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A Guide for Altar Ministers

St. Victor's Church
West Hollywood

A Guide for Altar Ministers at St. Victor's

Your gift of time and talent in serving Mass is an important part of our parish community's celebration of the sacraments. By ensuring that all our acolytes and other altar ministers are familiar with the same procedures in assisting at the liturgy, our parish will continue to provide a reverent and dignified atmosphere to all who come together to worship God in this church. In addition, uniform practices will enable ministers who serve all weekend Masses to work together easily for major feasts and special parish celebrations.

The following guidelines will be useful for both regular Sunday celebrations as well as for feasts and solemnities. Those sections written in italics describe ceremonies for the 10:30 choral Mass and for major feasts and solemnities.

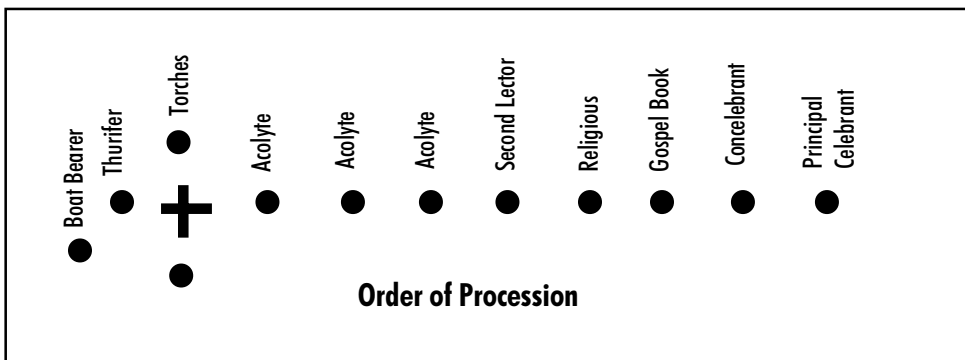
Before Mass

The ministers' duties begin before Mass. Please arrive at least 15 minutes prior to the liturgy for the following preparations:

- ✦ Fill the cruets with wine and water to the top. Place the cruets on the tray on the small table in the church nave for two members of the congregation to bring up in the offertory procession. *At the 10:30 Mass and for major feasts and solemnities, this table will be located at the rear of the church.*
- ✦ Fill a ciborium with hosts and place it on the table with the cruets. If a large number of worshipers are expected, fill a second ciborium and place it on the credence table. *This will ordinarily be the case at the 10:30 Mass.*
- ✦ Place the sacramentary on the credence table (nothing should be on the altar). Also place the silver ewer and basin on the credence table along with a hand cloth.
- ✦ Place a purificator over the chalice. Then place the paten over the purificator, place a large host on the paten and cover it with the pall. If there are to be more than one celebrant, place the appropriate number of hosts on the paten.
- ✦ Cover the entire chalice then with a chalice veil that matches the celebrant's chasuble and place it on the credence table in front of the sacramentary.
- ✦ Make sure that the standing microphone is placed just to the right of the celebrant's seat.
- ✦ Place the tabernacle key in the tabernacle.
- ✦ If the gospel book is not to be carried in procession, place it standing upright in the center of the altar. Make sure the ribbon marks the proper gospel for the day, according to the proper lectionary cycle, A, B or C.
- ✦ Mark the place of the appropriate Sunday's prayers in the small Book of the Chair and make sure it is easily accessible to the book bearer.
- ✦ If incense is to be used, light the charcoal and make sure there is sufficient incense in the boat.
- ✦ Light the candles. This should be done in a dignified manner, as people are already present in the church.

The Entrance Procession

All the altar ministers proceed to the main entrance of the church after the lights have been turned on. They form the procession in the vestibule according to the order shown in the diagram below. For any additions to the procession not dealt with here, a simple rule of thumb should provide guidance: in liturgical processions, participants line up in reverse order of seniority or in order of importance of what they are carrying. Thus, bishops would go last, and the Gospel book normally is carried immediately before any celebrants. All participants process in single file (with the exception of the crucifer and torchbearers), with a space of about six feet in between them. If a minister is not carrying something in procession, his hands should be folded in the traditional manner. If you know the words to the entrance hymn, sing. All participants except the crucifer and anyone carrying the Gospel book bow as they arrive at the altar and move to their places. All should process at a normal pace, neither too slow nor too fast. Do not wait for the celebrant to arrive at the altar.



During the course of the Mass, there are various responsibilities, outlined here according to function. In most cases, it will be necessary for each server to assume one or more roles in the liturgy. Instructions in italics pertain to the 10:30 choral Mass, major feasts and solemnities.

The Crucifer

At the entrance procession. The cross should **always** be held **high**, with the bottom of the staff being just above the waist. In this way, the cross should always be visible to everyone in the church, no matter how great the crowd.

The crucifer carries the cross at the head of processions. He never bows before the altar upon entering or leaving the sanctuary, out of respect to the cross he is carrying. Turns are to be undertaken with dignity, not in a hard, "military" fashion.

At the offertory procession. *The crucifer takes the cross as the final intercession from the general intercessions is read. As the priest reads the closing prayer*

to the general intercessions, the crucifer processes alone down the center aisle to the back of the church. There, he meets those who will present the gifts and leads them up the center aisle, turning to the left at the entrance to the sanctuary and proceeding out the side door to the sacristy. He then returns the cross to its place until the final procession.

At the final procession. The crucifer again takes the cross and together with the torchbearers takes his place before the altar, facing it and allowing enough room for the celebrant to stand in front of him.

The Torchbearers

At the entrance procession. The torches should be held in the same manner as the cross, high, with the bottom of the torch just above the level of the waist. The torchbearers should always take care that the two torches are held at an even height, and that the top hand holding the torch is away from the cross. Torchbearers should check for evenness by matching heights of the bottom of the torches. The torches always flank the cross in procession, never going before it or behind it (except in single file, when one precedes the cross and the other follows it..

Upon arrival in the sanctuary in procession, the torchbearers bow slightly. They proceed to the side with the torches always *flanking* the cross; even if there is no room for the torchbearers to flank the cross abreast, one torch precedes the cross and the other follows it. Remember that you are in procession until you put down the torches; do not break procession as you move to the side. The torches go into their stands at the left side of the altar.

At the Gospel. Immediately upon the conclusion of the second reading, the torchbearers remove the torches from the stand and stand facing each other at the left side of the altar. The priest or deacon will take the Gospel book and step down between them. The torchbearers should then walk on either side of the celebrant as he walks to the pulpit. If there is not enough room to flank the celebrant or deacon, the torches should precede the book, never follow it. At the pulpit, the torchbearers move to either side of the pulpit, facing each other, standing as far to the front of the pulpit as possible. *Remember: they are there to flank the Gospel book, not the thurifer.* If the Gospel book is not on the altar, take the torches and proceed directly to the pulpit. After the Gospel, the torches are taken back to their stands (still in procession).

At the eucharistic prayer. *At the Holy, Holy, Holy, the torchbearers take the torches and flank the thurifer as they proceed to the center of the sanctuary in front of the predella. They step down one step and*

kneel on the top step, the bottoms of the torches being placed on the floor and the unused hands of each torchbearer placed on his chest. At the memorial acclamation, the thurifer and torchbearers rise together and proceed back to the side of the sanctuary, the torches still flanking the thurifer, and the torches are returned to their stands.

At the final procession. The torchbearers join the crucifer at the side of the altar, and from there process to the center of the sanctuary, one torch preceding the cross and the other following it. As the celebrant genuflects, they bow slightly and turn around to flank the cross in the procession down the center aisle.

The Thurifer and Boat Bearer

At the entrance procession. *Incense should be placed in the thurible by the thurifer prior to the procession beginning. The thurible should be swung during the procession with the right hand hand in an even 180-degree arc parallel to the path of the procession; the left hand is placed on the chest or used to hold the boat, if there is no boat bearer.*

Upon arrival in the sanctuary, the thurifer and the boat bearer move to the left side of the altar, facing the altar. After the celebrant kisses the altar, he comes toward the thurifer and the boat bearer, who together move up the steps to the top step. The thurifer opens the thurible and lifts it high enough for the celebrant to easily access it. The boat bearer opens the boat and proffers it to the celebrant, holding it close to the thurible, keeping his unused hand on his chest. After the celebrant places incense in the thurible, both bow and the boat bearer closes the boat and places it on the stand at the door to the sacristy. The thurifer closes the thurible, hands it to the celebrant and steps back to wait until the celebrant has incensed the altar. At that time, he mounts the steps again, takes the thurible, bows to the celebrant and puts the thurible on the stand.

At the Gospel. *The thurifer and boat bearer move promptly to the predella upon the conclusion of the second reading. The celebrant prepares the incense as outlined previously. The thurifer and boat*

bearer bow and move to the far left of the sanctuary, directly in front of the door to the sacristy.

After the celebrant or deacon arrives at the pulpit, the thurifer and boat bearer move behind him. He takes the thurible from the thurifer to incense the Gospel book. All remain standing in their places until after the conclusion of the Gospel. At that time, the thurible and boat are returned to the stand. If the Mass is expected to be unusually long, as for certain major feasts and solemnities, the thurifer should light additional charcoal during the homily.

At the offertory. *The thurifer and boat bearer then step up to face the celebrant, who prepares the incense as usual. They bow and step down, and the boat is returned to the stand. The thurifer waits until the celebrant has incensed the altar. He then steps back up, takes the thurible from the celebrant, bows and incenses the celebrant with three double swings of the thurible, holding the chains with the right hand immediately above the thurbile and the end of the chain in the left. He then bows again and moves to the center of the sanctuary in front of the predella. He then, in the same way, bows and incenses others present in the following order: First, any bishop presiding, then any concelebrants, then any papal nobility present, then the congregation. The thurible is then returned to the stand.*

At the eucharistic prayer. *The thurifer should go to the stand and place incense in the thurible. At the Holy, Holy, Holy, he steps out into the sanctuary and the torchbearers flank him as they proceed to the center of the sanctuary in front of the predella. They step down one step and kneel on the top step, the bottoms of the torches being placed on the floor and the unused hands of each torchbearer placed on his chest. At the elevation of the host, the thurifer bows, incenses the host with three double swings and repeats this action for the elevation of the chalice. At the memorial acclamation, the thurifer and torchbearers rise and proceed back to the side of the sanctuary, the torches still flanking the thurifer, and replace the torches and thurible to their stands.*

At the final procession. *After the final blessing, the thurifer and boat bearer immediately move to the entrance to the sanctuary, facing the altar. They*

lead the procession as at the entrance, walking before the cross.

The Book Bearer

If water is to be blessed and sprinkled. The book bearer takes the small book (called the Book of the Chair) to the predella and holds it open in front of the celebrant as he blesses the water. After the blessing of the water, the celebrant will return from sprinkling the people, and the book bearer should hold the book in the same way for the conclusion of the rite of blessing and sprinkling.

At the opening prayer. At the conclusion of the Gloria, the book bearer should take the book to the front of the predella and hold it in front of the celebrant so that he may read the opening prayer of the day.

At the closing prayer. The priest returns to the chair after communion and, upon conclusion of the hymn (or the second collection, if there is one), the book bearer returns to the predella and holds the book open so that the celebrant may read the concluding prayer. The book bearer should take care to note beforehand if there is a solemn blessing provided for the day; if so, he should continue to hold the book for the celebrant until after the solemn blessing has been pronounced. He then returns to book to the side.

The Acolytes

At the entrance procession. Acolytes who are not carrying anything should genuflect upon arrival in the sanctuary; otherwise, they should bow.

At the Gospel. One acolyte should take the Gospel book from the celebrant after the proclamation and place it standing upright on the ledge between the two torches.

At the offertory. One acolyte joins the celebrant at the gate to the sanctuary and takes the cruets from the celebrant after he has received them from the presenters. At the same time, the other acolytes prepare the altar, placing the sacramentary

on the altar, just to the left of center and at an angle. The chalice is placed just to the right of center, and next to it is placed the second ciborium, if one is to be used.

Two acolytes then take the cruets containing water and wine, with the handles facing away from them. Standing side by side, with their empty hands on their chests, they wait until the celebrant turns toward them. Together they mount the steps and hand the celebrant first the wine and then the water. After the celebrant has used both cruets, both acolytes bow to the celebrant and return to the credence table.

If incense is to be used, the acolytes wait at the credence table to allow the thurifer to step up to the altar.

After the thurifer has gone to the center of the sanctuary, the acolytes again meet the celebrant, one carrying the ewer and basin and the other the hand cloth. The priest places his hands above the basin and the acolyte pours some water over the hands. This should be neither a torrent nor a drop. The other acolyte then hands the priest the cloth. After the priest has handed back the cloth, both acolytes bow together to the celebrant and return to the credence table.

At communion. At the sign of peace, all altar ministers should proceed to the side of the altar closest to them and exchange greetings first with the celebrant and any concelebrants, then with each other. They remain at the steps of the altar, kneeling on the step after the Lamb of God. After the celebrant drinks from the chalice, they rise and stand to receive communion. One acolyte then accompanies each priest or minister of the Eucharist with a paten to give communion to the faithful. The paten should be held in one hand with the other placed on the chest. The paten should always be held level, as particles of the host may drop to the paten. If a host is dropped onto the paten, leave it here; the celebrant will take care of it. If a host is dropped to the floor, place it on the paten.

During communion, one acolyte should remove the sacramentary from the altar, taking care

not to upset the chalice, and place it on the credence table.

After communion has been distributed, acolytes hand the paten to the priest or minister they have been assisting, or place it on the altar, making sure it is placed on the corporal, not on the side. Patens should never be returned to the credence table until after the priest has wiped them. Acolytes return to their places and kneel until the tabernacle door has been closed.

After the tabernacle door has been closed, one acolyte rises to take the cruet of water, grasping it by the handle, and mounts the steps. When the priest extends the chalice toward the acolyte, the acolyte pours water into the chalice until the priest stops him by raising up the chalice slightly. The acolyte bows and returns to the credence table. He or another acolyte then removes the patens and ciboria from the altar after the priest has cleaned them and places them on the credence table. The chalice is then removed after the priest veils it and it too is placed on the credence table. At this point, the altar should again be bare.

The Lector

At the entrance procession. The Gospel book should be held high, with both hands grasping it at the bottom corners of the book at about the level of the forehead. Upon arrival at the sanctuary, the bearer of the Gospel book does not bow or genuflect, but moves around behind the altar to place the book standing upright in the center of the altar (leave enough room for the celebrant to kiss the altar behind it). If there are two lectors, one should carry the lectionary in procession in the same manner.

At the readings. The lector should be very familiar with the readings, having studied them prior to arriving at the church and perhaps also having consulted a commentary to better understand their significance. The readings should be done with dignity, in a natural voice, neither declamatory nor in a monotone. Headings such as “first reading,” “second reading” or “responsorial psalm” should not

be announced. It is appropriate that whenever possible the lector use the lectionary rather than reading from the missalette to underscore the importance of the readings.

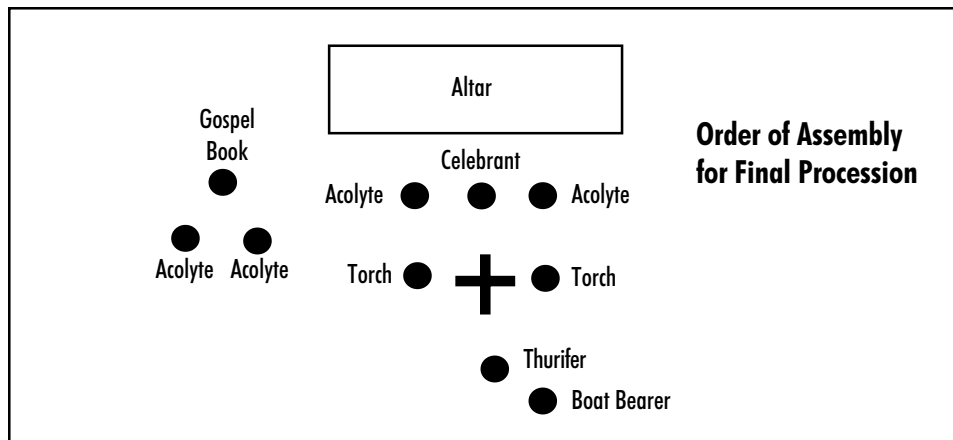
At the general intercessions. The lector again mounts the lectern and leads the people in praying the general intercessions set for the day. After reading the final written intercession, the lector invites the congregation to offer their own intercessions in silence, and after a moment says the same words used at the end of each of the preceding intercessions, such as “We pray to the Lord.”

At the final procession. The lector should have moved to the left side of the altar after communion so as to be ready for the final procession. The Gospel book is removed from the ledge and its bearer waits on the left side of the sanctuary, facing the congregation, **not** standing alongside the celebrant. He takes his place in the final procession without pausing to face the altar or bowing.

The Final Procession

The crucifer and torchbearers process from the side of the sanctuary to the center, facing the altar, with the torches *always* flanking the cross even when it is in motion. The assembly at the altar for the final procession should not be done in a haphazard manner, or as though there is a flurry of preparation for the procession, but with dignity, all parts coming together smoothly. As soon as the cross and torches are in hand, they are in procession.

After the celebrant genuflects, the thurifer and boat bearer precede the crucifer and torchbearers, who are in turn followed by the other ministers as in the entrance procession. All process to the church entrance. In the vestibule, all thank the celebrant with a bow and return to the sacristy, where all ministers help to put away the items used at Mass in their proper places.



Serving at a Funeral Mass

The following preparations should be undertaken before the Mass begins:

- ✦ Move the Paschal candle from the back wall to the front of the sanctuary, near the sanctuary lamp.

- ✦ Place the thurible stand at the rail near the entrance to the sanctuary. Place the boat on the stand, as well as the holy water sprinkler (filled).

- ✦ Prepare the thurible in the utility room, but do not light it until during the homily.

At the entrance procession. Enter from the side door of the sanctuary. Assemble before the altar as usual, then proceed down the center aisle to meet the casket. Stop about five feet in front of the casket, and remain standing there, facing the casket. Upon the conclusion of the rites welcoming the body, turn and process up the center aisle as usual.

After communion. Place the thurible on the stand. Turn on the tolling bell, unless family members or friends are to speak at the conclusion of Mass. If this is the case, do not turn on the bells until after they have concluded their remarks.

At the final procession. Crucifer (and torchbearers, if possible) proceed out of the sanc-

tuary and move around the casket, stopping about five feet in front of it and then turning so that the crucifix faces the casket. After the final blessing of the body, turn and lead the casket down the center aisle.

Serving at a Nuptial Mass

Set up the standing microphone before Mass. The celebrant may ask you to hold the tray for the rings and the holy water sprinkler. Everything else is as at a normal Mass, although the bride, groom and attendants will receive communion immediately after the priest.

SOME GENERAL GUIDELINES

- ✦ Black cassocks are to be worn as a matter of course; red cassocks are to be worn for feasts, solemnities and during the Easter and Christmas seasons.
- ✦ While there are no rules for what is worn underneath your cassock, please try whenever possible to wear black shoes; athletic shoes should not be worn. Tank tops should not be worn under the cassock in consideration of the next person to use the cassock. On major occasions such as Easter, Christmas and Pentecost, or any other major parish celebration, it would be a good idea to wear a long-sleeved white shirt with a small amount of cuff showing at the sleeve of the cassock.
- ✦ Surplices should be of the proper length, extending to just about the level of the knee.
- ✦ If additional patens are required for use in distributing communion, use the paten from the chalice.
- ✦ Lectors or other altar ministers are not incensed, so they should *not* rise and bow if someone in their vicinity is being incensed.
- ✦ Upon being sprinkled with holy water, altar ministers should bow and cross themselves.
- ✦ The large antique silver AIDS cross should be used on all feasts and solemnities, as well as for parish AIDS Masses.
- ✦ During communion, be on the lookout for disabled persons unable to reach the distribution stations, or stragglers coming up late. Alert the priest or minister whom you are assisting to ensure that all who wish to receive communion are accommodated.
- ✦ If people come into the sacristy after Mass to turn in a contribution, thank them and place the gift with those collected at the offertory. If someone comes in wanting to make a confession, alert the priest immediately. For those who want to have large votive candles lit, show them the envelopes for this purpose located near each votive stand; these candles will be lit by the sacristan on Monday.

GLOSSARY OF TERMS

<i>acolyte</i>	person who serves at Mass
<i>alb</i>	long white garment worn by priests and deacons
<i>basin</i>	metal bowl used at the offertory to wash the priest's hands
<i>boat</i>	container used to hold the incense before it is placed in the thurible
<i>cassock</i>	plain, long-sleeved garment reaching to the ankle worn by altar ministers. Red is worn during Christmas and Easter seasons and on Palm Sunday and solemnities and major parish celebrations; black is worn the rest of the time.
<i>chasuble</i>	large cloak-like vestment worn by the celebrant
<i>ciborium</i>	covered metal container that holds the hosts for communion Plural: ciboria.
<i>corporal</i>	square cloth placed at the center of the altar
<i>credence table</i>	small table to the side of the altar where various items are placed prior to use
<i>crucifer</i>	server who carries the processional cross
<i>cruets</i>	small vessels holding water and wine
<i>lectionary</i>	book containing the readings used at Mass
<i>ewer</i>	metal pitcher used at the offertory to wash the priest's hands
<i>miter</i>	headdress worn by a bishop
<i>pall</i>	square of cardboard covered with linen used to cover the chalice
<i>paten</i>	round metal plate used to hold the host atop the chalice and at communion
<i>purificator</i>	cloth folded in three lengthwise, used by the priest to clean the vessels
<i>sacramentary</i>	formerly called the missal, this book contains Mass texts and is used at the altar
<i>surplice</i>	white gathered garment that reaches to the knees, worn over the cassock. This is a liturgical garment and should only be worn during the liturgy; tasks before and after Mass should be done with only the cassock worn.
<i>thurible</i>	vessel with charcoal inside used to burn incense
<i>stole</i>	length of cloth worn by celebrant around his neck, extending below the knee
<i>thurifer</i>	person who carries the thurible
<i>torch</i>	pole with candle on top, carried by torchbearers

THE LITURGICAL CALENDAR

The Church year begins with the first Sunday of Advent, which begins four Sundays before Christmas. Besides Advent, there are four seasons to the Church year:

- Christmas, which extends from Christmas Eve to the Baptism of the Lord
- Lent, which last 40 days from Ash Wednesday through Holy Saturday
- Easter, which extends from Easter through Pentecost;
- Ordinary time, which extends from the last Sunday of Christmas to the First Sunday of Lent and from the Sunday after Pentecost through the week following the Feast of Christ the King.

All feasts and solemnities of the Church follow the Jewish tradition by beginning at sundown of the day before the commemoration. Solemnities are the greatest Church observances and include, in order of precedence, Easter, Christmas, Pentecost, Epiphany, Ascension, Christ the King, Body and Blood of Christ, Sacred Heart, Mary Mother of God, Assumption, Immaculate Conception, Birth of John the Baptist, St. Joseph, Ss. Peter and Paul and All Saints.

LITURGICAL COLORS

The vestments worn by the celebrant are governed by ancient tradition:

- White* Feasts and solemnities of the Lord and Our Lady, solemnities, feasts and memorials of virgins, holy men and women, bishops, doctors, Mass of the Resurrection (funeral Masses) and celebrations of marriage and baptism
- Green* Sundays and weekdays of Ordinary Time
- Red* Solemnities, feasts and memorials of martyrs, Good Friday, Palm Sunday, Pentecost, Triumph of the Cross, votive Masses of the Holy Spirit
- Violet* Lent and Advent; celebrations of the sacrament of reconciliation

THE ELEMENTS OF THE MASS

The Entrance	The Introductory Rites	The Liturgy of the Eucharist
The Penitential Rite		The Offertory
The Opening Prayer		The Preface
The Liturgy of the Word		The Sanctus
The First Reading		The Eucharistic Prayer
The Responsorial Psalm		The Lord's Prayer
The Second Reading		The Sign of Peace
The Proclamation of the Gospel		The Agnus Dei
The Homily		The Communion Rite
The Profession of Faith		The Closing Prayer
The General Intercessions		The Final Blessing

THE CATECHISM OF THE CATHOLIC CHURCH ON THE MASS

The Eucharist, the sacrament of our salvation accomplished by Christ on the Cross, is also a **sacrifice of praise and thanksgiving for the work of creation**. In the Eucharistic sacrifice the whole of creation loved by God is presented to the Father through the death and the Resurrection of Christ. Through Christ the Church can offer the sacrifice of praise in thanksgiving for all that God has made good, beautiful and just in creation and in humanity... for all he has accomplished through creation, redemption and sanctification.

The Eucharist is a **memorial of Christ's Passover**, the making present and sacramental offering of his unique sacrifice, in the liturgy of the Church, which is his body... In the liturgical celebration of these events, they become in a certain way present and real..." (Cf. Heb. 7:25-27). As often as the sacrifice of the Cross by which 'Christ our Pasch [Passover] has been sacrificed' is celebrated on the altar, the work of our redemption is carried out." (Vatican Council II: *Lumen Gentium* 3; I Cor.

5:7). Because it is the memorial of Christ's Passover, the Eucharist is also a sacrifice... The sacrifice of Christ and the sacrifice of the Eucharist are one single sacrifice." In this divine sacrifice which is celebrated in the Mass, the same Christ who offered himself once in a bloody manner on the altar of the cross is contained and is offered in an unbloody manner" (Council of Trent).

The Eucharist is also **the sacrifice of the Church**... In the Eucharist the sacrifice of Christ becomes also the sacrifice of the members of his Body. The lives of the faithful, their praise, sufferings, prayer and work, are united with those of Christ and with his total offering, and so acquire a new value.... to the offering of Christ are united not only the members still here on earth, but also those already in the glory of heaven... the Eucharistic Sacrifice is also offered for the faithful departed who "have died in Christ but are not yet wholly purified," so that they may be able to enter into the light and peace of Christ (Council of Trent).



Who is St. Victor?

The papacy of St. Victor I, the 13th pope, is noted for a lull in the Roman persecution of the Church and a controversy over the celebration of Easter.

Victor was the first African pope (i.e., from the Roman provinces of Africa; he could have been a native or a descendant of Roman colonists). His reign extended from about 189 to 199. Conscious of the nature of baptism, Victor decreed that anyone baptized in an emergency should be treated as a Christian in full standing, not as a neophyte undergoing catechesis.

A mistress of the Roman emperor Commodus, Marcia, who was probably a Christian, had considerable influence on the emperor and sympathy for the plight of the persecuted Church. She asked Pope Victor for a list of Christians condemned to the salt mines of Sardinia and secured their release, ushering in a lull in the ongoing persecutions.

A troublesome controversy over when Easter should be celebrated occurred during the reign of Victor, with the result that Christians observed this most important feast of the year on different days. Victor decreed that Easter should be celebrated on a Sunday, but a synod of Asiatic bishops convened by the bishop of Ephesus refused to abandon their custom. Victor excommunicated them, then—under the influence of St. Ireneus—lifted the excommunication. Nevertheless, the custom of all Christians celebrating Easter on Sunday soon took hold.

Other controversies arising in St. Victor's reign included a leather seller who denied the divinity of Christ and set up his own church in Rome, as well as continuing problems with the Gnostic heresy, which taught a mystic dualism that made evil as powerful as good. St. Victor upheld on the one hand the divinity of Christ and also the the infinite power of good over evil.

He was also the first to celebrate Mass in Rome in the language of the people, Latin. Previously, Mass had been celebrated even in Rome in Greek.

According to unconfirmed tradition, St. Victor died a martyr and most likely is buried in the Vatican near St. Peter.