances, no special honors are to be paid in the liturgy to any private persons or classes of persons, whether in the ceremonies or by external display.

## General Principles of Liturgy...

### ⌘ Understanding of the Mass:

- + “Praise to God the Father, in the Son, and through the Holy Spirit” — Christ Incarnate (Word, Sacrament, presider/ministers, Assembly)
- + Roles during Mass – presider, deacons, greeters, servers, lectors, Eucharistic ministers, Assembly
- + Prayer is holistic, involving ALL that we are.... (no movement during prayer)
- + “Food for the journey” – gathering, praising, forming (being formed), evangelizing (make holy) the WORLD (not a personal encounter of Christ/God for ourselves).

**LISTEN as one when ONE is speaking... RESPOND as one, when the Assembly responds . . .  
SING as one when the Assembly sings . . . REFLECT as one when there is silence . . .**

### ⌘ Communal nature of the worship....

#### **Constitution on the Sacred Liturgy**

##### *Sacrosanctum Concilium*

solemnly promulgated by HIS HOLINESS POPE PAUL VI, December 4, 1963

7. To accomplish so great a work, Christ is always present in His Church, especially in her liturgical celebrations. He is present in the sacrifice of the Mass, not only in the person of His minister, “the same now offering, through the ministry of priests, who formerly offered himself on the cross,” but especially under the Eucharistic species. ... He is present in His word, since it is He Himself who speaks when the holy scriptures are read in the Church. He is present, lastly, when the Church prays and sings, ...

The four theological premises of the *Sacrosanctum Concilium* – the lens through which to examine the *Missale Romanum* (the Roman Missal) are that:

- The Celebration of the Eucharist is First of all **Christo-centric**;
- Every Celebration of the Eucharist Requires a Bishop or his Priest;
- Participation of the Faithful is the Goal to be Considered Before all Others,
- The Eucharist is the Source and Summit Christian Life.

To be *Christo-centric* at the Eucharist means to be ecclesial. It is to realize our fullest membership in the Church; for by our eating and drinking of the Lord’s Body and Blood, we become, in our union with Christ and each other, what Augustine would stunningly refer to as the ‘total Christ.’ “Just as Christ was sent by the Father, so also He sent the apostles, filled with the Holy Spirit.” (SC 6). So too do we emerge from every Mass more fully as His Own, single and unified Body, **given for the sake of the world to which each of us is sent in turn.** (USCCB - *Themes of Vatican II in the Mass*)

More from the *Revised General Instructions of the Roman Missal*....

42. The gestures and posture of the priest, the deacon, and the ministers, as well as those of the people, **ought to contribute to making the entire celebration resplendent with beauty and noble simplicity**, so that the true and full meaning of the different parts of the celebration is evident and that the participation of all is fostered. Therefore, attention should be paid to what is determined by this General Instruction 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. **A common posture**, to be observed by all participants, is a sign of the unity of the members of the Christian community gathered for the Sacred Liturgy: it both expresses and fosters the intention and spiritual attitude of the participants.

85. It is most desirable that **the faithful**, just as the priest himself is bound to do, **receive the Lord’s Body from hosts consecrated at the same Mass and that, in the instances when it is permitted, they partake of the chalice**, so that even by means of the signs Communion will stand out more clearly as **a participation in the sacrifice actually being celebrated.**

# EXTRAORDINARY MINISTERS OF EUCHARIST

## Implementation—*General Instruction of the Roman Missal*

- ✦ Please strive to arrive *at least* ten (10) minutes before the beginning of the Mass. The Eucharistic minister (EM) will sign-in on the minister board found in the sacristy at **WHICHEVER** station he or she want to serve. PLEASE fill in the **BOLD** stations first, before filling in other stations. (See the station map with these guidelines.) In other words, we want ALL the usual positions for the Body of Christ filled-in – #1-5 (and positions 6-9, extra, when deacons or other ministers serve); *then*, select the stations for the Blood of Christ (chalices), A-E.
- ✦ Please find your name in the metal cabinets, alphabetized by last name, and wear the name tag in such a way that the EM name is displayed so all can see it.
- ✦ The sacristan will have ensured these preparations for Mass:
  - the *Book of the Gospels* is in the sacristy; the *Lectionary* is on the ambo, opened to the Sunday readings (with ribbon marking the first or second reading).
  - the *main* ciborium bowl, filled with hosts of a number *at least* 75% of the posted number of Mass participants (on the bulletin board), along with the host used by the presider, placed on the offertory table (middle of the church nave).
  - Wine in the carafe also on the offertory table.
  - Main chalice (presider's) on the credence table (the ledge on the choir side of the sanctuary), topped with a corporal and purificator.
  - Chalices of the number to be used at this Mass, along with an equal number of purificators, on the credence table.
  - Lastly, on the credence table would be the plastic pitcher (with water about ¼ filled), and plastic bowl, with a hand towel.
- ✦ All ministers (and their families) may sit anywhere they wish in the nave of the church. The EMS are encouraged to greet God's People warmly as they enter church.
- ✦ At the greeting of the *Sign of Peace*, after a very brief exchange of giving and receiving the peace of the Lord with those around them, the EMS move into the sanctuary. The EMS, who will share the Body of Christ, will stand from the choir-side rail, in a line bending to the altar servers who will be standing behind the altar. The EMS, who will share the Blood of Christ, will stand from the tabernacle-side rail, in a line bending to the opposite side of the altar servers, standing behind the altar.
- ✦ When the EMS receive the Sacrament of the *Lord's Body and Blood*, they will do so with a humble gesture of a head bow *as* they receive the Lord—stressing the integrity of action so the bow is an integral part of the reception, and thereby modeling it for the People. After receiving the vessels holding the Sacrament of the Lord (ciborium or chalice) from the priest, move immediately to the station the minister had signed for so as to bring the Lord (Holy Communion) to His People (the Assembly).
- ✦ Please be attentive to the assigned station – and take note of how you affect the communion flow. (For example, stations 2,3 should *always* be **against the bottom step**, of the stairs leading to the altar; while stations 4,5 should be at the edge of the last pew at the break). By being aware of the communion flow, giving the most room for others to move, there is room then for other ministers to help.

✦ As Holy Communion proceeds, **be attentive to the needs of other communion stations**, moving to assist when completed—but ALWAYS in a way that respects the flow of Holy Communion. (If additional Hosts are needed, proceed to another communion station and take extra Hosts. **And only as a last resort, receive Hosts from the Tabernacle.** If you do so, you bring the ciborium from the Tabernacle to the altar, and from the altar, replenish the ciborium you are using.)

✦ ALL vessels (ciboria and chalices) **should be brought to the altar** forthwith, as soon as the minister is finished with the Communion distribution. The purificators should also be left on the altar, **not** on top of the chalices. The deacon or designated minister will place the Sacrament for reservation in the Tabernacle. *Please* note, the *Blood of the Lord* will be consumed immediately by the Eucharistic ministers **at their stations** (or, if there is a significant amount of Sacrament remaining, the minister may bring the chalice to the altar so other EMS may consume). **Then the EMS immediately return to their pews.**

“Since the Eucharistic Celebration is the Paschal Banquet, it is desirable that the Faithful receive the Lord as a matter of first importance, without delay.” Upon receiving the vessel (ciborium or chalice) the ministers should move to his or her communion station, and begin to distribute the Lord. This unity at the Table of the Lord by all is why the communion song begins immediately when the presider has communicated himself. (Revised General Instructions of the Roman Missal (GIRM), #80 & #86)

“When the distribution of Communion is finished, the priest himself immediately and completely consumes at the altar any consecrated wine that happens to remain; as for any consecrated hosts that are left, he either consumes them at the altar or carries them to the place designated for the reservation of the Eucharist. Upon returning to the altar, the priest collects any fragments that may remain. Then, standing at the altar or at the credence table, he purifies the paten or ciborium over the chalice then purifies the chalice, saying quietly, Quod ore sumpsimus (Lord, may I receive), and dries the chalice with a purificator. If the vessels are purified at the altar, they are carried to the credence table by a minister. Nevertheless, it is also permitted, especially if there are several vessels to be purified, to leave them suitably covered on a corporal, either at the altar or at the credence table, and to purify them immediately after Mass following the dismissal of the people.” (GIRM #163)

“Whatever may remain of the Blood of Christ is consumed at the altar by the priest or the deacon or the duly instituted acolyte who ministered the chalice. The same then purifies, wipes, and arranges the sacred vessels in the usual way.” GIRM #284b

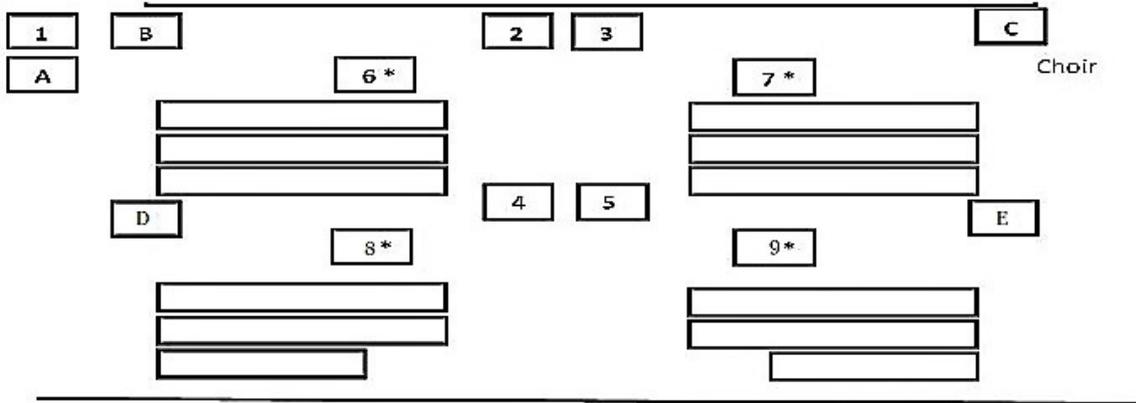
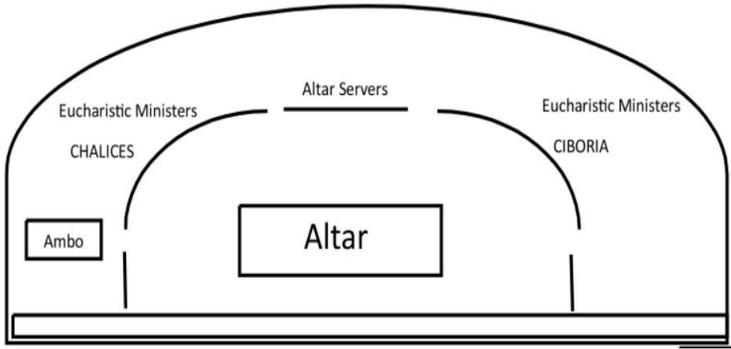
✦ After Mass, the EMS should (as family and personal time permits) greet the parishioners as they leave, help cleansing of the vessels and linens in the sacristy, and even walk through and “police” the church picking up obvious garbage and loose items.

✦ REMEMBER to return your name tag back into the cabinet, ***alphabetized*** correctly.

Mass – \_\_\_\_\_

Sacristan: \_\_\_\_\_

**PLEASE** sign-up at ANY available station (but begin with *Body-ciborium*, then *Blood-chalice*).



### BODY of CHRIST Stations

Sick & Family Room

|   |       |       |       |
|---|-------|-------|-------|
| 1 | _____ | 2     | _____ |
| 3 | _____ | 4     | _____ |
| 5 |       | _____ |       |

Extra

|    |       |    |       |    |       |    |       |
|----|-------|----|-------|----|-------|----|-------|
| 6* | _____ | 7* | _____ | 8* | _____ | 9* | _____ |
|----|-------|----|-------|----|-------|----|-------|

### Blood of CHRIST Stations (CHALICES)

Sick & Family Room

|   |       |       |       |
|---|-------|-------|-------|
| A | _____ | B     | _____ |
| C | _____ | D     | _____ |
| E |       | _____ |       |

Lectors: \_\_\_\_\_ and \_\_\_\_\_

# Liturgical Ministers - a Consideration

“Is not the cup of thanksgiving for which we give thanks a participation in the blood of Christ? And is not the bread that we break a participation in the body of Christ? Because there is one loaf, we, who are many, are one body, for we all partake of the one loaf.”



1 Corinthians 10: 16



“For I received from the Lord what I also passed on to you: The Lord Jesus, on the night he was betrayed, took bread, and when he had given thanks, he broke it and said, ‘This is my body, which is for you; do this in remembrance of me.’ In the same way, after supper he took the cup, saying, ‘This cup is the new covenant in my blood; do this, whenever you drink it, in remembrance of me.’ For whenever you eat this bread and drink this cup, you proclaim the Lord’s death until he comes.”

1 Corinthians 11: 23-26

Identity — ministers of the Eucharist, as an expression of your faith as a disciple of the Lord, serving HIM and His Church, your sisters and brothers, whom you recognize as your sisters and brothers.

Function — bearing the Lord, in Word, in Sacrament, to the Assembly; so the Body of Christ may feed on the Body and Blood of Christ, *by* the Body of Christ....



Mission — the sanctification of God’s Holy People is what we are about in being “Church”

Who, how and why..... always, first and foremost, ministers of HOSPITALITY—greeting one’s sister or brother AS IF they are the sacrament of Christ Jesus, which they are, and what sharing Holy Communion means!



**St. Therese Parish**  
*Eucharistic Ministry*

**Things to remember and do...**

- You *are* a minister of the church... you represent, you BEAR, Christ in all that you do and say....
- Prepare yourself at home, before every Mass, with quiet prayer, reflecting on what you will soon be doing in His Name, and for Whom you serve His People.
- Secure a substitute whenever you know you are unable to serve a Mass for which you had been scheduled.
- Consider serving by checking in the sacristy to see if the EMS assigned to that Mass have signed in. If there is *less than ten minutes* before Mass, and one of the scheduled ministers is absent, please consider signing-in and serving.
- Communicate reverence and dignity at all times in how you come to church (by dress and attitude), how you greet people – presenting a person of joy and warmth, who knows Who he or she serves, and in how you serve in your ministry.
- Participate actively, and fully, in **all parts** of the liturgy at which you are serving by singing, praying, and listening attentively. Model for others *how* our Church desires us to pray together as the Body of Christ.
- Continue to develop an appreciation for the Church, especially the history and theology of the Eucharist—its Biblical roots; its movements and flows throughout the liturgical year; the theological aspects: thanksgiving, sacrifice, memorial, sign of unity, meal; be open to reading and participating in talks and workshops.
- Be friendly in your approach to each communicant, truly your sister and brother. Keep focus, despite the repetition of the “*Body of Christ*” or “*Blood of Christ*” to each communicant. In short, have a deeper reverence for Who you bear, and for *whom* you are giving the Lord to – your brother or sister!
- Present the Host or chalice so the communicant knows about Whom they are affirming their faith when they respond “*Amen*” to your words of declaration, “*Body of Christ*” or “*Blood of Christ.*”
- Allow the person time to say “*Amen*” before giving the Host or chalice.

- If a worshiper approaches you carrying a small child, or themselves with crossed arms, extend your hand towards the person and offer a prayer – “May the Lord be with you... The Lord died and rose for you... the Lord loves you...” (etc.), or words to that effect. It is a passive invitation, not a declaration, and involves no blessing gesture. Do not touch the person.
- Keep perspective if there is a Eucharistic mishap, such as a spill of the chalice, the dropping of a Host, or even the Host being coughed up. Do what needs to be done.... Accidents happen, and the Lord appreciates your intention in His Name!
- Keep your voice level loud enough for the communicant to hear but not so loud as to distract those receiving from other ministers.
- Remember to PAY ATTENTION, being attentive to the needs of God’s People, the Assembly, and attentive to where you stand, and how you are being perceived in your service....

### **Things to avoid...**

- Drawing attention to yourself by dramatic or hurried movements. Be natural in your pace...
- Having facial or bodily expressions of any sign of sadness, disappointment or judgment at the conduct of your fellow brothers and sisters.
- Using any extra words of either piety or familiarity. For example, do not call people by name. Doing so for one, but not all, separates and creates intimacy with some but not all.
- Being afraid to touch the hands of the communicant during the act of placing the Host on the palm. Touching in this simple, natural way is appropriate for a ritual, which uses bread and wine, fruit of the vine and “work of human hands,” to bear Christ to our sisters and brothers.
- Inserting the Host into the mouth of a communicant, as opposed to *placing* the Host *onto* their tongue. In these cases, for those who have not opened their mouth wide enough in presenting their tongue, ask the communicant to stick out their tongue.
- Having any sense of hurry as you run out of Hosts or chalice runs dry. Have a sense of calm in what we are about, and go to another minister to receive assistance.
- Blessing someone by gesture (such as the sign of a cross the priests and deacons do when they bless others or articles of religious use), or with words that suggest you are; similarly, avoid touching someone as you raise you hand to ask that the LORD blesses them (see above in things to do!!!)



## Pope John Paul II on Liturgical Reform

*On March 8, 1997, the Holy Father addressed the topic of the liturgical reform during a meeting with bishops from France during their visit ad limina apostolorum. The Holy Father's address was given in French. The following excerpts are from a translation in L'Osservatore Romano.*

The subject on which I would like to reflect with you further today is *the pastoral care of the liturgy and sacraments*, taking into account the essential role every Bishop and the Episcopal Conferences have in this area, as I recalled in my Apostolic Letter for the 25th anniversary of the Council's Constitution *Sacrosanctum Concilium*, (4 December 1988, nn. 20-21).

Community liturgy helps the members of the one, holy catholic and apostolic Church *to live the mystery of Christ in time*. It is impossible to overemphasize the importance of gathering for Mass on the Lord's day. The early Christians understood this well: "We live under the observance of the Lord's day [the day] when our life is raised by him and by his death ... how could we live without him?" (St. Ignatius of Antioch, *To the Magnesians*, 9, 1-2). Weekly participation at the Sunday Eucharist and the cycle of the liturgical year make it possible to give a rhythm to Christian life and to sanctify time, which the risen Lord opens to the blessed eternity of the kingdom. Pastoral care will see that *the liturgy is not isolated from the rest of Christian life*: for the faithful are invited daily to continue their common liturgical practice in daily private prayer; this spiritual discipline gives new vigor to the witness of the faith lived by Christians each day, and also to the fraternal service of the poor and to one's neighbor in general. The pastoral care of the liturgy, which cannot end at the church door suggests to each one that he should unify his life and his actions.

The liturgy, which expresses the Church's proper nature and is a source for the mission, is given to us by the Church herself to glorify God: thus *its laws*, which should be respected by distinguishing the *different roles* carried out by ordained ministers and by lay people. Whatever directs believers to God, what gathers them and what unites them with one another and with all the other assemblies should be given priority. The Council was clear on this matter: "Pastors of souls must, therefore, realize that when the liturgy is celebrated, something more is required than the laws governing valid and lawful celebration. It is their duty also to ensure that the faithful take part fully aware of what they are doing, actively engaged in the rite and enriched by it" (*Sacrosanctum Concilium*, n. 11).

The celebrants and leaders must help the assembly enter into a liturgical celebration which is not merely their own production but is *an act of the whole Church*. Priority must therefore be given to the words and actions of Christ to what has been called "God's surprise." The role of guidance is not to express everything or prescribe everything, it will respect a certain

spiritual freedom for each person in his relationship with the word of God and with the sacramental signs. A liturgical act is an event of grace whose effect exceeds the will or expertise of the agents who are called to be humble instruments in the Lord's hands. It is they who have the task of making it possible to see what God is for us, what he does for us, and of making the faithful today realize that they are entering into the history of creation sanctified by the Redeemer, in the mystery of universal salvation.

At a practical level, I will add that it is important to attend to *the quality of the signs*, without however showing "elitism", for Christ's followers, whatever their culture, must be able to recognize in the words and actions the Lord's presence in his Church and the gifts of his grace. The first sign is that of the *assembly* itself. Having gathered together, the community in a way gives hospitality to Christ and to the people he loves. Everyone's attitude counts, for the liturgical assembly is the first image the Church gives of herself, invited to the Lord's banquet.

Next, it is in the Church that *the word of God* is authentically proclaimed, a word venerated because it is a living word in which the Spirit dwells. Every care must be given to reading by the various ministers of the word, who will have interiorized it so that it will reach the faithful as a true light and a force for the present. On the priests' part, the homily requires meditation and assimilation so that they can impart the meaning of the word and enable the faithful really to adhere to it and carry it out in their daily tasks.

*Hymns and sacred music* have an essential role in reinforcing everyone's communion, in a form very sensitive to the acceptance and assimilation of the word of God, through the unity of prayer. The biblical importance of singing, the vehicle of wisdom, is well known "*Psallite sapienter*," the psalmist says (Ps 47 [46]:8). See to it that beautiful hymns based on worthy texts and in harmony with a meaningful content are chosen and composed. Even more generally than the hymn properly so-called, liturgical music has the evocative capacity to interweave theological meaning and a sense of formal beauty and poetic insight. It is also appropriate to add here that besides the word and the hymn, silence has an indispensable place in the liturgy when it is well prepared, it enables each person to develop in his heart spiritual dialogue with the Lord.

In your country, which has a precious religious heritage, there is no need to stress that the *places and objects of worship* are naturally expressive signs, whether they are the heritage of the past or of contemporary creations, for the faith gives a real creative dynamism to culture and art. In this regard, I would like to say that I greatly appreciate the care given by the State authorities to many religious buildings, cathedrals or parish churches. Make every effort to give life to village churches, even when there are fewer inhabitants. May the liturgy always be the true *raison d'être* of these monuments, for, it has been said, just as stones fit together, so do men when they gather to praise God.

In short, the liturgy is an extraordinary means of *evangelizing man, with all his qualities of mind* and the sharpness of his senses, with his capacity for insight and his artistic or musical sensitivity, which better expresses his desire for the absolute than any speech could.

For the liturgy to be carried out properly and fruitfully *the formation of celebrants and leaders* must be carefully followed, as your diocesan liturgical commissions are doing. Continue to call the attention of liturgical leadership teams to the arrangements for celebrations, preparing them in positive collaboration between the priests and the laity.

Wise pastoral care of the liturgy is one of the most important tasks of the Church's mission, in order to open the ways of communion in the grace of salvation to the greatest possible number. I have treated these issues to encourage the considerable efforts made in your Dioceses since the Second Vatican Council. As I said to a liturgical congress in 1984, it is necessary to keep in mind, "with great balance, God's part and man's, the hierarchy and the faithful, tradition and progress, the law and adaptation the individual and the community, silence and choral enthusiasm. In this way the earthly liturgy will be linked with that of heaven where ... a single choir will be formed ... to raise with one and the same voice a hymn of praise to the Father, through Jesus Christ" (*Address, 27 October 1984, n. 6*).

Let us ask the Lord to help the baptized believe firmly in Christ's action in the contemporary world through the sacraments he has given his Church. Let us give thanks for the devotion of those who contribute to liturgical celebrations in your communities, without forgetting the young people, now more numerous, who serve at the altar and are thus more disposed to hear, if the case should arise, the call of the Lord to follow him in priesthood or the consecrated life.

# Internet Resources

For  
LITURGICAL MINISTERS

## ***Daily Readings***

[WWW.USCCB.ORG/BIBLE/READINGS/](http://WWW.USCCB.ORG/BIBLE/READINGS/)

## ***Roman Missal Info***

[USCCB.ORG/PRAYER-AND-WORSHIP/THE-MASS/ROMAN-MISSAL/](http://USCCB.ORG/PRAYER-AND-WORSHIP/THE-MASS/ROMAN-MISSAL/)

## ***Revised General Instructions of the Roman Missal***

[www.usccb.org/prayer-and-worship/the-mass/general-instruction-of-the-roman-missal/index.cfm](http://www.usccb.org/prayer-and-worship/the-mass/general-instruction-of-the-roman-missal/index.cfm)

## ***United States Catholic Conference of Bishops***

All Departments, including *Divine Worship* (formerly — Liturgy)

[www.usccb.org/about/offices.cfm](http://www.usccb.org/about/offices.cfm)

## ***Order of the Mass***

[www.catholic-resources.org/ChurchDocs/Mass.htm](http://www.catholic-resources.org/ChurchDocs/Mass.htm)

## ***Teachings of Catholic Church – Comprehensive Information***

[www.shc.edu/theolibrary/](http://www.shc.edu/theolibrary/)

## ***Catechism of the Catholic Church***

[www.vatican.va/archive/ENG0015/\\_INDEX.HTM](http://www.vatican.va/archive/ENG0015/_INDEX.HTM)

## ***Lectionary Pronunciation Guide (oral as well as phonetic)***

[WWW.NETMINISTRIES.ORG/RESOURCES/RESOURCE-PRONUNCIATION-GUIDE](http://WWW.NETMINISTRIES.ORG/RESOURCES/RESOURCE-PRONUNCIATION-GUIDE)

## Glossary of Liturgical Terms

### I. Celebrating Mass

**Mass:** The common name for the Eucharistic liturgy of the Catholic Church.

**Synonyms:** Eucharist, Celebration of the Liturgy, Eucharistic celebration, Sacrifice of the Mass, Lord's Supper.

**Liturgy:** The public prayer of the Church.

**Liturgy of the Word:** That section of the mass where the Scriptures are proclaimed and reflected upon. On Sundays and major feasts, there are three readings:

1. Old Testament selection
2. New Testament selection (from the Epistles)
3. The Gospel reading

**Liturgy of the Eucharist:** The section of the mass when the gifts are prepared and the Eucharistic Prayer is proclaimed by the celebrant.

**Entrance procession:** Priest, deacon, altar servers, lectors, enter the church or designated place for celebration of the liturgy.

**Entrance song/music:** The song/music which takes place during the entrance procession.

**Veneration of the altar:** The reverencing of the altar with a kiss and the optional use of incense.

**Greeting:** The celebrant greets all present at the liturgy, expressing the presence of the Lord to the assembled community.

**Penitential Rite:** A general acknowledgment by the entire assembly of sinfulness and the need for God's mercy.

**Gloria:** Ancient hymn of praise in which the Church prays to the Father. It is used on all Sundays (outside of Advent and Lent), and at solemn celebrations.

**Collect (Opening) prayer:** This prayer by the celebrant expresses the general theme of the celebration.

**Responsorial Psalm:** After the first reading there is a psalm as a response to the reading. The response, repeated after verses, is sung by the assembly, while a cantor or choir sings the verses of the psalm.

**Vespers:** A portion of the Church's Divine Office, the daily public prayer encouraged for religious and laity, prayed in the late afternoon/evening, also called Evening Prayer.

**Gospel Acclamation:** This acclamation of praise to God follows the second reading and serves to prepare the assembly for the Gospel.

**Homily:** The homily (sermon) is a reflection by the celebrant or other ministers on the Scripture readings and the application of the texts to the assembled community.

**Profession of Faith:** The people together recall and proclaim the fundamental teachings of the faith. The Profession of Faith is used on all Sundays, and solemnities. Also called the Creed.

**General Intercessions:** A prayer of intercession for all of humankind; for the Church, civil authorities, those in various needs, for all peoples, and for the salvation of the world. The celebrant invites all to pray, another minister announces the petitions and the community responds.

**Blessed Sacrament:** The Eucharist, the Body and Blood of Christ, whether at the Mass or reserved in a special place in the Church (put this after Liturgy of the Eucharist)

**Preparation of the Gifts:** The time in the Mass when the bread and wine to be used in the celebration are brought to the celebrant, usually by representatives of the faithful.

**Offertory Song:** Music used during the procession of gifts to the celebrant and as the altar is prepared.

**Incense:** Incense (material used to produce a fragrant odor when burned) is used as a symbol of the Church's offering and prayer going up to God.

**Washing of hands:** An expression of the desire for inward purification.

**Prayer over the gifts:** The prayer by the celebrant asking that the gifts to be offered be made holy and acceptable.

**Eucharistic Prayer:** The prayer of thanksgiving and sanctification. It is the center and high point for the entire celebration.

**Preface dialogue:** The introductory dialogue between the celebrant and assembly in which all are invited to join in prayer and thanksgiving to God.

**Preface:** The first element of the Eucharist Prayer said or sung by the celebrant, it means "proclamation". The celebrant praises the Father and gives him thanks for the work of salvation accomplished, in Christ, in general and the special reason for giving thanks on this particular day.

**The Holy, Holy, Holy:** The response of the community to the preface and a continuation of the general theme of praise and thanks.

**Epiclesis:** The prayer in which the Church call on the Holy Spirit, and asks that the gifts be offered be consecrated, that is, become the body and blood of Christ and that the victim (Christ) may become the source of salvation for all.

**Institution Narrative:** The words and actions of Christ at the Last Supper when he instituted the sacrifice of the Mass and holy Eucharist.

**Anamnesis:** The prayer that recalls the passion, death, resurrection and ascension of Christ.

**Second Epiclesis:** The calling down of the Holy Spirit upon the Church that by sharing the Eucharist it became and remains one body, one Spirit in Christ.

**Intercessions:** A series of prayers for the Church, the world, the Pope, clergy and laity, and the dead.

**Final Doxology:** A final prayer of praise of God.

**Amen:** called the great Amen, it is the acclamation by the people expressing their agreement with all that has been said and done in the Eucharistic prayer.

**Communion Rite:** The section of the celebration which leads to the communion of the people.

**Lord's Prayer:** The prayer of petition for both daily food (which for Christians means also the Eucharistic bread) and the forgiveness of sins.

**Embolism:** The celebrant's prayer immediately after the Lord's prayer in which the same themes are developed: deliverance from evil, enjoyment of peace, and divine protection.

**Doxology:** The response of the people acclaiming the sovereignty of God at the conclusion of the Eucharistic prayer.

**Sign of Peace:** Before sharing the body of Christ the members of the community are invited to express their love and peace with one another.

**Breaking of the Bread:** The celebrant recreates gestures of Christ at the Last Supper when He broke the bread to give to His disciples. The action signifies that in communion we who are many are made one in the one Bread of Life which is Christ

**Lamb of God:** An invocation during the breaking of the bread in which the assembly petitions for mercy and peace.

**Communion Song:** The music that is used as the consecrated bread and wine is distributed to the faithful.

**Holy Communion:** After saying a preparatory prayer, the celebrant (or other designated ministers) gives communion (the consecrated bread and wine) to himself and the other ministers at the altar, and then communion is distributed to the congregation.

**Prayer after Communion:** The final prayer by the celebrant in which he petitions that the sacrament be beneficial for all.

**Concluding Rite:** The brief rite which consists of the celebrant's greeting to all present, final blessing and dismissal.

**NOTE:** Do not use: "Saying Mass" or "Performing Mass" **INSTEAD USE:** "Celebrating Mass," "Concelebrating Mass," "Celebrating the Liturgy," or "Celebrating the Eucharist"

## II. Ministers

**Celebrant:** The one who presides over the assembly and consecrates the Eucharistic Sacrament.

**Concelebrants:** Those priests and bishops who join the Celebrant in celebrating the Mass.

**Deacon:** An ordained minister who assists the Celebrant at the Liturgy of the Word and at the altar for the Liturgy of the Eucharist.

**Master of Ceremonies:** One who assisted in the preparation of the celebration and is present during it to facilitate the movement of the entire rite.

**Acolyte:** One who assists in the celebration (i.e., carrying candles, holding the Pope's staff miter, etc.).

**Cross bearer:** The one who carries the cross in the procession (entrance and recessional).

**Lector/Reader:** One who is called upon to proclaim the scriptures during the Liturgy of the Word.

**Cantor:** One who sings during the liturgy (i.e., the responsorial psalm).

**Leader of Song:** The person who leads the community/assembly in the music they sing.

**Extraordinary Ministers of Holy Communion/Eucharistic Ministers:** Those who assist in the distribution of Holy Communion.

**Assembly/Congregation:** Those present to celebrate the liturgy. Other terms: to use: "The Community," "The Church (as people not building)," "The Worshipers," "The Faithful," or "the congregation." Avoid: Spectators, Crowd Audience--all passive words which do not reflect what those present do.

**NOTE:** It is the entire assembly (ordained and nonordained) that celebrates the liturgy of the Mass, therefore: Avoid: The Pope's Mass, The Bishop's Mass, His Mass, etc. All terms which would give the impression that it is only the pope or clergy who celebrate.

### III. Vestments

**Vestment:** The vesture the ministers wear.

**Alb:** The white garment covering one's street dress for participation in the liturgy.

**Chasuble:** The vestment worn over the alb by priests, bishops and Pope when celebrating the Mass.

**Cassock:** A non-liturgical, full-length, close-fitting robe for use by priests and other clerics under liturgical vestments; usually black for priests, purple for bishops and other prelates, red for cardinals, white for the Pope.

**Surplice:** a loose, flowing vestment of white fabric with wide sleeves. For some functions it is interchangeable with an alb.

**Dalmatic:** The vestment the deacon wears over the alb on solemn occasions.

**Stole:** The vestment worn around the neck by all ordained ministers. For priests, bishops and Pope, it hangs down in front (under the chasuble); the deacons wear it over their left shoulder crossed and fastened at the right side.

**Mitre:** A headdress worn at some liturgical functions by bishops, abbots and, in certain cases, other ecclesiastics.

**Crosier (pastoral staff):** The staff which a bishop carries when he presides at the liturgy. **Zucchetto:** Skull cap worn by the Pope (white) and bishops (purple) and Cardinals (red).

**Pallium:** Special stole made of lamb's wool worn over the chasuble by the Pope and archbishops; it signifies communion of archbishops with the Holy See.

### IV. Liturgical Objects

**Altar:** A table on which the sacrifice of the Mass is offered. It is the center of importance in the place where the Mass is celebrated. Also called: The Table of the Lord.

**Ambo:** The place where the Scriptures are proclaimed. Also called Lectern. Avoid: Pulpit

**Aspergillum:** A vessel or device used for sprinkling holy water. The ordinary type is a metallic rod with a bulbous tip which absorbs the water and discharges it at the motion of the user's hand.

**Cathedra:** The Archbishop's throne.

**Celebrant's Chair:** The place where the celebrant sits. It expresses his office of presiding over the assembly and of leading the prayer of those present. **AVOID:** The use of the word THRONE

**Processional Cross:** The cross carried in the processions.

**Bread and Wine:** The elements used in the celebration of Eucharist (unleavened bread and natural pure wine). NOTE: After the Eucharistic Prayer the bread and wine is referred to as: the consecrated bread and wine or the body and blood of Christ.

**Cruets:** The containers/vessels holding the water and wine.

**Tabernacle:** Place in the church where the Eucharist or sacred species is reserved.

**Chalice:** The cup used to hold the wine.

**Paten:** The plate used to hold the bread that will be consecrated during the Eucharistic prayer.

**Ciborium:** A vessel used to hold the consecrated bread for the distribution of communion.

**Cathedral:** The major church in an archdiocese or diocese. It is the seat of the local Ordinary.

**Lectionary:** The book that contains all the readings from the Scriptures for use in the celebration of the liturgy.

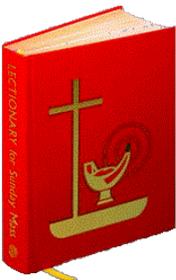
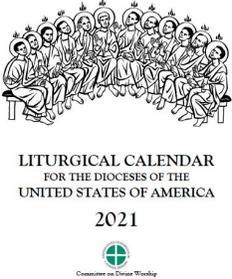
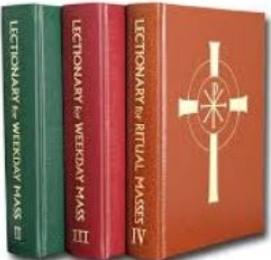
**Roman Missal (*form e ly* Sacramentary):** The book used by the celebrant, containing all the prayers for the liturgy of the Mass.

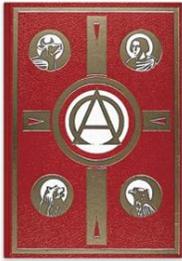
**Book of Gospels:** The book which contains the Gospel texts, from which the priests or deacon proclaims the Gospel of the day.

# Church and Liturgical Objects and Terms

## Liturgical Objects Used in Church

|   |   |  |   |   |
|---|---|--|---|---|
| <p>The chalice: The vessel which holds the wine that becomes the Blood of Christ.</p>                             |    |  | <p>Paten: A "plate" that holds bread that becomes the Body of Christ.</p>   |    |
| <p>The ciborium: A vessel used for the distribution and reservation of Hosts.</p>                                 |    |  | <p>The pyx: A small, closing vessel that is used to bring the Blessed Sacrament to those who cannot come to the church.</p>   |    |
| <p>The purificator is a small rectangular cloth used for wiping the chalice.</p>                                  |   |  | <p>The cruets hold the wine and the water used at Mass.</p>   |   |
| <p>The lavabo and pitcher: vessels used for washing the priest's hands.</p>                                       |  |  | <p>The lavabo towel, which the priest dries his hands after washing them during the Mass.</p>   |  |
| <p>The altar cloth: A rectangular white cloth that covers the altar for the celebration of Mass.</p>              |  |  | <p>The corporal is a square cloth placed on the altar beneath the chalice and paten. It is folded so as to catch any particles of the Host that may accidentally fall</p> |  |
| <p>The altar candles: signifying how Christ gave of Himself FOR others (as the candle burns up giving light).</p> |  |  | <p>The Paschal candle (blessed every year at the Easter Vigil) stands near the altar during the Easter Season and near the Baptism Font otherwise.</p>                    |  |

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| <p>Bells may be rung during the calling down of the Holy Spirit to consecrate the bread and wine</p>                |    |  | <p>The sanctuary lamp:<br/>A candle, often red, that burns near the tabernacle when the Blessed Sacrament is present there.</p>                                |    |
| <p>The aspersorium:<br/>The bucket used to carry holy water for sprinkling.</p>                                     |    |  | <p>The aspergillum: The sprinkler for casting holy water on people, places, or objects.</p>  |    |
| <p>The thurible is used for carrying and burning incense.</p>   |    |  | <p>The incense boat holds the incense before it is placed in the thurible for burning.</p>   |    |
| <p>Sacred Oils<br/>Oil of Chrism, Oil of the Sick, Oil of the Catechumens</p>                                       |  |  | <p>Ambry - a lockable cabinet which holds the Sacred Oils of the Parish.</p>   |   |
| <p>The Roman Missal: The book containing the ceremonial instructions and prayers for the celebration of Mass</p>    |  |  | <p>The Lectionary:<br/>book containing the biblical readings arranged for the celebration of Mass. Sunday (I) - in three lectionaries, for Years A, B, C.</p>  |  |
| <p>Liturgical Directory: a liturgical aid published by the U.S. Bishops to help the celebration of the liturgy.</p> |  |  | <p>The Lectionary: books containing biblical readings arranged for the celebration of Mass. Weekday - two lectionaries (II, III) and Additional Rites (IV)</p> |  |

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| <p>The Book of the Gospels: The book from which the Gospel reading is proclaimed.</p>   |    |  | <p>The alb is a full-length white garment worn by the priest and deacon.</p>   |    |
| <p>The chasuble is worn by the priest. It symbolizes the yoke of Christ and of the priesthood.</p>  |    |  | <p>The cincture is worn around the alb if it does not fit closely to the body</p>  |    |
| <p>The stole is worn by priests and deacons. It is a long fabric worn around the neck. It matches the color of the day. Priests wear the stole around the neck and over the breast.</p> |   |  | <p>The dalmatic is the distinctive vestment of the deacon. Unlike the chasuble, the dalmatic has sleeves.</p>  |   |
| <p>Deacons wear the stole diagonally from the left shoulder to the right side.</p>  |  |  | <p>The processional cross hearkens back to the days of the Roman army when the standard-bearer would carry the</p>   |  |
| <p>The cope is a cape-like vestment that may be worn during processions and liturgical celebrations outside of Mass.</p>  |  |  | <p>insignia of a particular legion into battle. The cross is the mark of a Christian. The processional cross ought to be a crucifix, a cross displaying the Body of Christ</p> |  |

## Typical Church Layout and Terms

**The Sanctuary:** The elevated portion of the church where the clergy and other ministers perform their proper functions in the worship of God. The sanctuary symbolizes the heavenly banquet.

**The Nave:** The main body of the church where the congregation/Assembly gathers.

**The Sacristy:** The room where the sacred vestments, vessels, and other items used in the celebration of the liturgy are stored and prepared.

**The Altar:** The sacred/dedicated table on which the sacrifice of the Mass is offered to God; the table from which the faithful receive the Blessed Sacrament.

**The Ambo:** The lectern from which the Bible readings are proclaimed.

**The Presider's Chair:** The chair on which the priest sits during Mass.

**The Credence Table:** The table on which objects/vessels are placed during the celebration of Mass.

**The Tabernacle:** (Latin: tabernaculum, "tent") The container in which the Blessed Sacrament is reserved. The name derives from the Old Testament tent in which God dwelt among His People.

**The Ambry:** The cabinet in which the three holy oils are kept.

## Liturgical Colors

**White:** White symbolizes light, purity, innocence, joy, and glory. It is used on certain feast days and during Christmas and Easter Season. It may also be used in Masses for the dead.

**Green:** Green, the natural color of life, points to the hope of life eternal. It is used in Ordinary Time.

**Violet:** Violet symbolizes melancholy and somberness. It is used in penitential seasons (Advent and Lent), and may be used in Masses for the dead.

**Red:** Red connotes both fire and blood. It is used on the feasts of martyrs, on Masses of the Holy Spirit, on the Exaltation of the Holy Cross, on Palm Sunday, and on similar feasts.

**Rose:** Rose symbolizes joy in the midst of a penitential season (rose being between violet and white). It may be worn only on two days in the year: Gaudete Sunday (Third Sunday of Advent) and Laetare Sunday (Fourth Sunday of Lent).

## Gestures

**Standing:** Standing shows a special level of respect and readiness, e.g., during the Gospel reading. It is also the normal posture when singing or when praying in common.

**Genuflection:** A genuflection is made by bending the right knee to the ground. It is given to the Blessed Sacrament when entering or leaving the church or when passing in front of the tabernacle. In addition, a genuflection is customarily made when acknowledging the Incarnation or the death of Christ.

**Kiss:** The Book of the Gospels and the altar are customarily venerated with a kiss.

**Profound bow:** A profound bow is made during the Creed at the words that refer directly to the Incarnation: "By the power of the Holy Spirit, he was born of the Virgin Mary and became man."

**Bow of the head:** A bow of the head is made during Mass when the Body & Blood of the Lord are received.

**Sitting:** Sitting signifies attentiveness, listening, especially to the readings from Sacred Scripture or during the preparation of the altar.

**Kneeling:** Kneeling signifies adoration of God and humility before the Almighty.

**Striking the breast:** Done during the Confiteor, acknowledging our sinfulness.