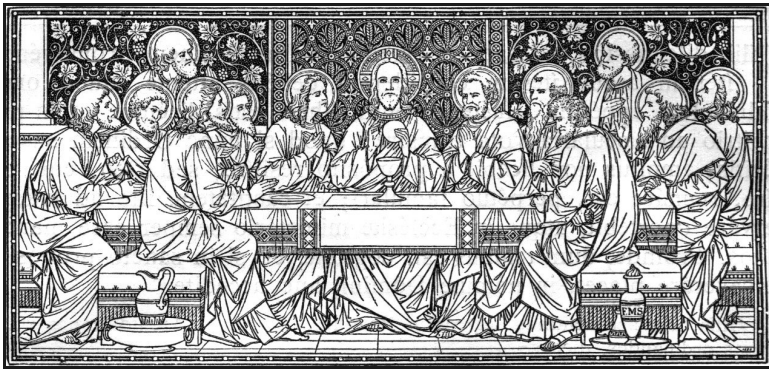


# St. Therese Parish

## SERVER MANUAL



**FOR THE GREATER GLORY OF GOD  
AND HIS HOLY CHURCH**

Taken and modified with permission from Jorge Viramontes' website at:  
<http://www.math.utep.edu/jviram/jviram.htm>

Last Modified October 29, 2008

## **From Bishop's Committee on the Liturgy:**

What about altar servers?

The following guidelines were prepared by the Bishops' Committee on the Liturgy and presented to the National Conference of Catholic Bishops for discussion at the June 1994 Special Assembly on Thursday, June 16, 1994. The suggested guidelines may be used as a basis for developing diocesan guidelines.

Although institution into the ministry of acolyte is reserved to lay men, the diocesan bishop may permit the liturgical functions of the instituted acolyte to be carried out by altar servers, men and women, boys and girls. Such persons may carry out all the functions listed in no. 68, para. 2 and nos. 142-147 of the General Instruction of the Roman Missal. The determination that women and girls may function as servers in the liturgy should be made by the bishop on the diocesan level so that there might be a uniform diocesan policy.

No distinction should be made between the functions carried out in the sanctuary by men and boys and those carried out by women and girls. The term "altar boys" should be replaced by "servers". The term "server" should be used for those who carry out the functions of the instituted acolyte.

Servers should be mature enough to understand their responsibilities and to carry them out well and with appropriate reverence. They should have already received holy communion for the first time and normally receive the Eucharist whenever they participate in the liturgy.

Servers should receive proper formation before they begin to function. The formation should include instruction on the Mass and its parts and their meaning, the various objects used in the liturgy (their names and use), and the various functions of the

server during the Mass and other liturgical celebrations. Servers should also receive appropriate guidance on maintaining proper decorum and attire when serving Mass and other functions.

Since the role of server is integral to the normal celebration of the Mass, at least one server should assist the priest. On Sundays and other more important occasions, two or more servers should be employed to carry out the various functions normally entrusted to these ministers.

Servers should normally be vested. This is within the tradition of the Church and prevents difficulties regarding appropriate dress for these ministers. All servers should wear the same liturgical vesture.

Servers carry the cross, the processional candles, hold the book for the priest celebrant when he is not at the altar, carry the incense and censer, present the bread, wine, and water to the priest during the preparation of the gifts or assist him when he receives the gifts from the people, wash the hands of the priest, assist the priest celebrant and deacon as necessary.

Servers respond to the prayers and dialogues of the priest along with the congregation. They also join in singing the hymns and other chants of the liturgy.

Servers should be seated in a place from which they can easily assist the priest celebrant and deacon. The place next to the priest is normally reserved for the deacon.

Servers may not distribute holy communion unless they have been mandated for this function by the bishop.

The Order for the Blessing of Altar Servers, Sacristans, Musicians, and Ushers (Book of Blessings, nos. 1847-1870) may be used before servers first begin to function in this ministry.

## **Attire:**

All of us should try to look our best as a sign of respect when attending Mass in general and serving in particular. Dress attire is strongly encouraged. Please avoid wearing sneakers, sandals, jeans, shorts, and t-shirts. If you have them, it is recommended that you wear dress shoes, a dress shirt, and khaki or black pants. If in doubt, please err on the side of caution.

## **Preparation:**

Please arrive at least 15 minutes early to set up for Holy Mass. Be sure to light the altar candles right before Mass begins. If it is the Easter season, or if there is to be a baptism, the paschal candle also needs to be lit prior to Mass beginning. If incense is to be used, it must be prepared ahead of time: incense in the boat, lit charcoal in the Thurible. Servers should meet in the new sacristy for Sunday Masses and in the old sacristy when it is a weekday Mass.

## **Genuflecting and Bowing**

Outside of Mass, when entering and leaving the Sanctuary, the server must always genuflect towards the tabernacle with his/her right knee to the floor. This is a sign of reverence done in acknowledgement of the presence of Christ in the Tabernacle. During Mass, a deep bow is made to the altar by all who pass before the altar. However, a genuflection is made when passing before the altar during Mass when the Blessed Sacrament is present on the altar (after the consecration), unless you are moving in procession. Also, whenever you are carrying something, you should bow instead of genuflect. (i.e. when carrying the censer, processional candles, or the processional cross.)

## **General Instructions for Serving at Holy Mass:**

- If you are standing and not holding anything, your hands should be pressed together, fingers straight, at about a 45 degree angle to your body.
- Avoid walking in curved paths; always walk in straight line paths. Also, avoid walking between the tabernacle and the altar unless you are preparing the altar.
- The server should step back from the priest and bow:
  - When finished serving the priest with the Missal or Sacramentary
  - When finished serving the priest with the censer
  - When finished washing the priest's hands
  - When finished serving the priest the holy water
  - When finished serving the priest with the cruets
- You may make a small bow of your head whenever the names of Jesus, Mary, and the Saint of the day are mentioned, except during the readings or the homily.
- The Sacramentary should be held with both hands in a vertical position with the front directed towards the walking direction, and while the book rests upon the server's chest, the book's spine will face to the right.
- If the occasion calls for the use of incense, the server that carries the censer must also carry the boat filled with incense and a spoon. The Thurible should be swung back and forth while the server walks, and swung side to side if the server kneels or stands still.
- Always approach the altar from the sides when bringing something to or from the altar. Never approach the altar from the front to prepare the altar.
- If you are called to serve at the altar, you don't need to genuflect to the Blessed Sacrament even if you walk in front of it, get close to it, or depart from it—just bow to the altar.

# **The Order of the Mass**

## **Introductory Rites**

Entrance

Greeting

Penitential Rite

Gloria (Outside Advent and Lent)

The Collect (Opening Prayer)

## **Liturgy of the Word**

First Reading

Responsorial Psalm

Second Reading

Gospel Acclamation (Alleluia)

Gospel

Homily

Profession of Faith

General Intercessions

## **Liturgy of the Eucharist**

Preparation of the Altar and the Gifts

Prayer over the Gifts

Eucharistic Prayer

The Lord's Prayer

Doxology

Sign of Peace

Breaking of the Bread (Lamb of God)

Communion

Prayer after Communion

Concluding Rite

Dismissal

## **A. INTRODUCTORY RITES**

### **The Entrance**

The order of the procession goes as follows: Censer (Incense), crucifix (also called the processional cross), candles side-by-side behind the crucifix, other servers, extraordinary ministers of Holy Communion, readers, the book of gospels, and the priest.

The server in front begins moving at a slow pace once the singing for the opening song begins. When the procession reaches the sanctuary step, all the servers should go to the left side with the exception of one candle bearer. The one candle bearer should go to the far right side so that he or she can put the candle on the right side of the altar after the sign of reverence. Room should be left between the two sides of servers so that the remaining individuals have room to line up between with the priest in the middle. When Father genuflects, each server should also do so unless the server is carrying an item, in which case you should bow your head only.

If the occasion calls for incense, the priest may incense the altar by going around it. The server with the incense should stand near the altar, open the Thurible and give the incense boat to the priest. The priest then takes a small spoon and puts incense in the Thurible. Afterwards, the server takes back the boat and gives the censer to the priest after which he bows.

Each time the priest passes in front of the altar he stops and bows; then, he resumes the incensing. If there is a crucifix, the priest also incenses it. It is convenient for the

server to wait for the priest with the boat at the left side of the altar. When the priest returns the censer to him, the server steps back one step, bows and goes back to his place swinging the censer.

## **The Penitential Rite**

If holy water is used, one server should take the water, and a second server takes the missal to the priest when he indicates for it. If the water is already blessed, the missal may not be needed. Afterwards, the server with the holy water should follow the priest carrying the holy water.

## **Gloria**

Depending on the priest's preferences, a server may take the Sacramentary to the priest so that he may recite the Gloria. Once in front of the priest, the server opens the missal to the appropriate place. Towards the end of the Gloria, a server may take the Sacramentary to the priest for the Collect instead of waiting for the priest to say let us pray.

## **The Collect (Opening Prayer)**

At the time of the "*Opening Prayer*," the server takes the missal to the priest, usually when he says: "*let us pray*." Once in front of the priest or slightly standing to his right, if the server is taller than the priest, the server opens the missal to the adequate place. Finishing with the missal, the server closes it; stepping back one step, the server bows to the priest. This is done each time the server finishes assisting the priest with the missal, except when serving with the Bishop; in this case, a reverence is made before and after.



## **B. THE LITURGY OF THE WORD**

### **Readings & Responsorial Psalm**

During all this time the servers remain seated, listening to the readings and participating during the “*Responsorial Psalm*.” Your hands should be placed flat on your legs so that you don’t have the urge to “fidget.”

### **Alleluia**

During the “*Alleluia*,” or the hymn before the Gospel during Lent, the servers stand.

#### ***If incense is used:***

During the alleluia, one of the servers takes the censer and the boat to the priest. Once before him, the altar server bows and hands the boat to the priest, who puts some incense into the Thurible. Once the priest does this, he will give back the boat to the altar server, who makes the customary reverence, then swinging the Thurible the altar server will go to the Ambo. (If the Book of the Gospels (Evangeliary) is used, the server will walk from the Altar to the Ambo swinging the Thurible and in front of the priest who is carrying the Evangeliary.

At the end of the words “...reading of the Holy Gospel according to N...” the altar server makes a reverence and hands the Thurible to the priest. The priest will incense the Book of Gospels and will return the Thurible to the altar server who makes the customary reverence to the priest.

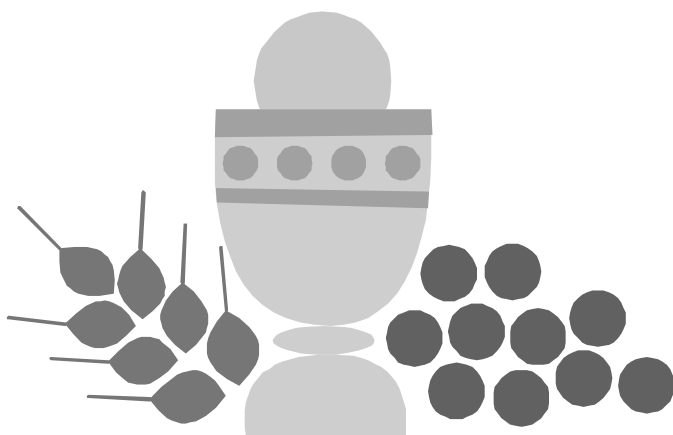
The altar server will then remain next to the priest swinging the Thurible from side to side until the end of the Gospel. When the Gospel's reading is finished the server will go take the incense away and go back to his/her seat.

## **The Profession of Faith or Creed**

If the priest wishes, the altar server will take the Sacramentary to the priest for the Creed, once again the server will make the customary reverences. During the Creed the other altar servers will slightly bow for the words: "By the power of the Holy Spirit He was born of the Virgin Mary and became Man", the server holding the Sacramentary will only bow his head.

## **General Intercessions**

An altar server should hold the white binder containing the petitions for Father, once again the server will make the customary reverences. (ie: Bow to Father after you close the binder for him).



## **C. THE LITURGY OF THE EUCHARIST**

### **Preparation of the Gifts**

One server will take the main chalice to the Altar by placing one hand on top of the corporal and one hand grasping the main body. Then he will open the main corporal over the middle of the altar with great reverence, so the cross on the corporal is right side up, if two corporals are used, the second one, will be placed to the right of the main one. Both hands must be used to carry these holy objects, always covering everything with a hand so as not to drop them. The server, with great care, will place the main chalice on the main corporal and slightly to the right of it, leaving a space on the center for the paten. For most Masses, two other chalices are to be taken to the Altar by other servers. A second server will take the Sacramentary to the Altar. It will be placed slightly to the left of the main corporal (preferably not on top of it). After the server finishes setting up the altar, he will step back and bow to the Altar and then return to his or her place. When the priest stands, the servers will do the same.

Three servers should accompany the priest to receive the gifts at the foot of the sanctuary. One of them will be given the ciborium. Another server is handed the wine cruet while a third server carries the collection. Everyone bows to those who brought up the gifts when Father does so. The collection should be placed to the left of the credence table to the left of the altar. The other two servers should go to the left of the altar and await Father. When he arrives, the server with the ciborium should step forward and hand it to Father. While this is taking place, another server should retrieve the water cruet from the credence table and then stand ready at the side of the altar.

Both servers will take the cruets to the priest with the handle pointing towards him. The wine cruet is handed to the priest first, followed by the water cruet. After Father hands them back, the server should then step back, bow, and immediately go back to get the lavatory and finger towel (if there is no other server with this task assigned). You should then return to the side of the altar to be ready to wash Father's hands after he bows again. The server with the towel for drying Father's hands should open the towel to make it easier for Father to use. Don't forget to make the customary bow to Father before you return to the articles to the credence table.

***If incense is used:***

The Thurible is taken to the priest after he is finished with the wine's offering. If there are only two servers, one will have to carry the lavatory, finger towel and water cruet at the same time and the other one the Thurible and boat. The boat is given to the priest, the Thurible is opened by the server and brought close to the priest so that he may put incense in the Thurible. The priest will follow to incense the offerings, the altar, the crucifix, etc. After the priest finishes he gives the Thurible to the server who bows and proceeds to incense the priest (two swings to the front, two to the left, two to the right).

Once finished incensing the priest, the server will step back and bow, then he will move to the front of the sanctuary to incense the faithful in the same way as the priest (two swings to the front, two to the left, two to the right) including the reverences. (The faithful must be standing when being incensed, if this is not the case the altar server may address the people to stand up by making a hand gesture). While this is happening the rite of the

washing of the hands already explained is performed. At the end of these two rites the server with the Thurible will return back to his original position but with the Thurible still in hand in motion.

## **The Eucharistic Prayer**

The servers should kneel at the left of the altar. *There is no need to send servers to the other side unless you will not all fit on the left side.* The server nearest the bells rings them right after the Holy, Holy to remind everyone to kneel. After the consecration of the bread and wine, when Father elevates the body and blood of Christ, the server should strike the crescelle three times with the mallet.

### ***If incense is used:***

At the beginning of the Eucharistic prayer the server with the Thurible will proceed to the step in front of the Altar and kneel. When Father raises the Body and Blood of Christ you should swing the Thurible three times while the bell is struck.

## **The Lord's Prayer**

During the “Our Father” the servers will remain in their places and say the prayer along with the congregation. Hands are to be together as normal when standing and empty. (Avoid holding hands or imitating Father’s posture).

## **The Lamb of God**

After the Lamb of God, the server nearest the bells should ring them to remind everyone to kneel.

## **The Communion Rite**

When the priest shows Christ to the faithful saying, *“Behold, the Lamb of God, who takes away the sin of the World”* the altar servers observe with attention and will bow their heads when they say *“Lord, I am not worthy to receive You, but only say the word and I shall be healed.”* Once the priest finishes taking communion the servers will stand up to receive Holy Communion. After you have received communion, three servers should go to get the patens to hold under those distributing the body of Christ. Be very careful to hold the patens horizontal when returning to the altar after communion so that no particles of the body of Christ fall off them.

After the priest finishes giving out Communion, one or more servers will go near the Altar and wait until the priest finishes purifying the sacred vessels. When the priest is done, the servers will take everything back with the most extreme reverence because the corporal(s) may still contain particles of the Body of Christ.

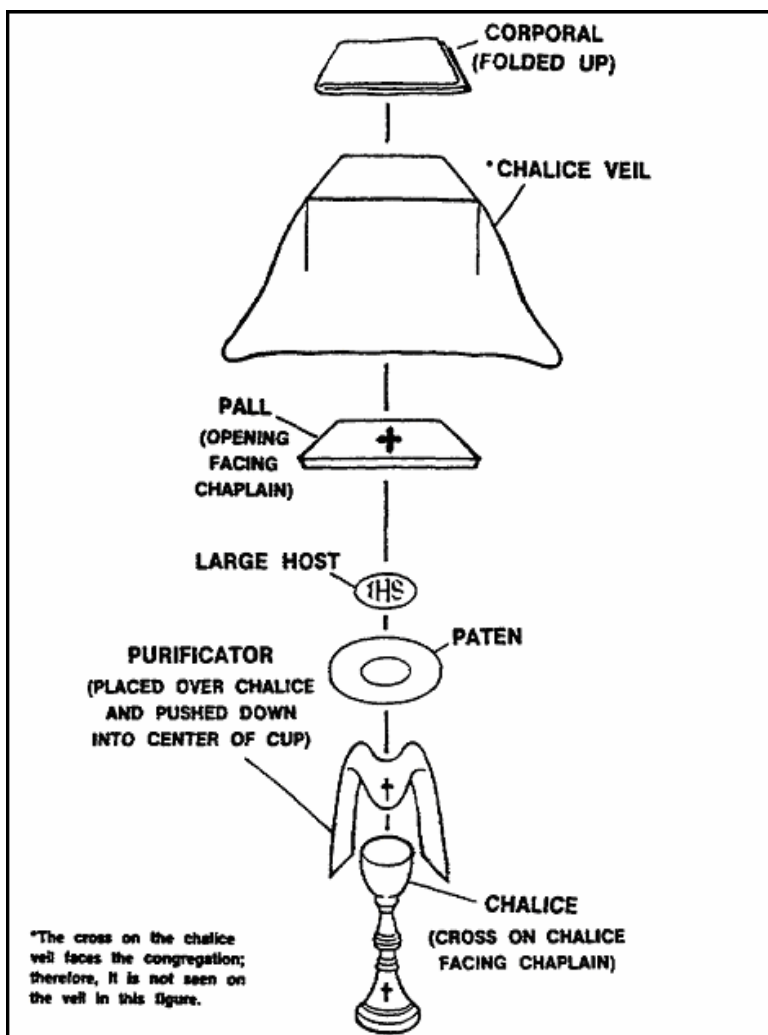
When finished placing everything in the credence table the servers will return to their seats and wait for the priest to say: “Let us Pray”. At this moment the Sacramentary is brought to the priest so that he may say the prayer after communion. After the prayer, the server closes the Sacramentary and does the customary reverence (bow).

## **D. THE CONCLUDING RITES**

At the end the servers wait for the priest to kiss the Altar. While the priest does this, the servers who brought in the processional cross will retrieve it. The order of exit’s procession is the same as the entrance procession. Please note: the candles are not used in the recession.

## Preparing the Chalice for Mass

First, a purificator should be lightly pushed inside the main chalice. Over the purificator, place the main paten with the priest's (large) host, then the pall covered with a chalice veil, place the corporal or corporals (folded up) on the top end.



# Liturgical Colors

**Black** - Death, mourning, despair. May be used for Masses for the dead (as well as violet and white).

**Blue** - Not an approved liturgical color (See Violet below.)

**Green** - Hope, growth, increase, life, immortality, fidelity. Used on Sundays in Ordinary Time.

**Red** - Sacrifice (blood, life itself), charity, zeal, Holy Spirit. Used on commemorations of our Lord's passion (Passion Sunday, Good Friday), the apostles, evangelists, and martyrs for the faith; Pentecost.

**Rose** - Subdued joy, relieved repentance. May be used on Gaudete Sunday (Third Sunday of Advent) and Laetare Sunday (Fourth Sunday of Lent).

**Violet** - Sorrow, penitence, preparation. Used during the Seasons of Advent and Lent. Often called purple, it has a variety of shades ranging from blue-violet to red-violet. Whereas the traditional "Roman purple" is actually a red-purple, a more blue-purple has prevailed in other parts of Europe.

**White** - Innocence, purity, virginity, victory, joy. Used on all occasions of the joy and glorious mysteries of our Lord (like Christmas and Easter), of Mary (like Assumption), of angels, and of saints who were not martyrs; traditionally worn on celebrations honoring John the Baptist, the Chair of Peter, and the Conversion of St. Paul. It may be used for funerals.



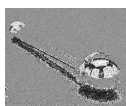
# Liturgical Objects and Vessels

A sacristan is one in charge of sacred articles/ vestments; the sacristy is the room near the altar, for storage of liturgical things (and for vesting, for some). Both words come From the Latin word for holy (sancte; sanctus). Sacred vessels, properly, are those receptacles and utensils which come in direct contact with the Blessed Sacrament (chalice, paten, ciborium, pyx, capsula, lunette, and monstrance). Other vessels traditionally include cruets, lavabo dish, thurible, boat, and aspergillum.

**Amphora** - A wine vessel for Mass; tall, two-handled, often pottery.



**Ampullae** - Two-handed vessels for holding oils or burial ointments.



**Aspergillum** (sprinkler) - An instrument (brush or branch or perforated container) for sprinkling holy water.

**Aspersory** - The pail for holy water.



**Capsula** - The container for reserving the consecrated host for exposition in the monstrance.



**Censer** - A vessel for burning incense at solemn ceremonies. Its rising smoke symbolizes prayer. It's also called a thurible, a thurifer being its user. The supply container for the incense is called a boat.



**Chalice** - A cup that holds the wine (grape, “fruit of the vine”). Consecrated with holy chrism by a bishop; also “consecrated by use” (contact with Christ’s blood). Eight inches was the traditional and common height.

**Chalice veil** - Covers the chalice and paten from the beginning of Mass until the offertory after the ablutions.



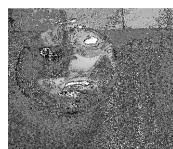
**Ciborium** - Container for the communion hosts; similar to a paten and traditionally resembling chalice except for its cover.

**Corporal** - A square of linen cloth placed upon the altar and upon which the chalice and paten are placed. (Its container, when the corporal is not in use, is called the burse. The burse is no longer in common use.)



**Credence Table** - A small side table for holding liturgical objects until needed during Mass.

**Crescelle** - The knocker formerly used in place of the bell.



**Cruets** - Water and wine containers; an A and V indicating aqua (water) and vinum (wine).

**Finger Bowl and Towel** - Used for the rite before the Eucharistic Prayer. The linen for drying was called a manuterge.



**Lavabo Dish** - The saucer for the presider’s ceremonial washing of fingers, called this because the first words of the prayer formerly used by the

priest, “I wash (Latin: lavabo) my hands in innocence” (Psalm 26:6; see also Matthew 27:24-26).

**Lectionary** - The “collection of readings” (Scripture), assigned by the Church for liturgical proclamation.



**Monstrance** - Container for the host in exposition of the Blessed Sacrament, commonly surmounted by a cross. The glass-sided, removable receptacle at center, the luna (or lunette), actually holds the host.

**Pall** - A stiff square of cardboard covered by linen and used to cover the top of the chalice.



**Paten** - A flat saucer of the same material as the chalice; it is for the host.

**Processional Cross** - A mobile cross or crucifix that leads the procession and recession of liturgical ministers, placed in the sanctuary to signal the presence of the assembled praying community.



**Purificator** - A band of linen used to cleanse the chalice.

**Pyx** - The container for the communion host outside of church and Mass.



**Sacramentary** - The presider’s book; the part of the Roman Missal containing mainly the Mass prayers and rubrics, excluding the Readings (which make up the lectionary).

**Tabernacle** - A safe-like, secure, place of reservation for, and worship of, the Blessed Sacrament, the consecrated hosts to be used as Communion for those who are homebound, sick, and dying, and sometimes for those at Mass.



## Liturgical Vesture



**Alb** - A long, loose-fitting tunic worn under other vestments, common to all ministers in worship. It symbolizes the garment of the newly baptized, the purity of soul required for Mass, and the garment in which Pilate clothed Christ.

**Amice** - A white linen square worn over the neck and shoulders under the alb.



**Biretta** (no longer in common use) - A square hat with three ridges or peaks worn mainly by principal ministers on way to and from the altar. In its place, religious cover their heads with an amice and a hood.

**Cassock** - A full length, fitted robe for ordinary use, either black (priest), purple (bishop), red (cardinal), or white (pope).



**Chasuble** - The external garment worn by the presider at the Eucharist, with a stole worn over it (or, depending on style, under it); sometimes designed so that the chasuble serves the purpose of both vestments.

**Cincture** - A cord used to belt the alb.



**Cope** - A long cloak with a fastening in front, worn on solemn occasions and for special ceremonies (ex. Eucharistic benediction) outside of Mass.



**Dalmatic** - A sleeved outer garment, fashioned after the chasuble, worn by a deacon in place of a chasuble.

**Humeral Veil** (Latin: humerus, shoulder) - A wide scarf worn over the shoulders for carrying the sacred vessels or the Blessed Sacrament.



**Maniple** (no longer in common use) - An ornamental strip of cloth pinned or tied to the left forearm signifying authority; formerly a handkerchief worn on or carried in the left hand.

**Orphrey** (Latin: aurum, gold) - The painted or embroidered images or symbols on a chasuble, front and back, and around a cope's opening.



**Pallium** - A vestment signifying the fullness of the bishop's office, so is worn only by pope and metropolitan archbishops.

**Stole** - A sign of priestly office, worn in the celebration of sacraments; a narrow strip of cloth of a liturgical color worn over the shoulders; on a deacon, worn over the right shoulder and crossing to the left side of the body.



**Surplice** - Vestment of white linen with wide sleeves worn over a cassock, often used by ministers other than the presider; sometimes worn by a priest for the administration of the sacraments.

# Prayers to Know

## Prayer before Divine Service (Mass):

Let us pray: Almighty Father, you have invited us to participate in this worship of Christ, your Son, our High Priest and King; Grant us the grace to fulfill our Sacred duty with faith, reverence and love, so that by our good example to our worshipping community, we may deserve to more fully obtain the fruits of this Holy Sacrifice, through Christ, your Son and our Lord, who reigns with you and your Holy Spirit, God, forever and ever. Amen.

## Prayer After Mass

Lord Jesus, thank you for the opportunity to serve You during the Holy Mass. In Your sacred presence, my heart is filled with joy and peace. May Your Spirit always guide me so I may grow in Your love by the grace of the Heavenly Father. Amen.

## Lord's Prayer (Our Father):

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

## Hail Mary:

Hail, Mary, full of grace; the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, Jesus.  
Holy Mary, Mother of God, pray for us sinners,  
now and at the hour of our death. Amen.

## Glory be to the Father (Doxology):

Glory be to the Father, and to the Son, and to the Holy Spirit.  
As it was in the beginning, is now, and  
ever shall be, world without end. Amen.

## Act of Contrition

O my God, I am heartily sorry for having offended you, and I detest all my sins because of Your just punishments, but most of all because they offend You, my God, who are all-good and deserving of all my love. I firmly resolve, with the help of your grace, to sin no more, and to avoid the near occasions of sin. Amen.

Hail, Holy Queen:

Hail, Holy Queen, Mother of mercy, our life, our sweetness and our hope. To thee do we cry, poor banished children of Eve. To thee to we send up our sighs, mourning and weeping in this valley of tears. Turn, then, most gracious advocate, thine eyes of mercy toward us, and after this, our exile, show unto us the blessed fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary.

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



## Key Terms to Know

**Altar** - The altar is a table of solid or suitable material for the meal of sacrifice, the Eucharist; a symbol of Christ.

**Ambo** (Pulpit) - A place for Scripture proclaiming and preaching.

**Baptistry** - The baptismal font and area.

**Narthex** - A pre-nave entrance, or lobby, or portico area.

**Nave** - The church's central and primary structural feature, extending from the entry to the sanctuary, so called because of its resemblance to ships of the era.

**Sacristy** - A room for sacred vessels and vestments.

**Sanctuary** - Traditionally, the altar, pulpit, and chair area, usually set apart structurally.



## **The Holy Sacrifice of the Mass:**

The Mass is at the same time, and inseparably, the sacrificial memorial in which the sacrifice of the Cross is perpetuated and the Holy Communion with the Lord's Body and Blood. - CCC #1382

At the Last Supper, on the night he was betrayed, our Savior instituted the Eucharistic sacrifice of his Body and Blood. This he did in order to perpetuate the sacrifice of the cross throughout the ages until he should come again, and so to entrust to his beloved Spouse, the Church, a memorial of his death and resurrection: a sacrament of love, a sign of unity, a bond of charity, a Paschal banquet 'in which Christ is consumed, the mind is filled with grace, and a pledge of future glory is given to us.'

CCC #1323

The Eucharist is "the source and summit of the Christian life." "The other sacraments, and indeed all ecclesiastical ministries and works of the apostolate, are bound up with the Eucharist and are oriented toward it. For in the blessed Eucharist is contained the whole spiritual good of the Church, namely Christ himself, our Pasch."

CCC #1324

The command of Jesus to repeat his actions and words "until he comes" does not only ask us to remember Jesus and what he did. It is directed at the liturgical celebration, by the apostles and their successors, of the memorial of Christ, of his life, of his death, of his Resurrection, and of his intercession in the presence of the Father.

CCC #1341