

ALTAR SERVER MANUAL

**St. Philip the Apostle Catholic Church
El Campo, Texas**



“While they were eating, Jesus took bread, said the blessing, broke it, and giving it to his disciples said, ‘Take and eat; this is my body.’ Then he took a cup, gave thanks, and gave it to them, saying, ‘Drink from it, all of you, for this is my blood of the covenant, which will be shed on behalf of many for the forgiveness of sins.’”

(Matthew 26: 26-28)

QUALIFICATIONS TO BE AN ALTAR SERVER

Those eligible to serve at St. Philip Church must have:

- completed his / her third-grade year of elementary school
- been baptized and received first confession and first holy communion
- a deep and sincere desire to serve the Church in this ministry (*Note: A reluctant or disinterested server is a distraction during Mass and will have a negative impact on the worthy celebration of the Liturgy. Therefore, excessive parental pressure is discouraged.*)
- the capability and knowledge to carry out all the duties of an altar server as set forth in this manual
- completed the required training
- parental support



SCRIPTURE VERSES to know and memorize:

Jesus promises to give himself to us as food: *I am the living bread that came down from heaven; whoever eats this bread will live forever; and the bread that I will give is my flesh for the life of the world. (John 6: 51)*

Jesus says we have to eat him in order to live forever: *Whoever eats my flesh and drinks my blood has eternal life, and I will raise him on the last day. For my flesh is true food, and my blood is true drink. (John 6: 54-55)*

Jesus keeps his promise at the last supper: *While they were eating, Jesus took bread, said the blessing, broke it, and giving it to his disciples said, 'Take and eat; this is my body.' Then he took a cup, gave thanks, and gave it to them, saying, 'Drink from it, all of you, for this is my blood of the covenant, which will be shed on behalf of many for the forgiveness of sins. (Matthew 26: 26-28)*

We must take the Eucharist seriously and receive it with devotion and without mortal sin: *Therefore whoever eats the bread or drinks the cup of the Lord unworthily will have to answer for the body and blood of the Lord. A person should examine himself, and so eat the bread and drink the cup. For anyone who eats and drinks without discerning the body, eats and drinks judgment on himself. (1 Corinthians 11: 27-29)*



THE PELICAN IN HER PIETY

VOCABULARY to know and memorize:

SANCTUARY:

- **Sanctuary:** the raised area of the church where the altar, ambo, and presider's chair are located.
- **Altar:** the stone table located in the center of the sanctuary on which the bread and the wine are offered in sacrifice by the priest on behalf of the People of God; this holy table, the altar, represents Jesus.
- **Ambo:** the special podium where the word of God is proclaimed
- **Credence table:** the small table on the side of the sanctuary where the items used for Mass are kept.
- **Ambry:** the special cabinet where the three holy oils are reserved: Chrism, Oil of the Catechumen, Oil of the Sick

LITURGICAL BOOKS:

- **Sacramentary:** the big red book which contains the prayers for Mass
- **Lectionary:** the big red book which contains all readings for Mass
- **Book of the Gospels:** the big book, which is carried in procession that has all the gospel readings for Sunday Masses and major feast days; ours is covered with a decorated covering

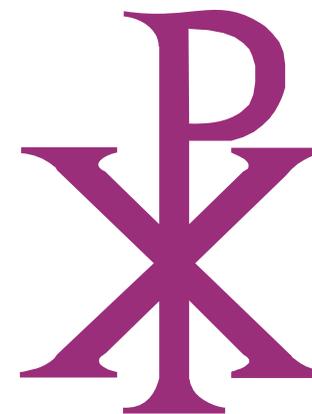
PROCESSIONAL ITEMS:

- **Processional cross:** the crucifix that is mounted on a pole and carried in procession
- **Processional candles:** the candles that are carried in procession
- **Thurible / Censer:** the metal container suspended from chains in which incense is burned
- **Boat:** the container that holds the incense granules
- **Incense:** the aromatic resins that are burned which give off a perfumed smoke

SERVERS:

- **Thurifer:** the server who carries the thurible / censer
- **Crucifer:** the server who carries the processional cross
- **Candlebearers:** the servers who carry the processional candles
- **Bookbearer:** the server who handles the sacramentary

4. **Pray brethren, that our sacrifice may be acceptable...**- *May the Lord accept the sacrifice at your hands for the praise and glory of his name, for our good, and the good of all his Church.*
5. **Dialogue: The Lord be with you.** *And also with you. Lift up your hearts.* *We lift them up to the Lord. Let us give thanks to the Lord our God.* *It is right to give him thanks and praise.*
6. **Sanctus: Holy, holy, holy** – *Holy, holy, holy Lord, God of power and might, heaven and earth are full of your glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.*
7. **Memorial Acclamation** – *Christ has died, Christ is risen, Christ will come again.*
8. **Agnus Dei – Lamb of God** – *Lamb of God, you take away the sins of the world: have mercy on us. Lamb of God, you take away the sins of the world: have mercy on us. Lamb of God, you take away the sins of the world: grant us peace*
9. **Prayer before Communion** – *Lord I am not worthy... - Lord I am not worthy to receive you, but only say the word and I shall be healed.*



Appendix 1 – Mass Responses to Memorize

- 1. Confiteor** – *I confess to almighty God, and to you, my brothers and sisters, that I have sinned through my own fault (They strike their breast:) in my thoughts and in my words, in what I have done, and in what I have failed to do; and I ask blessed Mary, ever virgin, all the angels and saints, and you, my brothers and sisters, to pray for me to the Lord our God.*
- 2. Gloria** – *Glory to God in the highest, and peace to his people on earth. Lord God, heavenly King, almighty God and Father, we worship you, we give you thanks, we praise you for your glory. Lord Jesus Christ, only Son of the Father, Lord God, Lamb of God, you take away the sin of the world: have mercy on us; you are seated at the right hand of the Father: receive our prayer. For you alone are the Holy One, you alone are the Lord, you alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father. Amen.*
- 3. Creed** – *We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is seen and unseen. We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, one in Being with the Father. Through him all things were made. For us men and for our salvation he came down from heaven: (All bow from the words: “by the power of the Holy Spirit” thru “and became man”) by the power of the Holy Spirit he was born of the Virgin Mary, and became man. For our sake he was crucified under Pontius Pilate; he suffered, died, and was buried. On the third day he rose again in fulfillment of the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end. We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. With the Father and the Son he is worshipped and glorified. He has spoken through the Prophets. We believe in one, holy, catholic, and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen.*

SACRED VESSELS:

- **Paten:** the metal plate that holds the body of Christ
- **Chalice:** the metal cup that holds the blood of Christ
- **Ciborium:** the metal bowl with a cover which holds the body of Christ
- **Tabernacle:** the metal safe that the consecrated hosts are locked and reserved; located in the chapel of reservation behind the sanctuary
- **Monstrance:** the vessel that holds the Blessed Sacrament when it is exposed for adoration; usually cross shaped with rays coming from it
- **Cruet / Flagon:** the containers that hold the water and the wine

SACRED LINENS:

- **Corporal:** the square white cloth that serves as a “place mat” on which the paten and chalices are placed; used to protect any particles of the Body or Blood of Christ from falling onto the altar cloth
- **Purificator:** the white cloths that are used to purify or wipe clean the chalices
- **Pall:** the white stiff square piece of cloth-covered board that is used to cover the chalice throughout the Mass

SERVER VESTMENTS:

- **Alb:** the white tunic; a vestment of the server; symbolizes purity before God
- **Cincture:** the rope that is tied around the waist and hangs on the left side; a vestment of a servant; symbolizes modesty, and also readiness for hard work in God’s service

DEACON VESTMENTS: *in addition to the alb and the cincture, the deacon wears the following vestments when he assists at Mass*

- **Stole:** a scarf-like piece of cloth worn over the left shoulder and crossed at the right hip to signify his office as a deacon and his ministry to serve
- **Dalmatic:** a vestment that appears to be an over-sized shirt; equivalent to the chasuble of a priest, but has definite sleeves; usually matches the chasuble of the priest

PRIEST VESTMENTS: *in addition to the alb and the cincture, the priest wears the following vestments to celebrate Mass and for other liturgical celebrations*

- **Stole:** a scarf-like piece of cloth worn over the shoulders of the priest to signify his office as a priest
- **Chasuble:** a cloak-like vestment that is worn over the alb and stole and covers the entire body of the priest for Mass; symbolizes the yoke of Christ
- **Cope:** a cape, that can be worn for other liturgical celebrations besides Mass
- **Humeral veil:** a long rectangular veil, worn over the shoulders of a priest or deacon when they handle the Eucharist for processions and benediction, as a sign of respect for the Eucharist

LITURGICAL SEASONS:

- **Advent: (purple & rose on the third Sunday)** Season of waiting for the coming of Christ and preparation for Christmas; period of four weeks
- **Christmas: (white)** Season of the birth and revelation of Christ; lasts from Christmas to the feast of the Baptism of the Lord
- **Ordinary Time: (green)** Season of growth and renewal; two periods: 1) after the Christmas Season, before Lent and 2) after Pentecost, until Advent
- **Lent: (purple & rose on the fourth Sunday)** Season of repentance and preparation for Easter; lasts 40 days from Ash Wednesday to sundown Holy Thursday
- **Triduum (Holy Three Days):** begins on sundown on Holy Thursday with the Mass of the Lord's Supper; through Good Friday of the Lord's Crucifixion and Death; through Holy Saturday of the Lord's entombment; until sundown on Easter Sunday of the Lord's Resurrection
- **Easter: (white)** Season of the Resurrection of the Lord; lasts for 50 days from Easter Sunday until Pentecost Sunday with the coming of the Holy Spirit

life as a member of the Society of Jesus. Directed by your Guardian Angel, whom you confidently invoked, you learned to be a most humble server at the Holy Sacrifice of the Mass. Help altar servers imitate you in their service at Eucharistic celebrations as well as in their conduct with others. Amen.

A Server's Prayer Before Mass: *Loving Father, creator of the universe, you call your people to worship, to be with you and with one another at Mass. I thank you for having called me to assist others in their prayer to you. May I be worthy of the trust placed in me and through my example and service bring others closer to you. I ask this in the name of Jesus Christ, who is Lord for ever and ever. Amen.*

Altar Server's Prayer of Thanksgiving After Mass: *O Lord, Jesus Christ, Eternal High Priest, I thank you for the privilege of having served at the holy altar of Your sacrifice. Now, as I put aside the garments of that service, I ask that I may at all times think of You, and always act accordingly, as a privileged altar server. May I ever seek You and find You; may I always follow You; may your priestly spirit be my guide, and your service of love be my example. May your Holy Name always be on my lips, and to Your praise and glory may every work of mine be done. Ever ready in Your service, may I always know and do Your Holy Will in all things. May I remain pure and blameless and be found worthy to be Your servant, and by Your grace may I persevere to the end. Amen.*



St. John Berchmans
(Patron of Altar Servers)
Feast Day: November 26



Born: March 13, 1599 +++ Died: August 13, 1621

St. John Berchmans was the eldest son of a shoemaker and one of five children. As a young boy, he loved serving at the altar of the Lord. After reading the life of St. Aloysius Gonzaga and becoming inspired by it, in 1615 at the age of 16, he decided to enter the seminary to join the Jesuit order of priests. He was sent to Rome to study philosophy. While in Rome, St. John Berchmans became known for his hardworking in school and his holiness. He had dreamt of working in China after his ordination. Unfortunately, in 1621 St. John Berchmans died in Rome at the age of 22. He was never ordained a priest. He was beatified in 1865 by Pope Pius IX and canonized a saint by Pope Leo XIII in 1888.

Prayer to St. John Berchmans, Patron of Altar Servers: *Dear St. John, you died at a very young age, but in that short time you learned to live an exemplary*

LITURGICAL COLORS:

- **White (joy):** for Christmas, Easter, funerals, feasts of Jesus, Mary, and Saints who are not martyrs
- **Red (blood or fire): (blood)** - for feasts of Jesus connected to his Passion such as: Palm Sunday, Good Friday, Exaltation of the Holy Cross (Sept 14); for feasts of martyrs; **(fire)** - for the Holy Spirit – Pentecost
- **Green (growth and life):** for Ordinary Time
- **Purple (repentance and preparation):** for Advent and Lent
- **Rose (joyful anticipation):** only worn two times in the year for the Third Sunday of Advent (Gaudete Sunday) and the Fourth Sunday of Lent (Laetare Sunday)

POSTURES & GESTURES:

- **Standing:** is a posture of attentiveness; should be done with attention, with good posture, and with the palms of the hands held together with thumbs crossed to form a cross and fingers pointing up in prayer
- **Sitting:** is a posture of receptivity; should be done with attention, good posture, the knees together and the hands resting comfortably on the lap
- **Kneeling:** is a posture of prayer and worship; should be done with the palms of the hands held together with thumbs crossed to form a cross and fingers pointing up in prayer
- **Strike of the breast:** a sign of repentance; making a fist with the right hand, strike the breast: to be done in the *Confiteor – I confess...* after the words *I have sinned through my own fault*
- **Genuflection:** a sign of worship directed to Jesus in the Blessed Sacrament, whether 1) reserved in the tabernacle or 2) exposed for adoration; starting in a standing position, a person moves his right foot back a step, drops the right knee briefly to the floor, and then stands upright again.
- **Simple bow:** a bow of the head - a nod of the head; used 1) to reverence the altar when holding something; 2) to reverence the priest or the deacon after handing something to him;
- **Profound bow:** a deep bow at the waist; 1) a sign of reverence directed to the altar which represents Christ (*to be done only if you are not carrying anything*); 2) to be done in the Creed at the words *By the power of the Holy Spirit, He was born of the Virgin Mary and became man*

PARTS OF THE EUCHARISTIC PRAYER:

- **Dialogue:** *The Lord be with you...Life up your hearts...Let us give thanks...*
- **Preface:** The prayer before the Sanctus that summarizes the particular Liturgy's theme
- **Sanctus:** *Holy, Holy, Holy...* the prayer of praise of the angels in heaven
- **Epiciclesis:** the prayer calling down the Holy Spirit to change the bread and wine into the Body and Blood of Christ; the priest lays both hands above the bread and wine
- **Institution Narrative:** the account of the Last Supper. Contains the **Words of Consecration** that changes the bread and wine into the Body and Blood of Christ
- **Words of Consecration:** the words of Jesus spoken by the priest to change the bread and wine into the Body and Blood of Christ: *Take this, all of you, and eat it: this is my Body which will be given up for you...Take this, all of you, and drink from it: this is the cup of my blood, the blood of the new and everlasting covenant. It will be shed for you and for all so that sins may be forgiven. Do this in memory of me.*
- **Memorial Acclamation:** *Christ has died, Christ is risen, Christ will come again.*
- **Anamnesis:** *Remember...* prayer of remembrance after the consecration to commemorate the Lord's death and resurrection; to pray for the Church, the pope, the bishop, priests, deacons, and all the people, both living and dead; and to remember the Saints.
- **Doxology:** *Through Him, with Him, in Him...* prayer of praise to the Father, through Jesus, in the Holy Spirit; the priest raises the Body and Blood of Christ

Sacristy: the rooms to either side of the sanctuary where the ministers prepare for Mass and where the items for use in the Mass are stored

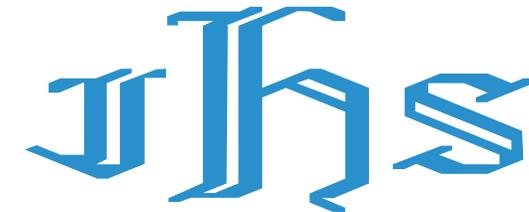
Sacrarium: a special sink in the sacristy that drains directly into the ground and fitted with a cover; it is used to dispose of: the water that is used to soak and rinse the sacred linens and used holy water

d. Recession

- After the dismissal, while the music begins, the servers retrieve [*the censer*], the processional cross, and the processional candles and wait at their pew.
- When the priest and deacon move to go behind the altar, the servers form the procession again by walking from their pew to the space in between the front two pews of the church in this order facing the altar:
 - o [*Thurifer carrying a censer with burning incense*]
 - o One candlebearer carrying lighted candle
 - o Crucifer carrying the cross
 - o One candlebearer carrying lighted candle
- [*The thurifer will stand behind the crucifer; facing the altar.*]
- After the priest kisses the altar, he will walk down the steps and take his position facing the altar.
- After he bows to the altar, he will turn around. All servers will turn around and process to the entrance of the church.
- The procession will go to the right side of the baptismal font and out the doors.

After Mass:

- One server should extinguish the candles.
- The server who held the basin should empty it in the servers' sacristy, dry it, and put the basin, pitcher, and towel back as they were at the beginning of Mass – on the bottom shelf of the credence table.
- Return neck cross to the drawer in the sacristy
- Return cincture to its proper place by color
- Return alb to its proper place by size / color-coded hangers.
- Make certain the alb closet is neat and able to be closed.



c. Agnus Dei / Breaking of the Bread

- *Lamb of God who takes away the sins...*

d. Communion

- As the Extraordinary ministers of the Eucharist approach the altar, the servers follow behind.
- After all the servers have received communion, the servers return to their pew and sit participating in the communion hymn.

e. Prayer after Communion

- After the priest returns to his chair, the bookbearer again prepares the sacramentary by holding it open to the correct page.
- At the words “*Let us pray*” by the priest, the bookbearer approaches the priest with the sacramentary, holding the sacramentary at an angle so that the priest can see it.
- After the prayer the server returns to his place. *(At times when the priest chooses to impart the solemn blessing, he may indicate for you to remain in place holding the sacramentary. If that is the case, don’t return to your place yet. You simply need to be aware of what the priest wants.)*
- *[If incense is being used, the thurifer returns to the sacristy after the Prayer After Communion and places incense onto the coals during the final blessing, so that there is burning incense for the recessional.]*

E. Concluding Rite

a. Greeting

- *The Lord be with you...*

b. Blessing

- *May almighty God bless you...*

c. Dismissal

- *Go in peace...Thanks be to God.*

Sacristan: the person who takes care of the sacristy and all the items used for Mass, and sets up for Mass

Sanctuary lamp: the red candle that is kept continually burning near the tabernacle to signify that the Blessed Sacrament is reserved in the tabernacle, i.e. Jesus is present

NOTE: *In addition to the preceding vocabulary terms, servers should demonstrate a perfect knowledge of the parts of the Mass, primarily the prayers and acclamations found in Appendix 1 in the back of this manual . A server who does not know these prayers is not able to fully participate in Mass and becomes a distraction to the rest of the parish.*

Things to keep in mind for the server:

- 1. You are ministering at the Lamb’s feast of heaven and earth, the holy sacrifice of the Mass.** *(After this I had a vision of a great multitude...They stood before the throne and before the Lamb, wearing white robes...All the angels stood around the throne...They prostrated themselves before the throne, [and] worshiped God... Revelation 7: 9-11)*
- 2. You are representing the angels who serve at the heavenly altar.** *(The four living creatures, each of them with six wings, were covered with eyes inside and out. Day and night they do not stop exclaiming: “Holy, holy, holy is the Lord God almighty, who was, and who is, and who is to come.” Revelation 4: 8)*
- 3. You are providing an important service to the Church by assisting the priest and the deacon during the holy sacrifice of the Mass.**
- 4. You play a vital part in the worthy and dignified celebration of the Liturgy.**
- 5. You are expected to fully participate in the Mass.**

INSTRUCTIONS FOR SERVING

Serve at your assigned Mass:

- If you are unable to serve, it is your responsibility to find a substitute to serve in your place.
- If it is impossible for you to find a substitute, call the other servers that are scheduled with you and inform them that you will not be at Mass.
- As a last resort, if it is impossible for you to find a substitute AND if it is impossible for you to contact the other servers, call Miss Treybig (543-3730) before 4:00pm on Saturday (before the 5pm Mass) or before 9:00am on Sunday (before the 10am Mass); and contact Father (543-3770) at the rectory if you are assigned to the 7:00am Sunday Mass.

Dress appropriately:

- **Shirt or blouse:** a white shirt or white T-shirt with no collar, no writings, and no designs (a light colored solid shirt might also suffice). Your shirt should not be seen through the alb and the collar of the shirt should not show above the collar of the alb.
- **Pants or skirt:** Wear nice black dress pants, slacks, or skirt; (khakis may also be suitable)
- **Shoes:** Wear nice black dress shoes; NO thongs, flip-flops, high-heels or sandals; No visible toes; (other colored dress shoes may also be suitable)
- **Jewelry:** NO excessively dangly earrings or bracelets

Arrive in the sacristy at least 20 minutes before Mass.

f. Eucharistic Prayer

- **At this point, all servers should pay strict attention to the sacred actions that are occurring on the altar.**
- **At the showing of the Body and Blood, all servers should reverently look at the host and chalice and adore the Lord in the Blessed Sacrament.**
- *[At the showing of the sacred host the thurifer will incense the sacrament with three swings.*
- *This will be repeated at the showing of the precious blood.]*

g. Memorial Acclamation

- *[After the priest proclaims, "Let us proclaim the mystery of faith," the three servers process to the sacristy from which they came. The thurifer will immediately return the thurible to its stand, while the candlebearers will wait until the singing of the Amen to return the candles to their holders, so as not to disturb the Mass. They then return to their pew by way of the sacristy.]*

h. Doxology & Amen

- *Through Him, with Him, and in Him...*

D. Communion Rite

a. Lord's Prayer

- *Our Father...*

b. Sign of Peace

- During the sign of peace, the bookbearer will approach the altar and retrieve the sacramentary, returning to the pew. Most of the time, the priest will give the sign of peace to the bookbearer and then hand the sacramentary to the bookbearer. However, if the priest does not do this, the bookbearer will have to carefully retrieve the sacramentary from the altar himself.

- *As the priest washes his hands, if there is no deacon, the thurifer then proceeds in front of the altar at the top step, gestures for the people to stand, bows to one side of the people, incensing that side with three swings: one to the middle, one to the left, and one to the right, and then bows again. And then repeats for the other side. Then he returns the thurible to the stand.]*
- Washing the priest's hands: (one server should hold the pitcher and basin, while the other server holds open the towel for the priest.)
 - Two servers then approach the priest with the water pitcher, basin, and towel to wash his hands.
 - After the priest washes his hands, the servers **bow** to the priest and then return the items back to the bottom shelf of the credence table.
- All servers then return to their pew.
- *[If incense will be used during the consecration, the thurifer and the candlebearers will remain by the credence table with only the crucifer returning to the pew.]*

b. Prayer over the gifts

c. Dialogue

- *The Lord be with you...Lift up your hearts...*

d. Preface

- *[At the end of the preface with the words, "And with the choirs of angels..." or "And with the angels and archangels..." the thurifer places incense into the censer.]*

e. Sanctus

- *[At the beginning of the "Holy, Holy..." the thurifer and the candlebearers will process to the front of the altar in the following order: one candlebearer, the thurifer being in the middle, and the other candlebearer.*
- *After the "Holy, Holy..." when the people kneel, the three servers in front of the altar also kneel on the first step.]*
- After the "Holy, Holy..." the servers kneel.

When you arrive:

- Sign in (if you are substituting for someone, indicate on the sheet for whom you are substituting)
- Vest in the alb, cincture (using the color of the day), and neck cross. The cincture should hang to the left side. (check the calendar for the appropriate liturgical color - REMEMBER if you are serving the Saturday 5:00pm Mass, you will check for the color of the following Sunday, NOT Saturday's color.)
- Light the altar candles if they are not lit.
- Take the gifts of bread and wine to the offertory table at the entrance of the church if they have not been taken.
- Check with the sacristan, the priest, or the deacon about any special instructions such as special duties for baptism during Mass, use of incense, etc.
- [If using incense, make certain that any burnt coal and incense is dumped into the trash.
- Put a layer of fresh cat litter at the bottom of the thurible pan.
- Place three coals in the thurible. Light them 20 minutes before Mass. Blow or fan the coals until they turn white.
- Make sure that the incense boat is full. DO NOT MIX DIFFERENT TYPES OF INCENSE.
- Place the thurible stand in the main sacristy in the little room where the sink is located under the first window.]
- Ten minutes before Mass begins, retrieve [the thurible], the processional cross and the processional candles; light the processional candles; and QUIETLY and PRAYERFULLY wait for the priest.

THE MASS:

Notes:

- **During times that you are not holding anything, the posture of your hands should be that of the palms of the hands held together with your thumbs crossed to form a cross and fingers pointing up in prayer.**
- You should always stand, sit, and kneel with attention and with good posture.
- Never cross your legs.
- Never slouch, because this bad posture says that you are not interested in the Mass
- Never play with your neck-cross or your cincture.
- NEVER walk in the narrow area between the organ and the marble floor. ALWAYS walk onto the marble floor.
- **ALWAYS keep your attention at the altar, ESPECIALLY during the Eucharistic Prayer.**
- **DO NOT look around the church during Mass.**

A. Introductory Rites

a. Procession

- The procession is formed in front of the baptismal font facing the altar.
- *[When incense is used, the thurifer should take the censer to the priest to have the priest place incense onto the coals before forming the procession. Do this when the church bells begin to ring.]*
- When the people begin singing the entrance song, the procession moves from the entrance of the church to the sanctuary in the following order:
 - o *[Thurifer carrying a censer with burning incense, swinging it from front to back.*
 - o *The crucifer and candlebearers should not begin processing until the thurifer has reached the middle of the aisle.]*
 - o Crucifer carrying the processional cross
 - o Two candlebearers carrying lighted candles, on either side of the crucifer, shoulder to shoulder

- Preparing the gifts:
 - o As the gifts are being brought to the altar, the server who took up the main chalice should stand at the credence table ready with the cruet of water for the deacon or priest.
 - o If a deacon is present, the server should immediately approach the deacon with the cruet of water with the handle of the cruet facing the deacon. The deacon will mix the water into the wine and then return the cruet to the server. The server will **bow** to the deacon and return to the credence table. Meanwhile, the deacon will pour the wine into the chalices.
 - o (If there is no deacon, after the priest receives the gifts, he will raise the bread in blessing. Then the server approaches the priest with the cruet of water with the handle of the cruet facing the priest. The priest will mix the water into the wine and then return the cruet to the server. The server will **bow** to the priest and return to the credence table. Meanwhile, the priest will pour the wine into the chalices.)
 - o As the deacon or the priest finishes pouring the wine into the various chalices, one server approaches the altar to receive the empty cruet.
- *If using incense:*
 - o *[At the beginning of the collection, the thurifer will go to the sacristy to tend the coals. When the deacon is about finished pouring the wine into the chalices, the thurifer will place three spoons of incense atop the coals. After the priest raises the chalice in blessing, the thurifer approaches the priest and gives the thurible with burning incense to the priest who will then incense the gifts, then the altar by walking around it, and the cross. The thurifer waits behind the altar.*
 - o *If there is no deacon, the thurifer receives the censer back from the priest, then he bows to the priest and incenses the priest with three swings of the censer: one to the middle, one to the left, and one to the right, then bows again.*
 - o *After the incensation of the priest, two servers approach the priest and wash his hands.*

- *[The thurifer returns the censer to the stand. At the stand, the thurifer will again scrape off the incense using the spoon, so that the coals are not choked. Then he will add two new coals on top of the existing coals. After he is certain that the new coals have been lit by the existing coals, he may return to his seat.]*
- The candlebearers *[and thurifer]* return to their pew.

f. Homily

- The priest or deacon explains the readings of the day.

g. Profession of Faith

- *We believe in one God...*

h. General Intercessions

C. Liturgy of the Eucharist

a. Preparation of the gifts

- As soon as the deacon or the priest goes behind the altar,
 - o The bookbearer takes the sacramentary to the altar, hands it to the deacon or priest, **bows** to him; and then goes to the credence table.
 - o The other servers also go the credence table to help prepare the altar
- Preparing the altar:
 - o One server will carry the main chalice to the altar with the purificator, pall, and corporal and hand them to the deacon or the priest. Then the server slightly **bows** to the deacon or priest before returning to the credence table.
 - o Another server will reverently carry two chalices to the altar and hand them to the deacon or priest. Then the server slightly **bows** to the deacon or priest before returning to the credence table.
 - o If there are more chalices, then another server will reverently carry these chalices to the altar and hand them to the deacon or priest. Then the server slightly **bows** to the deacon or priest before returning to the credence table.

- o The Book of the Gospels carried by the Deacon or Lector
- o The priest
- Upon reaching the altar,
 - o *[Thurifer bows to the altar and then proceeds around the bottom steps up to the sanctuary behind the altar waiting for the priest.]*
 - o Crucifer and Candlebearers pause for a very brief second in front of the altar at the floor level of the steps as a sign of reverence and then proceed around the bottom steps of the sanctuary, up on the marble of the sanctuary behind the presider's chair, and places the cross and candles in their holders, then go to the pew.
 - o The Deacon or lector (when there is no deacon) carrying the Book of the Gospels goes up to the altar and lays the Book of the Gospels in the center of the altar.
 - o The priest approaches the altar and bows to the altar and then walks around to kiss the altar.
- *[If the incense is no longer smoking, the priest will then put incense into the censer and incense the altar and the cross. However, if there is sufficient amount of smoke coming from the thurible, no more incense is added. The server simply hands the thurible to the priest.*
 - o *Thurifer will stay in his place behind the altar.*
 - o *After the incensations, the priest will give the censer back to the thurifer.*
 - o *Thurifer will return the censer back to its stand in the sacristy.*
 - o *At the stand, the thurifer will open the thurible and using the spoon, scrape off the incense that is atop the coals.*
 - o *Be sure to open the window next to the stand to allow ventilation.]*
- The priest then goes to his chair.

b. Greeting

- *In the name of the ...*
- *The grace of our Lord Jesus Christ...*

c. Penitential Rite

- *I confess to almighty God and ...*
- *May almighty God have mercy on us forgive us...*

d. Kyrie – usually sung

- *Lord have mercy...*

e. Gloria – usually sung on Sundays except Sundays of Advent and Lent

- *Glory to God in the highest...*
- At the “...with the Holy Spirit...” the bookbearer should have the sacramentary held opened to the opening prayer of the Mass, waiting with attention for the end of the Gloria

f. Opening prayer - Collect

- At the words “*Let us pray*” by the priest, the bookbearer approaches the priest with the sacramentary, holding the sacramentary at an angle so that the priest can see it.
- If the server is as tall as or taller than the priest, he should stand to the left side of the priest while holding the book. If the server is shorter than the priest, he should stand right in front of the priest while holding the book, always being mindful of the priest’s personal space: not too close, yet not too far (about 18 inches away from the priest).
- After the opening prayer, the bookbearer returns to his seat and closes the sacramentary and places it on the pew.

B. Liturgy of the Word

a. First Reading

b. Responsorial Psalm – usually sung

c. Second Reading

- *[during the second reading, the thurifer goes to the sacristy to retrieve the censer and boat.]*
- **At the “Thanks be to God”:**
 - o *[the thurifer goes to the priest with the censer and boat so that the priest can put incense in the censer]*

- o *[The thurifer then moves around the altar and stands behind the altar on the side of the piano waiting for the deacon or the priest]*
- o *The candlebearers retrieve the processional candles and stand behind the altar off of the marble floor of the sanctuary waiting for the deacon or priest to approach the altar.*

d. Gospel Acclamation (example: Alleluia)

- At the Gospel Acclamation, the deacon or priest will come behind the altar and raise the Book of the Gospels; at this time, the two candlebearers walk up on either side of the deacon or priest behind the altar.
- At the gospel verse, the candlebearer to the left side of the deacon or priest will walk around the deacon or priest and stand side by side with the other candlebearer.
- The deacon or priest will then turn to the right to begin walking in procession to the ambo.
- Together *[with the thurifer leading]* they will lead the gospel procession to the ambo.
- At the ambo, the candlebearers stand on either side of the ambo facing toward the ambo.
- *[The thurifer stands a little to the left side of and behind the deacon or priest.]*

e. Gospel

- The candlebearers remain on either side of the ambo through the proclamation of the gospel
- *[The thurifer stands a little behind the deacon or priest constantly swinging the censer from side to side.]*
- *[After the deacon or priest announces the gospel and signs the book and his forehead, lips, and chest, he receives the censer from the thurifer and incenses the book. After incensing the Book of the Gospels, he will return the censer to the thurifer who will then stand with attention, swinging the censer from side to side as the deacon or priest reads the Gospel.]*
- After the proclamation of the Gospel, after the “Praise to you Lord Jesus Christ” the candlebearers return the candles to their stands.