



ST. VINCENT DE PAUL REGIONAL SEMINARY

Boynton Beach, Florida

LITURGICAL HANDBOOK

Revised June 2018

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I. INTRODUCTION

This handbook seeks to apply the Church's liturgical documents and norms to liturgy at St. Vincent de Paul Regional Seminary. This handbook applies to all who participate in the liturgy, as well as those who perform specific liturgical roles. This document expands the liturgical information contained in the *Seminarian Handbook* and presents a set of guidelines for the best planning and celebration of the liturgy. This handbook cites the English editions of liturgical documents but also applies to Spanish liturgies here at the seminary.

Creativity is encouraged in liturgical planning, always flowing from good liturgical principles set forth in the major papal, curial, and USCCB documents on the liturgy. A rigid following of rubrics does not necessarily ensure good liturgy. If a planning team has questions about the appropriateness of their desired choices for a given celebration, the team should consult with the Director of Liturgy. It is important for the faith life of our community that we maintain a standard of quality and continuity in our liturgical life and celebration.

The following documents provide norms and guidance for the preparation of liturgical celebrations:

- *The Roman Missal* (2011 US English edition and 2018 US Spanish edition)
- *General Instruction of the Roman Missal* (2000)
- *Instruction Redemptionis Sacramentum* (CDW, 2004)
- *The Lectionary for Mass: Introduction* (1981)
- *General Norms for the Liturgical Year and the Calendar* (1969)
- *General Instruction of the Liturgy of the Hours* (1971)
- *Sing to the Lord* (USCCB, 2007)

All involved in liturgy should be acquainted with the details of a given day's liturgy so that they are prepared for the celebration. They should also follow the principle of progressive solemnity in preparing each liturgy.

The Seminary's liturgical schedule and the schedule for liturgical musicians indicate who is assigned to participate at each liturgy. If for a serious reason an assigned minister or musician is unable to participate at that (assigned) liturgy, **it is his responsibility to find a replacement.** (Note: Finding a replacement does not excuse the seminarian from asking the proper authority for permission to be absent from that liturgical celebration.)

For daily Mass, all who are scheduled to serve for liturgical celebrations (deacons and seminarians) should check in with the MC at least 10 minutes prior to the Liturgy. On Sundays, they need to arrive at least 15 minutes before Mass. For special celebrations, rehearsal and reporting times will be announced.

II. LITURGICAL PLANNING

A. Introduction

The Eucharist is the central act of worship of the Church and is celebrated daily at St. Vincent de Paul Regional Seminary. Given the bilingual and multicultural dimensions of

our community, celebrations reflect this reality. There are designated days for English or Spanish liturgies. Sundays, major feasts and significant events should reflect the bilingual/multicultural dimensions of our community.

The following liturgical celebrations are mandatory: Sunday and daily Mass, Morning and Evening Prayer, and the twice-weekly communal celebrations of Exposition and Benediction of the Most Blessed Sacrament. Any seminarian who will be absent from a liturgical celebration due to an emergency or another commitment must have permission as stipulated in the *Seminarian Handbook*.

B. Planning the Liturgy

Liturgical celebrations require planning and organization as well as the coordination of all the ministerial functions of the celebration. This handbook has been developed to facilitate the planning, preparation, and execution of the liturgy.

All seminarians are expected to participate in preparation for liturgies as their assigned roles and celebrations dictate. They are to learn how to use of all liturgical books: the *Roman Missal*, the *Liturgy of the Hours*, the *Lectionary*, the *Ordo*, and other ritual books needed for liturgical celebrations. Workshops will be held for those receiving the ministries of lector and acolyte to prepare them for these roles in the liturgy.

Those preparing worship aids for the assembly are obliged to observe and follow all copyright laws. If there is a question regarding permission to reprint a specific piece of music, consultation should be made with either the Director of Music or the Director of Liturgy.

C. Liturgy of the Hours

The seminary community prays Morning Prayer in common at 6:45 a.m. on Mondays, Tuesdays, Thursdays, and Fridays. The community also celebrates Evening Prayer at 5:45 p.m. on Mondays, Tuesdays, and Wednesdays, as well as on Thursdays within the context of Exposition and Benediction of the Most Blessed Sacrament. Additionally, Daytime Prayer begins the seminary's Wednesday morning formation periods, and Night Prayer is celebrated during the Sunday evening Holy Hour. Even when the Liturgy of the Hours is not scheduled in the seminary *horarium*, seminarians are expected to develop and grow in their commitment to praying the full Liturgy of the Hours, whether in common or in private.

D. Planning the Liturgy of the Hours

The *Ordo* indicates the Office for the day. The SVDP liturgical calendar will indicate which optional memorials must be celebrated. Unless there is a need to consult several parts of the breviary, the page numbers do not need to be posted on the hymn board or announced to the community.

III. INSTRUCTIONS FOR EVENING PRAYER WITHOUT EXPOSITION

Two members of the community are assigned for each liturgical hour celebrated in common, one as *presider* (usually a deacon) and the other as *reader* (usually an acolyte). They are to vest in an alb (amice and cincture, if needed) and stole (for ordained clergy). Additionally, the deacon wears a dalmatic on feasts and solemnities. When the liturgy is

ready to begin, they process from the sacristy, come before the altar, genuflect and then proceed to their places in the sanctuary and begin the celebration. The format is as follows with the responsibilities of each indicated:

General Notes for the Celebration of the Liturgy of the Hours:

1. Please be careful not to rush the recitation of the Psalms and canticles. Given the bilingual nature of our community, it is particularly important to read slowly and articulate clearly. It is the custom of the community to pause one beat between lines of a psalm or canticle and two beats between verses.
2. Please note that the psalm-prayer, given in the English version of the Liturgy of the Hours, is omitted in our communal celebration of the Hours. This prayer is not included in the Spanish version, or in the Latin text.

A. Introduction: All Rise (*Presider*)

3. Opening versicle and response
4. Hymn sung by community

B. Psalmody: All Sit (*Presider*)

Psalms and canticles (when recited):

1. Appropriate antiphon – Presider stands, reads antiphon and first line of each psalm, and then sits.
2. Verses are recited alternately, beginning with the leader’s side.
3. “Glory to the Father...”
4. Antiphon repeated by all.
5. Brief silence (15-20 seconds). The purpose of the silence is to give each person the opportunity to reflect and appropriate the psalm.

C. Reading and Responsory (*Reader*)

1. The reader goes from his place to the ambo for the reading, reverencing the altar with a profound bow, and reads the reading from the Liturgy of the Hours. A longer reading may be selected (cf. no. 46 of the *General Instruction*). The reading **is not** followed by saying “The Word of the Lord.”
2. The reader returns to be seated, again bowing at the altar, and allows time to pause for silent reflection after the reading.
3. The reader then stands and leads the responsory.
4. During solemn celebrations of Evening Prayer when a priest presides with the assistance of a deacon, an instituted lector or another layperson does the reading. In this case, this person sits where the lector normally sits at Mass.

D. Gospel Canticle (*Magnificat*): All Rise

The *Magnificat* may be recited or chanted. Normally, it is chanted for solemnities and feasts as well as for solemn evening prayer. Otherwise it is usually recited. If the altar is to be incensed, the presider places incense in the thurible after the assembly has begun the canticle. The presider incenses the altar and cross, and the server or deacon (if a priest is presiding) may incense the presider and the people.

E. Intercessions, Lord's Prayer, and Conclusion: Remain Standing

1. Normally, the assembly responds to the intercessions with the second half of each petition, as marked in the breviary. However, on special occasions, the community may respond with the italicized response given at the end of the introduction to the intercessions.
2. The presider introduces the first line and the reader reads the individual intercessions, from his chair. Also, if any additional intentions not listed in the breviary are added by the presider, the assembly responds with the italicized response given in the breviary. In solemn celebrations of Vespers, the deacon announces the intercessions after the priest celebrant reads the introduction.
3. The presider invites all to join in praying the Lord's Prayer. One of the introductions from the ordinary may be used. After the Lord's Prayer, he concludes with the appropriate Concluding Prayer. On a day when the Concluding Prayer is found in the *Roman Missal*, it is permissible, but not required, for the presider to use the Collect of the day's Mass as the Concluding Prayer, if he wishes to use the newer translation.
4. The formula for blessing and dismissal is found in the ordinary. If a deacon or priest is the presider, he gives the blessing and dismissal (simply, "Go in peace"); a lay presider uses the proper formula ("May almighty God bless us...").
5. Closing Procession: The presider and the reader come before the altar, genuflect and return to the sacristy from the chair side facing the altar.

IV. INSTRUCTIONS FOR EXPOSITION OF THE MOST BLESSED SACRAMENT

Twice a week, the seminary community gathers for a Holy Hour of Adoration in the silent presence of the Eucharistic Lord. Within the context of this celebration, the community prays Evening Prayer on Thursdays and Night Prayer on Sundays. On these occasions, the celebration follows the plan described in sections A–F above with the following modifications.

A. Evening Prayer with Exposition of the Most Blessed Sacrament (Thursdays)

1. The presider (who must be a deacon or priest) and server process into the sanctuary and genuflect. The server remains at his place, while the presider goes to the tabernacle, genuflects on opening it, and takes out the luna out of its case and closes the tabernacle. The server and assembly kneel when the presider opens the tabernacle. He places the luna in the monstrance and genuflects, and then returns to the front of the altar, genuflects, puts incense in the thurible, and incenses the Blessed Sacrament while kneeling. *O Salutaris* or another Eucharistic hymn should be sung once the Blessed Sacrament is exposed.
2. The presider and server remain kneeling for a suitable period of time.
3. They stand, genuflect, and take their places for Evening Prayer.
4. The celebration of Evening Prayer follows, as described above, with the following exceptions:
 - The reader should genuflect when crossing the sanctuary.
 - After the concluding prayer, the blessing and dismissal are omitted.

5. After the concluding prayer for Evening Prayer, the presider and server proceed to the center, genuflect, and take their places in the side pew for a time of adoration.
6. At 5:53 p.m., they stand, enter the sanctuary, genuflect, prepare the thurible as before and incense the Blessed Sacrament, as the *Tantum Ergo* or other Eucharistic Hymn is sung.
7. The presider says or chants, “Let us pray,” stands and recites or chants one of the proper prayers for Benediction.
8. The server places the humeral veil over the presider’s shoulders. The presider then genuflects and goes to the altar (from the chair side), genuflects again, and gives benediction. In the meantime, the assistant incenses the monstrance.
9. The server starts the Divine Praises, as the presider is removing the Blessed Sacrament from the monstrance and replacing it in the tabernacle.
10. The presider then returns to the front of the altar; the assistant removes the humeral veil, and they genuflect and return to the sacristy.

B. Night Prayer with Exposition of the Most Blessed Sacrament (Sundays)

1. The presider (who must be a deacon or priest) and server process into the sanctuary and genuflect. The server remains at his place, while the presider goes to the tabernacle, genuflects on opening it, and takes out the luna and closes the tabernacle. The server and assembly kneel when the presider opens the tabernacle. He places the luna in the monstrance and genuflects, and then returns to the front of the altar, genuflects, puts incense in the thurible, and incenses the Blessed Sacrament while kneeling. *O Salutaris* or another Eucharistic hymn should be sung once the Blessed Sacrament is exposed.
2. The presider and server remain kneeling for a suitable period of time.
3. Then they stand, genuflect, and go to the presider’s chair.
4. The presider proclaims an appropriate Scripture passage and may give a **brief** homily. Note that he should genuflect on crossing in front of the altar.
5. The presider and the server go to the center, genuflect, and leave the sanctuary, taking places in a side pew for the time of adoration.
6. Silent prayer continues until 8:45 p.m., when the presider and server return to their places in the sanctuary, genuflecting on reaching the foot of the altar. Night Prayer is begun and continues through the Concluding Prayer (following the usual practice for the Liturgy of the Hours described above), omitting the blessing. The server should genuflect on crossing the sanctuary.
7. The presider and assistant then proceed to the center, genuflect, prepare the thurible as before and incense the Blessed Sacrament, as the *Tantum Ergo* or other Eucharistic Hymn is sung.
8. The presider says or chants, “Let us pray,” stands and recites or chants one of the proper prayers for Benediction.
9. The server places the humeral veil over the presider’s shoulders; he genuflects and goes to the altar (from the chair side), genuflects again, and gives benediction. In the meantime, the assistant incenses the monstrance.
10. The server starts the Divine Praises, as the presider is removing the Blessed Sacrament from the monstrance and replacing it in the tabernacle.

11. The presider then returns to the front of the altar; the server removes the humeral veil, and the cantor intones the Marian antiphon, which is then sung by all present. Once the antiphon concludes, the presider and server genuflect and return to the sacristy.

V. INSTRUCTIONS FOR MORNING PRAYER BEFORE MASS

The *General Instruction of the Liturgy of the Hours* permits hours to be combined with Mass but notes that such cases should not be habitual (no. 93), since the Liturgy of the Hours has a rich theology proper to it (see no. 12 and Vatican Council II, Constitution *Sacrosanctum Concilium* [1963], no. 83). Accordingly, the usual practice at the seminary is to celebrate Morning Prayer and Mass separately on Monday, Tuesday, Thursday, and Friday mornings. Morning Prayer begins at 6:45 a.m. and a brief period of silent meditation before Mass will follow before Mass itself begins at 7:05 a.m. On solemnities with two readings and a Creed (excluding the Easter Octave), however, Mass begins at 6:45 a.m. so that the Eucharist may be celebrated with greater festivity. On these occasions, seminarians and clergy are to pray Morning Prayer on their own or in small groups.

A. Instructions for the Priest Celebrant, Deacon, Acolyte, and Server for Mass

1. Morning Prayer is celebrated in the manner of Evening Prayer as described in section III above.
2. The *deacon* and *acolyte* for Mass will function as the presider and server for Morning Prayer. Accordingly, they should be properly vested: an alb for the server and alb with a stole for the deacon. The deacon wears a dalmatic for Morning Prayer only on feasts and solemnities (including the Easter Octave).
3. The *priest celebrant* and *server* will sit in the pew reserved at Mass for the acolyte and server. They will vest in albs; the priest may also put on his stole before Morning Prayer. They should arrive in the pew before the deacon and acolyte process in to begin Morning Prayer.
4. After the celebration concludes, the deacon and acolyte process out as usual. After the procession, the priest celebrant and server also walk to the sacristy, where they prepare for Mass. The priest then puts on his microphone and chasuble, and deacon puts on his dalmatic. They wait to begin Mass until 7:05 a.m.
5. Mass is expected to conclude by 7:40 so that all may enjoy breakfast before classes begin at 8:15. **Homilies must not exceed 3–5 minutes.**

B. Instructions for Concelebrants

Concelebrants should vest for Mass and take their seats in the sanctuary before Morning Prayer begins at 6:45. If a concelebrant arrives late to Morning Prayer, he should not enter the sanctuary until it concludes.

VI. INSTRUCTIONS FOR THE CELEBRATION OF THE EUCHARIST

A. Function of the Priests: Principal Celebrant and Concelebrants:

1. Introductory Rites

1. For daily Masses, there is a short procession from the sacristy. Ministers, followed by the priest celebrant and deacon, turn at the ambo, and then proceed to the center and into the sanctuary before the altar. Then, after genuflecting, the celebrant and deacon proceed counterclockwise to the back of the sanctuary to reverence the altar (the celebrant follows the deacon). As noted above, concelebrants vest before Mass, normally with alb, stole, and chasuble, and take a place in the sanctuary; on entering the sanctuary, they genuflect and may approach the altar to reverence it before taking their seats.
2. On Sundays and special celebrations, there is a solemn procession, which includes assisting ministers, deacons, concelebrants, and celebrant. When concelebrants reach the altar, they genuflect, proceed to the back of the altar, reverence it, and proceed to their proper place.
3. After the celebrant reverences the altar, he may incense the altar.
4. Then he proceeds to the celebrant's chair, led by the deacon, if one is present.
5. Mass then begins as usual with the Sign of the Cross, greeting, brief introduction (if there is one), the Penitential Act, *Kyrie* (if required), *Gloria* (if required), and Collect.

2. Liturgy of the Word

1. The readings, responsorial Psalm, and Gospel proceed as usual.
2. Homilists must obey the above rule about the length of homilies: 3–5 minutes for a weekday morning Mass.
3. For the Universal Prayer, the priest celebrant introduces the intercessions and reads the concluding prayer.

3. Liturgy of the Eucharist

1. The acolyte and server prepare the altar. The priest and deacon remain seated during this preparation, and then (on Sundays and special celebrations) proceed with the acolyte to receive the gifts. The celebrant and deacon then proceed to the back of the sanctuary at foot of the altar. The celebrant waits at the foot of the altar until the deacon has prepared the gifts at the altar. He proceeds to the altar for the offertory. Except for the two prayers, "Blessed are you, Lord..." which may be said aloud, all other prayers are said in a low voice. If music is used, all prayers are said in a low voice.
2. Concelebrants remain at their places after the Prayer over the Gifts.
3. Gestures:
 - During the epiclesis the concelebrants extend both hands, palms downward toward the gifts, and say the words quietly with the celebrant.
 - Concelebrants extend their right hands towards the bread and wine during the words of institution and say them quietly, allowing the celebrant's voice to set the pace.

- After the consecration, the concelebrants continue saying the prayers with the celebrant, with hands extended (*orans* position), up to the optional concelebrant parts.
4. The concelebrant parts of the Eucharistic Prayer may be assigned to some of the concelebrants but are not said in unison.
 5. The concelebrants (but not the celebrant) join in the singing of the memorial acclamation.
 6. The doxology is said or sung (preferably sung) by celebrant and the concelebrants.
 7. The people sing or say *Amen*.

4. Communion Rite

1. The Lord's Prayer (concelebrants extend hands up to the embolism).
2. Sign of Peace (if present, the deacon invites the people to share this sign).
3. After the Sign of Peace, the concelebrants take their places behind the altar.
4. The Fraction Rite begins with the Lamb of God.
5. Lamb of God (started by cantor if sung or by the celebrant if recited).
6. The Body of Christ is distributed to the concelebrants by the deacon. After the celebrant has received Holy Communion, he gives Communion to the deacon under both species. The concelebrants then approach the altar and “genuflect, partake of the Blood of Christ, wipe the rim of the chalice, and return to their seats” (*GIRM* 246). The celebrant then proceeds to give the Body of Christ to the assisting ministers and the deacon distributes the Precious Blood to the servers. The deacon hands the remaining three chalices to other ministers of the Precious Blood. One of the concelebrants will take the ciborium and assist in the distribution of the Body of Christ. The celebrant and this concelebrant will wait for the deacon and the other ministers of the Precious Blood before going to the sanctuary step to distribute the Body of the Lord to the community. The last concelebrants will fold both corporals and remove the corporals and chalices (celebrant paten if it is not used to distribute Holy Communion) and place them on the credence table. The **server** will remove the *Roman Missal*. When there is a choir, one of the priests and the ministers of the Precious Blood on the ambo side distribute Holy Communion to the choir, once the rest of the assembly has received.
7. Prayer after Communion (with a pause after “Let us pray”)

5. Dismissal Rite

1. Announcements (if needed)
2. Blessing (If the solemn blessing is used, the priest first says, “The Lord be with you,” and then the deacon gives the directive “Bow down for the blessing.”)
3. Dismissal (by the deacon, if present)
4. The celebrant follows the deacon to the back of the altar to reverence the altar and then continues to follow the deacon to the front at which time he and the ministers genuflect. The closing procession returns to the sacristy from the chair side of the altar. At the Wednesday community Mass, the priest celebrant, deacon, acolyte, and server process down the center aisle and out the chapel's

main doors to greet visitors (unless the weather is poor). On Sundays and special celebrations, all concelebrants join the procession down the center aisle.

6. Mass Combined with Morning or Evening Prayer

Although the seminary no longer regularly combines Morning and Evening Prayer (for reasons note above in section V), the following procedures apply on occasions when a decision is made to combine the two.

1. The Mass begins as usual, with the sign of the cross and greeting. Then the celebrant, omitting the Penitential Act, recites the antiphon and the first line of the first psalm, and then sits. He stands for the recitation of the second and third antiphons, with the first line of their psalms.
2. The Collect follows the third psalm, with its antiphon, unless the *Gloria* is required, in which case it follows the *Gloria*.
3. The Liturgy of the Word follows as usual.
4. The celebrant is encouraged to use the intercessions from Morning Prayer, with an appropriate concluding prayer.
5. The Liturgy of the Eucharist proceeds as usual.
6. After Communion, a moment of silence is observed, and the celebrant stands and recites the antiphon for the Gospel canticle, which is then recited or sung by the whole community.
7. The Prayer after Communion follows, and the rest is as usual for Mass.

B. Function of the Deacon

Appropriate Dress: Vested in alb (cincture and amice, if needed), stole and, normally, dalmatic. The deacon should wear black pants, black shoes and socks, and clerics underneath his alb as well. On the occasions when we have a solemn procession for special celebrations, all the deacons are to vest in alb, stole and dalmatic, and take part in the solemn procession.

Prior to the celebration, the deacon is responsible for speaking to the celebrant to determine which form of the Penitential Act will be used. If the third form is to be used, the deacon normally leads it, unless it is being led by a cantor. In this case, the deacon should plan beforehand which invocations he will use, and the MC will ask the server to bring him the *Roman Missal* if necessary. It is important to remember, if the deacon is composing a new set of invocations, that they should be christological in nature and proclaim aspects of the mystery of Jesus Christ.

The deacon is also responsible for preparing the Universal Prayer, which is normally done from the ambo. He should print two copies and give them to the MC, in order to give the priest the option of using his text for the introduction and concluding prayer. If the priest wishes to use the prepared text, he will ask the server before Mass.

1. Introductory Rites

Entrance Procession

1. During the celebration of the Eucharist, the deacon ordinarily walks on the right side (and slightly in front, as needed) of the celebrant.
2. In solemn processions, the deacon carries the *Book of the Gospels*; he walks in front of the celebrant and concelebrants. He then places the *Book of the Gospels*

on the altar and joins the celebrant for the usual reverence of the altar. The deacon takes his place to the right of the celebrant at the presidential chair.

Penitential Act

1. **The first form** (*Confiteor*) is begun by the priest celebrant (i.e. he says “I confess”) and the assembly joins in; then after the prayer of absolution the deacon leads the community in the *Kyrie* (sung or said), unless the choir is leading the *Kyrie*.
2. **The second form** is likewise reserved to the celebrant. Again, after the prayer of absolution, the deacon leads the community in the *Kyrie* (sung or said), unless the choir is leading the *Kyrie*.
3. In contrast, **the third form** may be led by the deacon, and the usual practice at St. Vincent’s is for the deacon to do so. After the celebrant has introduced the rite and there has been sufficient time for reflection, the deacon proclaims the three tropes. The celebrant concludes with the absolution.

2. Liturgy of the Word

1. Gospel: During the Gospel Acclamation, the deacon asks for a blessing from the celebrant and after making a profound bow as he crosses in front of the altar, he goes to the ambo for the proclamation of the Gospel.
2. When the *Book of the Gospels* and incense are used, the deacon asks for the blessing after the incense has been blessed by the celebrant. He then goes to the altar and carries the *Book of the Gospels* to the ambo. After announcing the Gospel, he bows, incenses the book with three double swings (center, left, and right), bows again, and then proclaims the Gospel.
3. At the end of the Gospel proclamation, the deacon says or sings, “The Gospel of the Lord,” and kisses the book. If a bishop is the celebrant, the deacon does not normally kiss the book, but takes it to the bishop so that he may kiss the book. The deacon then hands the book to an acolyte.
4. Homily (if assigned to the deacon).
5. Universal Prayer: After the celebrant has introduced the Universal Prayer, the deacon announces the intentions. At daily Mass, the deacon normally reads them from the ambo.

3. Liturgy of the Eucharist

1. Preparation of the Altar and Gifts: After the acolyte has placed the *Roman Missal* and the chalices on the side of the altar, the deacon proceeds to prepare the chalices. He keeps the main paten and chalice off the center corporal until he has handed them to the priest celebrant, who will in turn pray the prescribed prayer before placing them on the corporal. (If there is a procession with the gifts, the priest and deacon should follow the MC’s instructions.) When preparing the chalices, the deacon adds a drop of water to the main chalice only.
2. If incense is used, the deacon assists the celebrant in the incensation as needed. The deacon then incenses the celebrant, with three double swings, and then walks in front of the center of the altar, faces it, bows, incenses the concelebrants with three double-swings (turning slightly to the center, to the

left, and then to the right), and then bows again. He then turns around and incenses the people in the same way. He then hands the thurible to the acolyte.

3. Eucharistic Prayer: During the Eucharistic Prayer the deacon kneels from the epiclesis through the consecration and afterwards stands to the side and slightly behind the celebrant. If the celebrant wishes, the deacon will assist with the *Roman Missal*. The celebrant hands the chalice to the deacon, for him to hold during the final doxology.

4. Communion Rite

1. The deacon invites the assembly to exchange the Sign of Peace.
2. If there is a need for the ciborium in the tabernacle, which should not be the norm, the deacon, after exchanging the Sign of Peace with the celebrant, goes immediately to the tabernacle. (This will generally need to take place on Wednesdays.)
3. During the Lamb of God, the deacon assists the priest with the Fraction Rite and takes the Hosts to the concelebrants. He should ensure that the Hosts are from the ciborium consecrated at **that** Mass. After the celebrant has partaken of the Eucharist, he administers Holy Communion to the deacon. The deacon administers the Precious Blood to the ministers, giving the ministers of the Precious Blood their chalices, and then assists in the distribution of the Precious Blood to the community.
4. If called upon to reserve the Blessed Sacrament, the deacon genuflects before closing the doors of the tabernacle and then returns to his seat. The purification of vessels takes place immediately after the celebration.

5. Concluding Rites

1. After the priest says, “The Lord be with you,” if the solemn blessing is to be used, the deacon says, “Bow down for the blessing.”
2. After the blessing, the deacon dismisses the assembly saying or singing one of the formulas found in the *Roman Missal*.
3. The deacon leads the celebrant to the altar, reverences the altar with the celebrant, and leads the celebrant to the front of the altar, always walking counterclockwise around the altar. He genuflects with the priest in front of the altar, at the priest’s left, and processes out on his right side (slightly in front as needed). Note that the *Book of the Gospels* is not carried out in procession.

C. Function of the Acolyte and Server in St. Vincent’s Chapel

Appropriate Dress for Both Chapels: Alb (cincture and amice if needed) with black pants, solid-color collared shirt, and black shoes and socks worn underneath.

The **server** holds the *Roman Missal* and takes it to the altar.

The **acolyte** serves primarily at the altar.

1. Introductory Rites

1. Procession: For daily Masses there is a short procession from the sacristy. The **acolyte** and **server** followed by the deacon and celebrant turn left at the ambo and proceed to the center and into the sanctuary. They genuflect with the celebrant and then proceed to their places (first pew on the chair side of the

altar). On Sundays and special celebrations there is a more solemn procession from the front doors of the Chapel. Ministers carrying the cross, candles, or thurible do not genuflect; instead they make a simple bow of the head. Even when there is not a procession, usually an extra server/acolyte is assigned when there is incense.

2. The *Roman Missal* should be at the **server's** place.
3. Sprinkling Rite: If the Rite of Blessing and Sprinkling of Holy Water is used, the **acolyte** walks with the celebrant assisting when necessary.
4. Collect: Prior to the priest saying, "Let us pray," the **server** picks up the *Roman Missal* and opens it to the Collect marked with a ribbon in order to be prepared. It is the server's responsibility to ask the MC before Mass where the prayers are for the day. For the Collect he moves in front of the celebrant, staying on the floor (not entering the sanctuary), holding the book open for him (celebrant steps forward if necessary) and remains in place until the prayer is completed. Note that the server's height relative to the celebrant may affect the best position to stand in while holding the *Roman Missal*. On occasion, the priest or deacon may need the *Roman Missal* or a binder held for the Penitential Act or for the Universal Prayer, in which case the server would do so at the appropriate times (again not stepping into the sanctuary).

2. Liturgy of the Word

1. Gospel: The **acolyte** carries the incense, if used. Two other **acolytes** carry the candles, if used.
2. If needed, the **server** holds the binder containing the Universal Prayer.

3. Liturgy of the Eucharist

1. Preparation of the Altar and Gifts: After the conclusion of the Universal Prayer, the **server** takes the *Roman Missal* and places it on the left (chair) side of the altar. At the same time, the **acolyte** goes to the credence table, takes the celebrant's chalice and the two corporals to the altar, and opens first the corporal for the chalices for the community (on the chair side of the altar) and then the priest's corporal (at the center), and paten and prepares the altar with the book opened to the beginning of the Liturgy of the Eucharist. The server then brings up the tray of chalices to the altar and sets them on the corporal with purificators. The acolyte places any additional patens/ciboria with hosts on the corporal. The acolyte presents the deacon with the water and the wine from the right (ambo) side of the altar.
2. At a solemn Mass, the crucifer goes down the side aisle to the credence table in the main aisle to lead the gift-bearers forward in procession. The **acolyte** then proceeds to the celebrant's chair and goes with him to the center aisle standing on his left side to receive the gifts. The celebrant will (normally) first take the wine and give it to the **acolyte** and then receive the bread, which he himself will carry to the altar, unless a deacon is serving, in which case the deacon is given the bread and proceeds to the altar to prepare the gifts. The **acolyte** proceeds to the altar on the "chair side" of the sanctuary and then brings the water and the wine to the deacon and waits to receive the cruets of water and wine, which are returned to the credence table.

3. If incense is used, the thurifer and server carry the thurible and boat to the celebrant from the ambo side of the altar. The celebrant incenses the gifts and the altar; then the deacon, with three double swings, incenses first the celebrant, then the concelebrating clergy, and finally the people. After the incensation, the deacon hands the thurible to the acolyte. The thurifer and server return the thurible and boat to the stand and go to the first pew on the chair side of the altar.
4. Both **acolyte** and **server**, one with the pitcher of water and the lavabo bowl and the other with the towel, then proceed to wash the celebrant's hands (from the chair side of the altar). The **acolyte** and **server** return the pitcher, lavabo and towel to the credence table, and go to the first pew on the chair side where they remain through the Eucharistic Prayer and the beginning of the Communion Rite.
5. The acolyte rings the bells (three times at each elevation) when the celebrant shows the consecrated Host and chalice with the Precious Blood. At SVDP, the bells are not rung at the epiclesis.

4. Communion Rite

1. After celebrant receives the Body and Blood of the Lord the server, acolyte and the ministers of the Precious Blood, approach the base of the altar, from the chair side (the celebrant's left) to receive Communion under both species. The **ministers of the Precious Blood** will receive their chalices and purificators from the deacon. Upon receiving the Precious Blood, they **immediately** go to their places with chalice and purificator. The two assisting ministers of the Precious Blood go to their places on the choir side. The deacon and acolyte go to their places on the celebrant chair side.
2. The **server** removes the *Roman Missal* from the altar after the last priest has received the Precious Blood and removed the chalices and corporals. He takes it to his seat.

5. After Communion

1. The ministers of the Precious Blood should consume any Precious Blood which remains at the credence table and cover the chalices with the purificators. The ministers of the Precious Blood will purify the vessels immediately after the celebration.
2. The server, immediately prior to the priest saying "Let us pray," picks up the *Roman Missal* and opens it to the Prayer after Communion. After the prayer (or after the solemn blessing, if used), the server places the *Roman Missal* back in the pew.

6. Concluding Rites

1. The server holds the book if the priest celebrant is using a solemn blessing.
2. For the recessional, the acolyte and server genuflect with the other ministers and celebrant and process to the sacristy on the right (chair) side of the chapel.

D. Function of the Acolyte in St. Mary's Chapel

In this section, only those elements of the liturgy which are different in St. Mary's Chapel, from the celebration of Mass in St. Vincent's Chapel will be treated.

1. Procession

1. Often at liturgies in St Mary's there will only be one acolyte/server. He processes before the celebrant, genuflects, and proceeds to the first row, near the celebrant's chair.
2. The **acolyte/server**, immediately prior to the priest saying, "Let us pray," picks up the *Roman Missal* and opens it to the Collect marked with the ribbon. He moves in front of the celebrant holding the book. After the "Amen" he returns to his seat.

2. Preparation of the Altar and Gifts

1. After the conclusion of the general intercessions, the **acolyte/server** takes the *Roman Missal*, places it on the altar.
2. The **acolyte/server** brings the chalices, paten and corporal to the altar opening the corporal on the center of the altar. He then brings the priest the wine and water and waits for both cruets before returning to the credence table. Due to the lack of space, it's best not to open the Missal to the beginning of the Liturgy of the Eucharist until after the corporal has been unfolded and set.
3. The **acolyte/server** then brings the pitcher of water, a towel and the lavabo/bowl to wash the celebrant's hands. The **acolyte/server** returns the pitcher, lavabo/bowl and towel to the credence table and takes his place.

3. Communion

1. The **acolyte** may serve as chalice bearer, along with another minister or ministers. The minister(s) of the chalice will come forward and stand beside the acolyte after the priest receives the Body and Blood of the Lord. They will receive the Host from the celebrant first and wait for a priest or deacon to give them the Precious Blood. They will then move to either side of the altar, with their backs to the windows to distribute the Blood of Christ.
2. The **acolyte** and **minister of the Precious Blood** should consume any Precious Blood that remains at the credence table and cover the chalices (purification occurs after the mass, when the acolyte and chalice minister should purify all vessels and assist in returning items to the sacristy). The **acolyte/server** then clears the altar before returning to his seat and then prepares for the Prayer after Communion.
3. The recessional begins when the celebrant moves, the **acolyte/server** leaves his place and joins him in front of the altar and genuflects. Then they recess.

E. Function of the Ministers of the Precious Blood (Not Serving at Mass)

Appropriate Dress: Instituted acolytes who are not serving as acolytes for the Mass are to wear a white dress shirt and black tie (with a jacket on special occasions).¹ Jeans and sneakers are never permitted. In the rare case in which a deacon is given this role, he is to wear clerical attire.

1. After the celebrant receives the Body and Blood of the Lord, the ministers of the Precious Blood approach the base of the altar, from the chair side to receive Communion under both species. Then each takes a chalice from the deacon and immediately moves to their designated position to administer the Precious Blood.
2. After Communion, they return the chalices to the credence table, consume any remaining Precious Blood, and cover them before returning to their places. After the conclusion of the Mass, the ministers of the Precious Blood and acolytes who served as ministers of the Precious Blood purify the sacred vessels at the credence table and assist in returning them to the sacristy after purification.

F. Function of the Lector

Appropriate Dress: A white dress shirt and black tie (with a jacket on special occasions).

The primary function of the lector is to proclaim the Word of God in the liturgical assembly. It is necessary that the lector adequately prepare the reading(s) *prior* to the celebration.

The lector should arrive at least 15 minutes prior to Mass, so that he can prepare the *Lectionary* and be available to the celebrant and other ministers for any last-minute preparations. **It is imperative that he have the proper readings of the day. If in doubt, he must ask the MC or priest celebrant for clarification.** He adjusts the microphone on the ambo to correspond to his height. He checks to make sure the *Lectionary* is on the ambo and opened to the correct page.

1. Introductory Rites

The lector is not part of the procession. He is seated in the first pew closest to the choir.

2. Liturgy of the Word

1. After the Collect, the lector enters the sanctuary at the center, bows to the altar, and proceeds to the ambo to proclaim the reading. At the end of the reading, he says, “The Word of the Lord,” and does not raise the *Lectionary*. If there is no cantor, the lector normally reads the psalm between the readings. There should be a period of silence between the first reading and the psalm (and again before and after the second reading, if there is one) of approximately 30 seconds. During these pauses, the lector should step back slightly and bow his head in an

¹ Even though there are usually ordinary ministers available, with the permission of the local Ordinary, instituted acolytes of the seminary are allowed to serve as Extraordinary Ministers of Holy Communion, to afford them the experience of distributing Holy Communion in anticipation of ordination.

attitude of prayer and reflection. If there is a second reading, it proclaimed in the same way.

2. If the psalm is sung by the cantor, the lector and cantor bow together in front of the center of the altar and returns to his place. If there is a second reading, the lector and the cantor bow together in front of the center of the altar, and the lector returns to the ambo (or the lector reading the second reading approaches the ambo, if there are two lectors).
3. If the lector reads the psalm, he should read the psalm response slowly and distinctly so that the assembly may understand it. Many of the responses are difficult to remember; therefore, the lector should recite the response each time along with the assembly.
4. When the lector has finished the reading(s) and Psalm, he turns to the altar, makes a profound bow, and exits the sanctuary from the choir side (not in the center). On Sundays and other occasions when the second reading is being done from a different lectionary or when the Book of the Gospels is being used, the lector should switch books, as instructed by the MC.

G. Function of the Leaders of Music:

The ministry of music is vital to our celebration of the Church's liturgy here at St. Vincent de Paul Regional Seminary. The role and function of music ministers is essentially the same as outlined in *Sing to the Lord* and the other documents cited in the Introduction. The ministers of music should be well-versed in these documents and in the music of the Church, to be able to offer sound musical, liturgical, and pastoral judgments during the planning process regarding the appropriateness of a given piece of music. Musicians should keep in mind that their primary role is to assist the assembly in their sung participation at the Eucharist. The function of music is ministerial; it must serve and never dominate.

Musicians are reminded to **strictly adhere to all copyright laws**. Any questions regarding copyrights should be directed to the Director of Music or to the Director of Liturgy.

All ministers of music should be conscious of being public ministers and should be attired appropriately. As with the other ministers, the SVDP dress code for liturgies should always be followed, per the *Seminarian Handbook*. If the cantor is singing the psalm, he should follow the dress code for lectors.

Musicians are asked to coordinate with the MC so that he is aware of which parts of the Mass will be sung, especially on special occasions.

H. Function of the Cantor

The Director of Music will ask members of the community to cantor from time to time. The functions of the cantor are as follows:

- To intone (when music is without instruments).
- To lead the community prayer and singing.
- To facilitate in the singing of verses that may be difficult for community singing.
- To sing the responsorial psalm.

I. Function of the Head Sacristan and Master of Ceremonies (MC)

The head sacristan and master of ceremonies are responsible for the organized flow and execution of the liturgy to which they are assigned. It is their duty to ensure that all the other ministers are aware of their roles and functions in the liturgy, and that, in as much as it is possible, these ministries are carried out with dignity and order.

The head sacristan will also assign additional duties to his team (i.e., cleaning and remote preparation of the chapel and liturgical objects as need be).

Normally the MC takes his place with the rest of the assembly and does not vest. On Sundays and other special occasions where there is a need for more immediate direction during the liturgy, the MC may vest in cassock and surplice. If needed, he may give instructions to the ministers and/or to the assembly prior to the celebration.

At least 15 minutes prior to the celebration (earlier for solemn liturgies), the MC sets the liturgical books to the appropriate pages for the celebration and to place them where they will be used during the celebration (i.e., breviaries in place for the Liturgy of the Hours, the *Roman Missal* to the server's place, the *Lectionary* on the ambo, and the *Book of the Gospels* is given to the deacon). The MC will assign concelebrant parts based on the Eucharistic Prayer chosen by the Celebrant. The MC will also notify the sacristan which Eucharistic Prayer is to be used.

The Head Sacristan, the sacristans, and the MC's are to be available to the Director of Liturgy, the House Master of Ceremonies, the Head of Sacristies, and to the other ministers to discuss any concerns about the liturgy.

J. Function of the Sacristan

The sacristan is to ensure that all the physical arrangements, vessels and vestments are suitably prepared prior to the celebration and that they are returned after the celebration to their places of storage.

The sacristan remains in the sacristy until just before the celebration to provide any necessary assistance to the celebrant, concelebrants, or other ministers. After the celebration, he is to collect any liturgical books that may remain in the body of the chapel and return them to their places in the sacristy.

Additionally, the sacristan is to make sure that the following are prepared: lights, candles, air conditioning, vestments, vessels, bread and wine and water, purificators, towels, tabernacle key placed in tabernacle, and thurible and incense (if used). As much as possible, an effort is to be made to have an approximate count of the number of communicants so as to avoid needing to go to the tabernacle at daily Mass. In general, the Hosts in the tabernacle are refreshed on Wednesdays; however, if the ciborium is filled on another day, the sacristan may direct that Holy Communion be distributed from the tabernacle on a different day. For liturgies in which the gifts are brought in procession from the back of the chapel, the sacristan selects the gift bearers.

After Mass, the sacristan is to ensure that all of the aforementioned items are returned, cleaned, and turned off (as need be), and that the sacristy is again orderly.

The sacristan is to cooperate, insofar as possible, with the requests of the planning teams regarding specific liturgies. The Director of Liturgy and Head of Sacristies should be notified in the event of any difficulties between the sacristan and the planning teams.

VII. THE LITURGICAL LIFE COMMITTEE

1. The responsibilities of the Liturgical Life Committee are to assist in the planning and evaluation of the liturgical life of the seminary, including the celebration of Mass, the Liturgy of Hours, Exposition and Benediction of the Blessed Sacrament, penitential services and devotional activities.
2. The Liturgical Life Committee will collaborate with the Seminary Dean of Spiritual Formation, to assist him in the preparation of any spiritual activity.
3. The Liturgical Life Committee will plan the liturgies for solemn occasions and for Holy Days.
4. The Liturgical Life Committee will meet once a month. It will establish the meeting place and the dates and times at the beginning of the academic year in August.
5. A member of the Liturgical Life Committee will be asked to serve as secretary and prepare the minutes of the monthly meetings.
6. The Liturgical Life Committee will email copy of the minutes of each monthly meeting to all members of the SVDP community.

Revised: 6/11/2018