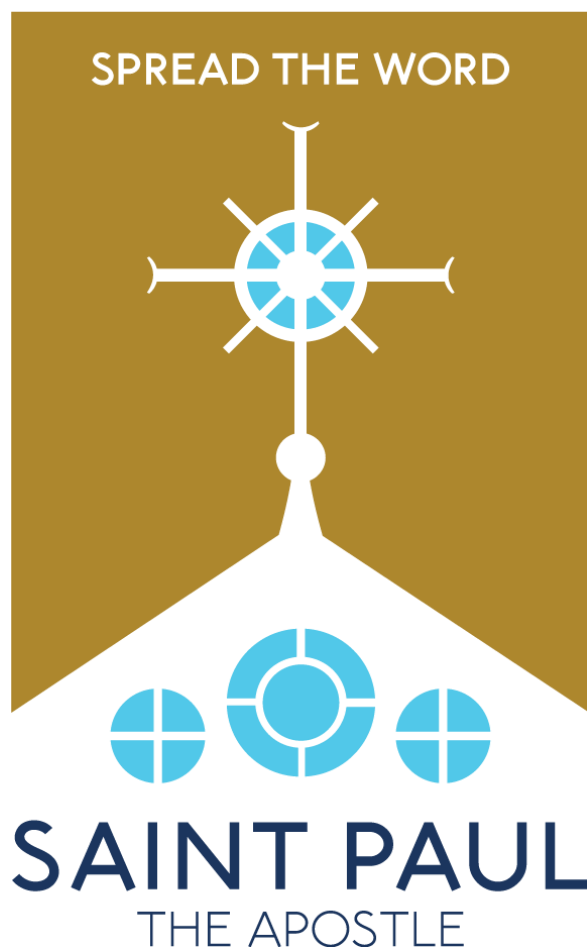


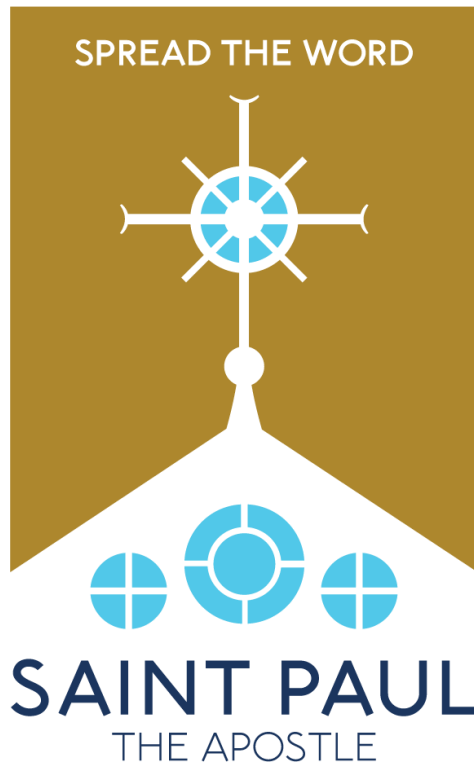
ENCHIRIDION & CÆREMONIALE ACOLYTHORUM



HANDBOOK & CEREMONIAL FOR ALTAR SERVERS

SAINT PAUL THE APOSTLE CATHOLIC CHURCH
WESTERVILLE, OHIO

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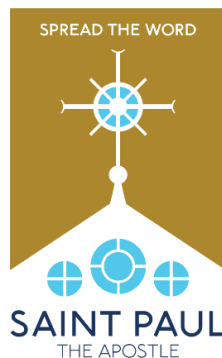
SAINT PAUL THE APOSTLE CATHOLIC CHURCH
WESTERVILLE, OHIO

2022

*“Pray, brethren, that my sacrifice and yours
may be acceptable to God, the almighty Father.”*

*“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 holy church.”*

Order of Mass, Roman Missal



First edition. MMXXII.

This handbook and ceremonial prepared for local use at Saint Paul the Apostle Catholic Church, Westerville, Ohio
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Edited by Rev. P.J. Brandimarti, M.Div.

Approved for local parochial use by Rev. Jonathan F. Wilson, M.Div., M.A.
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DEAR ALTAR SERVER,

I would like to take this opportunity to thank you for offering your time and talent to serve God in the ministry of Altar Server. Your service at the altar is an invaluable assistance to the priests and a beautiful witness of faith to our parish.

The role of an Altar Server is very important. Your assistance to the priest ensures that we celebrate the sacred liturgy with dignity and reverence. Altar Serving is also a very beautiful and concrete way to fulfill our purpose on Earth of knowing, loving, and serving God. As an Altar Server you are called upon to advance your life as a disciple of Jesus Christ. This service is rooted in your baptism. As such, it also demands that you strive to imitate the Lord in the way that you conduct yourself, both inside and outside the church building. The way in which you conduct yourself during the liturgy serves as an example to all who are worshipping at whatever Mass or other service at which you are assisting.

I encourage you to grow in holiness by doing the following on a regular basis:

- **Attending Mass on all Sundays and Holy Days of Obligation**, regardless of whether you are scheduled to be an Altar Server or not. This is one of our principal duties as baptized Catholics.
- **Continuing to develop your relationship with Jesus Christ through prayer.** The Mass is the greatest form of prayer that we as Catholics have, but the Mass is only made better through our own personal prayer with Christ.
- **Committing yourself to being a person for others through acts of service and charity.** Whenever you are given an opportunity to make someone's life a little easier through volunteering to serve, take advantage of it. As a Christian, that's one of the principal ways that we live out our faith outside of formal worship.

As you grow older and begin considering what you might want to do with your life, I encourage our boy altar servers to consider whether God is calling you to the priesthood and I encourage our girl altar servers to consider whether God is calling you to serve Him in religious life as a religious sister. God calls each of us to a vocation and it's important that we keep our hearts and minds open as to how God might be calling us to live our lives. The more we commit ourselves to developing our relationship with God, the more clearly we might come to discover the Lord's will for our lives.

Again, thank you for using your time and talent to serve God and our parish as an Altar Server. Know how much we appreciate your willingness to be of service. If you ever have any questions, please don't hesitate to ask the Priest who is celebrating Mass. Be assured of my prayers for you at the altar!

Sincerely in Christ,

Father Jonathan F. Wilson
Pastor
Saint Paul the Apostle Catholic Church
Westerville, Ohio
February 22, 2022
Feast of the Chair of St. Peter

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*Direct, we beg Thee, O Lord, our prayers and our actions by Thy holy inspirations
and carry them on by Thy gracious assistance,
so that every prayer and work of ours may always begin with Thee,
and through Thee come to completion.
Through Christ our Lord. Amen.*

From the Roman Ritual, 1962

HOW TO USE THIS HANDBOOK

This handbook and ceremonial guide serves as a standard reference for altar serving at Saint Paul the Apostle Catholic Church. **Part I** (*Enchiridion*—“Handbook”) contains a detailed description of general principles and norms for altar serving, including standard postures, positions, and ways to perform specific actions. **Part II** (*Ceremoniale*—“Ceremonial”) contains detailed walkthroughs of how to serve different types of liturgies, such as Mass on Sunday, daily Mass, weddings, funerals, Mass on solemn occasions, and exposition and benediction of the Blessed Sacrament. Finally, at the end of this handbook, **Part III** (*Glossarium*—“Glossary”) contains a glossary of terms and additional resources for further reading and formation.

The goal of this handbook is to be useful to altar servers of all ages and experience levels. It is not intended to be read all the way through at once, but rather in sections as they are needed. Young altar servers just starting out might read a few sections of Part I with their parents or elder siblings as they learn the ropes from experienced servers at Mass. They might also look up new and unfamiliar liturgical terms in Part III. Meanwhile, older and more experienced servers might read through sections of Part II to refresh their knowledge or learn to serve special liturgies, or review sections of Part I to remember some basic principles. Most important of all, those who teach others to altar serve at Saint Paul—veteran servers, sacristans, and clergy—can use this as an outline and standard reference for training.

This handbook is based upon the norms, instructions, and rubrics found in the official editions of the Church’s liturgical books of the Ordinary Form of the Roman Rite (*Novus Ordo*), especially the *General Instruction of the Roman Missal* (GIRM) from *The Roman Missal, Third Edition* (2011). Supplementary resources include the ceremonial guides by Bishop Peter J. Elliott, published by Ignatius Press, and the articles by Monsignor Marc B. Caron, published by Adoremus. See the *Further Reading and Resources* section in Part III of this handbook for more details.

“The celebration of Mass, as the action of Christ and of the People of God arrayed hierarchically, is the center of the whole of Christian life for the Church both universal and local, as well as for each of the faithful individually. For in it is found the high point both of the action by which God sanctifies the world in Christ and of the worship that the human race offers to the Father, adoring him through Christ, the Son of God, in the Holy Spirit. In it, moreover, during the course of the year, the mysteries of redemption are celebrated so as to be in some way made present. As to the other sacred actions and all the activities of the Christian life, these are bound up with it, flow from it, and are ordered to it.”

General Instruction of the Roman Missal, no. 16

PARS PRIMA:
ENCHIRIDION

PART I:
HANDBOOK OF
GENERAL PRINCIPLES & NORMS
FOR SERVING

SCHEDULING & DRESS CODE

SCHEDULING INFORMATION

Saint Paul the Apostle uses a web-based application for scheduling liturgical ministers called **Ministry Scheduler Pro (MSP)**. All individuals serving in any of our liturgical ministries (altar server, lector, extraordinary minister of Holy Communion, usher, greeter) should have an account. If you do not have an account, please contact Annette Ramos (aramos@stpacc.org) at the parish office and she will set up an account for you.

MSP allows individuals to set and update their preferences for which types of liturgies (e.g., Sunday Mass, daily Mass, weddings, funerals) they would like to serve, which times and roles, with what frequency, and if they want to be scheduled with family members who also serve. The schedule is generated for two-month periods based upon all active servers' preferences and the needs of the liturgies on the schedule. Servers who are students at St. Paul School are automatically scheduled to serve weekday Masses unless otherwise noted in their serving preferences.

Once a schedule is live, individuals have the capacity to request substitutes for liturgies for which they are scheduled, as well as to fill substitution requests from others. However, we ask that you please do not just click "Request a Sub" and forget about it. Please follow up and check whether someone else has filled your sub request in the week leading up to the liturgy. If no one has filled it yet, we ask that you reach out to a few other volunteers in your ministry to ask if they can fill your spot. Conversely, if you know you will be attending a particular Mass for which you are not scheduled to serve, we ask that you check in the days before the liturgy to see if there are any sub requests which you could fill. We also ask that, when possible, volunteers avoid requesting subs the night before or the day of the scheduled liturgy.

Lastly, whenever you serve, please **always remember to sign in** on the sign-in sheet at the greeter's table in the narthex, whether you are on the schedule or just filling in.

Ministry Scheduler Pro can be accessed via our parish website from the [Liturgical Ministries](#) page (stpacc.org/sacraments-liturgy/liturgical-ministries) or directly at stpacc.org/msp.

If you have any questions regarding scheduling for liturgical ministries, please contact Annette Ramos (aramos@stpacc.org) at the parish office.

DRESS CODE

In general, servers should dress as appropriate for church. The custom of wearing one's "Sunday best" when assisting at Holy Mass—whether as a liturgical minister or simply as a member of the assembled people of God—is one that is worthy of recovering in our current day and age.

On Sundays and solemnities, attire should be the equivalent of business casual or above. On weekdays, the equivalent level of the Saint Paul School uniform is appropriate. Hair should be groomed and tidy; long hair should be pulled back. Here are some guidelines specific to boys and girls.

FOR BOYS

Boys should wear **black dress shoes, dark pants, and dark socks**. Athletic shoes and shorts should be avoided. Neutral colored shirts are preferred. When vesting, it may be helpful to fold down the collar of one's shirt and to roll up one's sleeves to avoid them being visible under the alb or cassock.

FOR GIRLS

Girls should wear **dark shoes, dark or white socks, and dark pants or a skirt** of appropriate length. Athletic shoes and shorts should be avoided. Tops should not be sleeveless, and neutral colors are preferred.

ALTAR SERVER ROLES

There are several standard roles typically used during Holy Mass to divide the duties of the altar servers.

CRUCIFER

Also known as the “cross bearer,” the **crucifer** carries the **processional crucifix** during the entrance procession and rings the **hand bells** during the Eucharistic Prayer. The crucifer also serves as “book bearer” on Sundays and solemnities, holding the Book of the Chair for the Priest at the **chair**. At daily Masses, the role of crucifer may be combined with that of acolyte.

ACOLYTES

Also known as a “candle bearers,” the **acolytes** bring the sacred vessels and other items from the **credence table**—the table in the rear of the sanctuary where the **chalice** and other vessels are set before Mass—to the altar during the Liturgy of the Eucharist. When there are at least two acolytes and a separate crucifer, the acolytes also carry **processional candles**, accompanying the processional crucifix. (For the definition of an *instituted acolyte*, see the Glossary.)

THURIFER

Literally “incense bearer” or “thurible bearer,” the **thurifer** carries the **thurible** and the **incense boat** when they are used. Incense may be used at the entrance procession, veneration of the altar, Gospel, offertory, and elevations.

MASTER OF CEREMONIES

At liturgies for special occasions, a seminarian, experienced server, or member of the clergy may act as a **Master of Ceremonies (MC)**. The MC directs the other servers and ministers throughout the liturgy.

“The acolyte is instituted for service at the altar and to assist the Priest and Deacon. It is his place principally to prepare the altar and the sacred vessels...In the absence of an instituted acolyte, there may be deputed lay ministers to serve at the altar and assist the Priest and the Deacon; these carry the cross, the candles, the thurible, the bread, the wine, and the water...”

General Instruction of the Roman Missal, nos. 98, 100

POSTURES, MOVEMENT, & POSITIONS

STANDARD POSTURES

When serving, there are some standard postures that should be observed. Not only does this create a uniform appearance among the servers and clergy, but it also helps us avoid distracting others during Mass.

Always comport yourself in a relaxed, unhurried manner. Be mindful of your surroundings.

When standing. Stand straight with your hands joined, palms flat against each other, resting against your chest in a relaxed manner.

When seated. Sit up straight but relaxed, feet flat on the floor, palms resting flat on your legs just above the knees.

When kneeling. Kneel with your upper body straight and hands joined in the same manner as when standing. Kneel by lowering one knee, then the other, not both at once. When rising, follow the same procedure in reverse, being mindful not to catch your foot on the hem of your alb or cassock.

When standing and holding an object with one hand. Rest empty hand flat against chest, holding the object in the opposite hand extended slightly.

When walking. Observe the same postures with your hands as when standing. Always walk at a steady, reverent pace, neither rushed nor slow. Do not run in the sanctuary. When possible, walk along straight lines in a manner parallel or perpendicular to the altar or credence table—avoid taking diagonal routes across the sanctuary unless absolutely necessary. Do not walk backwards.

BOWS AND GENUFLECTIONS

There are different signs of reverence made during the liturgy at different times. These signs show honor and humility before God, as well as respect for the sacred ministers and the people.

*“Come then, let us bow down and worship, bending the knee before the Lord, our maker.
For he is our God and we are his people, the flock he shepherds.”*

Psalm 95: 6–7

From the Invitatory, Liturgy of the Hours

Genuflection. The ordinary sign of reverence for Our Lord present in the Blessed Sacrament is a genuflection—kneeling momentarily on the right knee. At Mass, genuflect when first entering the sanctuary at the beginning and when departing at the end, unless carrying something. Also genuflect if you approach the tabernacle, or if the Blessed Sacrament is present on the altar.

Profound bow. The ordinary sign of reverence for the altar—a symbol of Christ—is a profound bow. It is a bow from the waist. When the Priest, Deacon, or MC approach, depart, or pass by the center of the altar, they make a profound bow unless carrying something. The thurifer may make a profound bow when entering the sanctuary with the thurible in place of the genuflection. All make a profound bow at the mention of the Incarnation during the Creed.

Head bow. A server and the Priest or Deacon each make a head bow to the other at the end of an interaction. For example, when the acolyte receives the cruets back from the Priest, they bow to each other before the acolyte departs. The crucifer and acolytes carrying the crucifix and candles substitute a head bow in place of the normal genuflection at the foot of the sanctuary steps.

Crossing the midline. Unless you are in procession, always make appropriate reverence when crossing the middle of the sanctuary. Outside of Mass, genuflect to the Blessed Sacrament in the tabernacle when crossing. Once Mass has begun, the altar is the focus of the celebration, so make a profound bow to the altar when crossing. If crossing within the pillared area near the tabernacle, though, it is appropriate to genuflect to the tabernacle, even during Mass, since you are within the area focused on the tabernacle. If the Blessed Sacrament is present upon the altar—whether in the monstrance, or in a ciborium(a) during Mass—genuflect toward the altar.

“The gestures and bodily posture of both the Priest, the Deacon, and the ministers, and also of the people, must be conducive to making the entire celebration resplendent with beauty and noble simplicity, to making clear the true and full meaning of its different parts, and to fostering the participation of all.”

General Instruction of the Roman Missal, no. 42

KEY PRINCIPLE: ANTICIPATE THE NEEDS OF THE PRIEST

One of the most important principles of serving at the altar is to anticipate the needs of the Priest throughout the celebration. The liturgy should always proceed smoothly from one action to the next, and it should not be delayed by the Priest waiting for the server. This requires that the server always be aware of what is coming next in the liturgy.

The server should always arrive in place to perform an action just before the Priest needs him. Do not wait for the Priest to turn around to look at or signal you before moving into position. By the time the Priest turns to the side of the altar to receive whatever you are presenting, you should already be in place.

STANDARD POSITIONS

To facilitate this, there are some standard **serving positions** and **waiting positions** in the sanctuary that we will use.

SERVING POSITIONS

Serving Position at the Altar. Every time a server is serving the Priest or Deacon at the altar, the sever should stand right at the corner of the altar on the credence-table-side. The server should stand perpendicular to the altar and face the Priest or Deacon directly. This position allows you to serve the Priest and Deacon easily without them having to turn around and step away from the altar. Whenever serving the Priest or Deacon, always bow to him before departing.

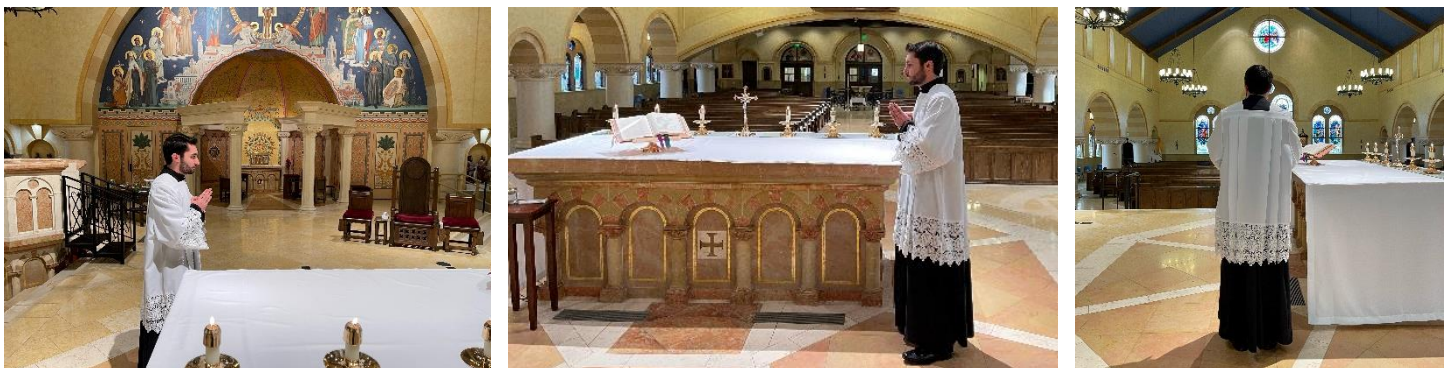


Figure 1. Serving Position at the Altar.

Serving Position at the Chair. Every time a server is holding a book for the Priest at the chair, the server should stand directly in front of the Priest, about an arm’s length away. Hold the book by the bottom edge with the spine resting flat against the top of the server’s chest. Your fingers should hold the bottom of the open page lightly so that the page lays flat, but still allow the Priest to turn the page if needed. Your fingers should not cover any text on the page. This position allows the Priest to stand straight, face forward, and sing or say the prayers in the book without having to look down or turn his neck.

WAITING POSITIONS

Waiting Position for the Acolytes. While one of the acolytes is bringing something to the altar during the offertory or after communion, the other acolyte should prepare what needs to be brought next from the credence table. Picking it up, the waiting acolyte should stand near the corner of the credence table closest to the altar, perpendicular to the credence table. Watch the acolyte at the altar carefully and start walking toward the altar so that you arrive at the serving position just after the other acolyte departs. Never wait in this position if there is no other acolyte at the altar; instead, go immediately to the serving position at the corner of the altar. The Priest should never have to signal you.

Waiting Position for the Book Bearer. Having retrieved the Book of the Chair or binder for the Universal Prayer, the book bearer may wait next to the presider’s chair if there is still time before the Priest needs the book, e.g., if the *Gloria* is still being sung or if the Priest is sitting and praying quietly. Stand to the right of the Priest and Deacon’s chair, facing the altar, within the Priest’s line of sight. When the Priest is ready for the book, step reverently and efficiently to the serving position at the chair and present the book to the Priest. You may also move from the serving position to the waiting position and back if the Priest makes announcements before giving a Solemn Blessing.

Waiting Position for the Thurifer. When bringing the thurible and boat to the Priest and Deacon at the altar for the imposition of incense, the thurifer does so at the serving position at the corner of the altar. While the Priest incenses the altar, step outside the “clergy zone” tiled octagon surrounding the altar and wait at the edge. If appropriate, return the boat to the credence table or incense stand before returning to wait at this position. When the Priest rounds the far side of the altar, step forward to the serving position to anticipate receiving the thurible back from the Priest. If receiving the thurible back from the Deacon after incensing the assembly, simply receive it at the waiting position.



Figure 3. Thurifer in serving position at the altar.



Figure 3. Thurifer in waiting position while the altar is incensed.

HOW TO PERFORM SPECIFIC ACTIONS

PROCESSIONS

The entrance procession at the beginning of Mass symbolizes Jesus Christ entering amid His people. Just as a king would be preceded by attendants with royal banners and signs of his approach, so too is the Priest preceded by the servers and other ministers.

CARRYING THE THURIBLE

When the thurible is used, the **thurifer** always leads the procession. The smoking thurible leading the procession reminds us of the pillar of cloud that led the Israelites out of Egypt in the Exodus (see Exodus 13).

The thurifer holds the thurible with one hand by the large ring at the top, or just under the disc holding the chains, and holds the boat with incense in the other hand. While walking, allow the thurible to swing gently forward and backward at your side. The swinging of the thurible distributes the smoke and feeds oxygen to the charcoal.

CARRYING THE PROCESSIONAL CRUCIFIX AND CANDLES

For Christians, the “royal banner” of our King is the Cross. We carry the image of the crucified Christ like a triumphant sign of victory in battle. It reminds us of the story of Moses and the bronze serpent (see Numbers 21), which Jesus reveals as a **type**, or foreshadowing, of His Cross: “...as Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up, that whoever believes in him may have eternal life” (John 3: 14–15). The processional crucifix is ordinarily accompanied by candles to illuminate and honor the image of Christ.

The **crucifer** carrying the processional crucifix leads the procession whenever incense is not carried. Always hold the crucifix with two hands on the staff, elbows tucked in. The bottom of the cross atop the staff should be just above your forehead. Always hold it straight; never let it tip forward. When you arrive at the steps of the altar, make a slight bow of the head in place of a genuflection, but be sure to keep the crucifix straight.

The **acolytes** carry the processional candles and should flank the crucifer on either side, standing at the crucifer’s shoulders. Ideally, all three would stand next to each other in a straight line across, but the main aisle of the nave may not be wide enough to accommodate this. Always carry the candles straight. Do not let them tip forward, as hot wax may spill on your hands or the floor. When arriving at the steps of the altar, the acolytes should step forward, even with the crucifer in front of the steps, and all should make their slight bows of the head together.

*“The Royal Banners forward go;
The Cross shines forth in mystic glow;
Where He in flesh, our flesh Who made,
Our sentence bore, our ransom paid.”*

Vexilla Regis, Passiontide hymn
Venantius Fortunatus, 6th century (translated by J. M. Neale)

PACING AND LEVELS

When lining up for the procession, arrange yourselves in the correct order and stand straight but relaxed. When the procession begins, walk at a steady, even pace down the center of the aisle. If you are walking two-by-two with another server, the pair of you together should be centered. If you are not walking next to another server, you should walk in the center of the aisle—never off to one side.

Allow enough space between yourself and those in front of you before following in procession. Usually, this is more space than you think. Let the server(s) immediately in front of you take four paces before you start moving.

Think of the procession as being formed of levels, or groups. Each level moves together as a unit, and all the levels are evenly spaced apart. The first level is the thurifer. The second is the crucifer, flanked by the two acolytes at either shoulder. Any other servers follow, two by two, and each pair of two is one level. If there is an odd number of additional servers, the last server forms his own level.

When each level arrives at the foot of the steps of the altar, the level stops, genuflects or bows together, and ascends the steps. The levels should be spaced far enough apart so that following levels do not have to stop and wait for the level in front of them to bow and get out of the way. By the time a level arrives at the steps, the preceding level should have already cleared the area. This way, each level starts moving at the back of the church and moves at a steady, continuous, uninterrupted pace until it reaches the steps.

*“And I will come to the altar of God, the God of my joy.
My redeemer, I will thank you on the harp, O God, my God.”*

Psalm 42: 4

From the Prayers at the Foot of the Altar, Missal of Sts. Pius V & John XXIII, 1962

HOLDING THE BOOK OF THE CHAIR

The Priest’s **chair** is a symbol of kingship of Jesus Christ. Therefore, whenever the Priest acts in the person of Christ the King during the liturgy—that is, whenever he presides over the beginning of Mass, announces the prayer intentions of the local community, and blesses and dismisses the people at the end of Mass—it is fitting for him to do so at the chair.

On Sundays and solemnities, the crucifer also serves as book bearer, holding the Book of the Chair and the binder for the Universal Prayer for the Priest at the chair.

AT THE INTRODUCTORY RITES

During the **Gloria** (*Glory to God in the highest*): At the words **For you alone are the holy one**, the book bearer picks up the Book of the Chair and begins walking toward the presider’s chair. (If there is no *Gloria*, such as on Sundays of Advent and Lent, pick up the book at the **Kyrie eleison** (*Lord, have mercy*) invocations.)

Hold the book at the base with the spine resting against the top of your chest. Walk reverently to the Priest at the presider’s chair. Make sure you arrive by the time the *Gloria* has ended—**before** the Priest says *Let us pray*.

Stand directly in front of the Priest, facing him, about an arm’s length away. Allow the Priest to open the book. Once he has opened the correct page, hold the bottom edges of the pages lightly so they stay flat, but make sure you do not cover any of the text with your fingers.

Hold the book steady. Make sure it is high enough for the Priest to read comfortably. Look straight ahead while he sings or says the prayer.

When he is done, close the book and walk reverently to return the book to its place, then return to your seat.

AT THE CREED AND UNIVERSAL PRAYER (PRAYER OF THE FAITHFUL)

When the Priest finishes the homily and returns to the chair, go pick up the binder containing the Creed and the Universal Prayer (Prayer of the Faithful), if it is placed near your seat. If it is next to the Priest's chair, go stand to the right of the Deacon's place and wait for the Priest to stand.

When the Priest stands, go stand directly in front of him and hold the binder for the Creed. If he has the binder, he will place it in your hands.

When the Creed is finished, the Priest will read the introduction to the Universal Prayer. After this, turn to the Deacon so he may announce the petitions. (If there is no Deacon, remain standing in front of the Priest.)

When the last petition is finished, turn back to the Priest so he can pray the closing prayer. When this prayer is finished, close the binder, return it to the Priest, if appropriate, and return to your seat.

AT THE CONCLUDING RITES

After Communion and the purification of vessels, as soon as the Priest starts to return to the chair, go pick up the Book of the Chair. If the Priest sits down, go stand and wait next to the Deacon's place. If the Priest remains standing, go immediately to stand in front of him.

When the Priest stands, go stand directly in front of him and hold the book for the Prayer after Communion, in the same way as at the Introductory Rites. When he finishes the prayer, close the book and return to retrieve the crucifix.

If there is a Solemn Blessing, continue to hold the book for the blessing after the prayer.

RINGING THE BELLS

The **hand bells** (also known as *Sanctus bells*) are rung during the Eucharistic Prayer. They are first rung to signal that the Consecration is approaching, and secondly, to signal to all at the Consecration that what appears to be bread and wine is no longer, but is now the Precious Body and Blood of Jesus Christ. In the past, these bells were also rung when the *Sanctus* (*Holy, holy, holy*, etc.) was intoned, hence the name.

Ordinarily, the crucifer is responsible for ringing the bells at the appropriate moments.

AT THE EPICLESIS

At the **epiclesis** of the Eucharistic Prayer—the calling down of the Holy Spirit upon the offerings—the Priest extends his hands over the gifts on the altar, and the server at the bells rings them once. Watch the Priest's hands and listen for the words below in **bold** as a signal, and ring the bells during the words in **red** that follow:

EUCCHARISTIC PRAYER I (ROMAN CANON)

To you, therefore, most merciful Father...

*...and counted among the flock of those you have chosen. **Be pleased, O God, we pray, to bless, acknowledge, and approve this offering...***

EUCCHARISTIC PRAYER II

[At the very beginning of the prayer:]

*You are indeed holy, O Lord, the fount of all holiness. **Make holy, therefore, these gifts, we pray...***

EUCCHARISTIC PRAYER III

You are indeed holy, O Lord, and all you have created rightly gives you praise...

*...a pure sacrifice may be offered to your name. **Therefore, O Lord, we humbly implore you...***

EUCCHARISTIC PRAYER IV

We give you praise, Father most holy...

*...he might sanctify creation to the full. **Therefore, O Lord, we pray, may this same Holy Spirit graciously sanctify...***

AT THE ELEVATIONS

At the Elevation of the Host, the server at the bells makes three (3) distinct rings, each separated by a pause for silence. These should be timed in duration and spacing to coincide with the actions of the thurifer, who incenses the Host with three double swings. At the Elevation of the Chalice, ring the bells in the same manner as for the Host.

CARRYING THE CHALICE, CRUETS, AND LAVABO

Always carry the dressed **chalice** with two hands, one holding the stem, the other flat atop the **pall** or **burse**. When placing it on the altar, place it near the edge on the credence-table-side, aligned between the middle and outermost candles. If departing immediately from the altar after placing the chalice, bow to the altar. If waiting to receive the **chalice veil** and burse from the Priest or Deacon, bow to him when he gives them to you.



Figure 4. Placing the dressed chalice on the altar.

When carrying the **cruets** of water and wine to offer to the Deacon (or Priest), hold the wine in your right hand and the water in your left. Hold them by their bases with their handles facing outward, toward the Deacon, so that he may easily take them from you by the handles. Stand at the serving position at the corner of the altar. It is customary to hand the wine cruet with the right hand, move the water cruet from your left hand to your right while the Deacon pours the wine, receive the wine cruet back in your left hand, and hand the water cruet with your right.

“By the mystery of this water and wine may we come to share in the divinity of Christ who humbled himself to share in our humanity.”

From the Offertory prayers, Roman Missal, third edition

To wash the Priest's hands, unfold the **finger towel** (**manuterge**) and drape it over your left forearm. Hold the **lavabo basin** in your left hand and the **pitcher** (usually a second water cruet) in your right hand. Stand at the serving position at the corner of the altar. Present the basin for the Priest, over which he will hold out his hands. Pour water slowly over the Priest's fingers and into the basin. When he raises his hands slightly, stop pouring and turn your left forearm to present the finger towel. If there is a Deacon or MC, he may remove the finger towel from your arm and hand it to the Priest, then place it back on your arm.



Figure 5. Pouring the lavabo pitcher.

OPERATING THE THURIBLE

Incense symbolizes the prayers and offerings of the Church—both the Church Militant here on earth, and Church Triumphant in heaven—rising up before the throne of God. The smoke smells sweet, signifying that our prayers are always pleasing to God. Incense is used to honor Christ and those persons, images, or objects which symbolize Him, to bless things being offered to God, and to venerate the saints.

“[An] angel came and stood at the altar with a golden censer; and he was given much incense to mingle with the prayers of all the saints upon the golden altar before the throne; and the smoke of the incense rose with the prayers of the saints from the hand of the angel before God.”

Revelation 8: 3–4

HOW TO PREPARE THE THURIBLE BEFORE MASS

Once vested, go to the work sacristy at least ten minutes before Mass. Bring the thurible into the sacristy, if it is not already there. If there is any ash in the bowl of the thurible, dump it into the ash disposal in the sacristy. Do not ever dump ash in the trash can, as this is a fire hazard.

Once the bowl of the thurible is sufficiently clean, light and add at least two charcoals to it. Remove the box of charcoal from the cabinet, the white porcelain dish, and either the candle and matches or the butane torch. Take an appropriate number of charcoals from the box and place them in the dish (four is usually a good number for Mass—two to be lit now, and two to reserve for later as needed). To light a charcoal, hold it with the tongs and apply a flame to it, either from the lighted candle or using the butane torch. The charcoal should spark over its surface as it ignites. Once lit, it should start to glow and slowly change color from black to pale gray. Place it in the bowl of the thurible.

Place the dish containing the reserved charcoal and the tongs near the stand in the sanctuary. Bring the boat and thurible to the rear of the nave when it is time to line up for the entrance procession.

HOW TO HOLD THE THURIBLE

The thurible is held by the ring or just below the disc at the top of the chains in one hand, with the boat in the other hand.

When the thurible is held with two hands, the left (non-dominant) hand holds the ring against the chest, while the right (dominant) hand holds the chains a few inches from the top of the lid. When kneeling, the thurible should be held with two hands.

HOW TO CHARGE THE THURIBLE

The action of placing incense on the coals in the thurible is called **charging the thurible** or **imposing incense**.

Holding the boat in one hand and the thurible in the other, hand the boat to the Deacon or MC (or, in their absence, the Priest himself). Holding the thurible just under the disc, first raise the ring securing the chains above the lid by a few inches. Then, take the ring of the central lift chain in your free hand and lift the lid a few inches, just enough for the Priest's hand to reach inside easily. Bring the ring of the lift chain down below the disc and grip it with the fingers holding the rest of the chains. This allows you to hold the thurible with the lid open with one hand.

Then, with your free hand, grasp the chains a few inches above the open lid and raise the thurible, so that the opening of the bowl is even with the boat, held by the Deacon. Position the bowl of the thurible as close as possible to the boat, holding it steady while the Priest spoons incense onto the hot coals. The Priest blesses the incense just imposed by making the sign of the cross. Once he finishes this motion, lower the thurible, take the lift chain with your freed hand again, and lower the lid carefully. Lower the ring securing the chains and lid in place, then receive the boat back from the Deacon.

Depending upon the point in the liturgy, either immediately hand the thurible to the Priest (at the veneration of the altar and the offertory) or keep it and go to the appropriate place (at the entrance procession and before the Gospel).

*“Let my prayer arise before you like incense,
the raising of my hands like an evening oblation.”*

Psalm 141: 2

HOW TO SWING THE THURIBLE

A person, image, or object is honored by incensing with swings of the thurible. Typically, this is done with sets of **double swings** (also known as a *ductus*, pl. *ducti*). Three double swings are used for the Blessed Sacrament, the Priest, the people, and images of Christ. Two double swings are used for images of the saints.

To swing the thurible, hold the thurible in two hands as described above. Extending the right (dominant) hand holding the chains, a slight forward and upward motion is made twice with the wrist and forearm, swinging the thurible back and forth. Avoid exaggerated motion with the upper arm—the wrist and forearm produce all the motion. After a slight pause, the next double swing may be made, and so on. When incensing the Priest or people, the first double swing may be made in the center, the second to the right, and the third to the left. A bow to the person(s) incensed is made both before and after incensation.

HOW TO HANG THE THURIBLE ON THE STAND

Place the boat on the platform at the top of the stand. Next, hang the ring attached to the disc on the large hook at the top of the stand. Lift the ring which holds the chains and lid secure by several inches, then raise the lid by pulling the lift chain. If there is a second hook on the stand—usually facing downward and located about a third of the way down from the top of the stand—secure the lift chain ring there. Otherwise, wrap the lift chain around the stand itself, then secure it to the large hook at the top also.

By hanging the thurible in this manner with the lid open, you can easily add charcoal to the thurible. This setup also allows plenty of oxygen to reach the coals and prevents the lid from getting too hot.

“The saintly soul makes, as it were, a thurible of his heart, which exhales its perfume before God.”

Pope St. Gregory the Great

UPON ARRIVING BEFORE MASS

VESTING OUR MINDS AND HEARTS FOR PRAYER

Preparation before Mass involves both **exterior preparation**, that is, getting vested, lighting candles, and other practical tasks, as well as **interior preparation**: preparing our minds and hearts to offer ourselves to God during Mass.

1. **Arrive and sign in.** Arrive at the church at least fifteen minutes before Mass is scheduled to begin. Sign in on the servers' sign-in sheet on the greeter's table in the narthex. Please do not forget to sign in.
2. **Preparatory prayer.** Enter the nave of the church, genuflect, cross yourself with holy water, and go kneel at a pew to pray for a few moments. Before preparing externally for Mass, it is important to prepare internally. Silently greet Our Lord, present in the Blessed Sacrament in the tabernacle. Ask for the intercession of Our Blessed Mother, as well as St. Paul the Apostle, patron of our parish, and St. Tarcisius, patron of altar servers.
3. **Use the restroom and wash your hands.** You may pray the prayer for washing hands from the vesting prayers.
4. **Go to the vesting sacristy.** Always make sure both doors are propped open. Avoid going into the area of the sacristy reserved for clergy.
5. **Vest** in alb and cincture or cassock and surplice, as appropriate. Make sure your alb or cassock is long enough to reach your ankles and cover your clothing. While vesting, pray the vesting prayers, located on the wall next to the albs and cassocks. The vesting prayers are short and over time may be easily memorized.
6. **Exit the sacristy** once you are vested and stand in the back of the nave, next to the sacristy door. This reduces extra traffic in the sacristy before Mass.
7. **Offer to help.** If the sacristan or clergy are around, ask if they need any additional assistance preparing for Mass.
8. **If incense is to be used**, the thurible should be prepared with charcoal and lit at least ten minutes before Mass.
9. **Prepare the cross and candles.** Five minutes before Mass, light the processional candles, if they are to be used, and retrieve the processional crucifix. Line up in order of procession near the baptismal font. Wait quietly for the bell to ring to start Mass.

“Even before the celebration itself, it is a praiseworthy practice for silence to be observed in the church, in the sacristy, in the vesting room, and in adjacent areas, so that all may dispose themselves to carry out the sacred celebration in a devout and fitting manner.”

General Instruction of the Roman Missal, no. 45

PARS SECUNDA:
CÆREMONIALE

PART II:
CEREMONIAL
FOR HOW TO SERVE
VARIOUS LITURGIES

ORDER OF SOLEMN MASS

for use at the principal Mass on solemnities, designated Sundays, and other special occasions

SERVER ROLES (4-6)

- Crucifer & book bearer (1)
- Acolytes (candle bearers) (2)
- Thurifer (1)
- MC† (1)

† If the rest of the serving crew is competent, the role of MC may be omitted.

NECESSARY ITEMS

- Processional crucifix and stand
- Processional candles (2)
- Thurible with charcoal
- Boat, filled with incense
- Stand for thurible and boat
- Book of the Chair (*Excerpts from the Roman Missal*), near to the book bearer's place
- Binder for the Universal Prayer, at the chair
- *Lectionary for Mass* (appropriate volume), set to the appropriate readings, at the ambo
- *Roman Missal* and missal stand, set to the appropriate Mass, on the altar

On credence table:

- Chalice, paten with host, purificator, and pall, dressed and veiled, with corporals (2) in burse
- Tray(s) with patens for administration of Holy Communion, filled with hosts to be consecrated
- Cruets with water and wine
- Lavabo basin, pitcher (second water cruet), and manuterge (finger towel)
- Ablution bowl and manuterge

SUMMARY

Order of entrance procession:

1. Thurifer
2. Crucifer, flanked or immediately followed by acolytes bearing candles
3. MC
4. Deacon, carrying the Book of the Gospels
5. (Concelebrating priests)
6. Priest (and Deacon)

Incense is used (a) during the entrance procession, (b) after the kissing of the altar, (c) at the Gospel, (d) at the Offertory over the gifts, the altar, the Priest, (concelebrants), and the people, and (e) at the Consecration.

The Priest presides from the chair with the book bearer holding the Book of the Chair for the presidential prayers. If the Priest desires, the book bearer may hold it for the entirety of the introductory and concluding rites.

The longer form (*forma sollemnior*) of the Gospel procession is used: the thurifer, acolytes carrying processional candles, and Deacon (or Priest or concelebrant who will proclaim the Gospel) process with Book of the Gospels from the altar to the ambo, around the north side and the front of the altar. During the proclamation of the Gospel, the acolytes stand in front of the ambo and the thurifer next to the ambo stairs.

Currently, there is no offertory procession with the gifts.

Except for the dressed chalice, the servers do not place or remove anything on the altar, unless otherwise directed.

During the Eucharistic Prayer, incense is accompanied by candles at the foot of the altar steps.

Unless otherwise noted, incense is not carried in the exit procession, so the crucifer and acolytes lead.

ORDER OF SERVING MASS

THE INTRODUCTORY RITES

1. The Priest, (Deacon), (concelebrants), and servers may bow to the vesting sacristy crucifix or the processional crucifix, then line up in order of procession near the baptismal font. The MC leads the thurifer to the Priest, where he imposes incense. The thurifer returns to his position at the head of the procession.
2. The procession moves at the start of the entrance chant or at another appropriate moment, signaled by the MC. The usual order of procession is:
 - a. Thurifer
 - b. Crucifer, flanked or immediately followed by acolytes bearing candles
 - c. MC
 - d. Deacon carrying the Book of the Gospels
 - e. (Concelebrants)
 - f. Priest (and Deacon)
3. Upon reaching the steps of the sanctuary, each level of the procession makes the appropriate reverence. All not carrying anything genuflect. Those carrying items make a bow of the head. The acolytes should come even with the crucifer and all three make their reverence together as a single level.
4. The thurifer goes and waits for the Priest at the credence-table-side corner of the altar on the side of celebration. The crucifer places the crucifix on the stand and the acolytes place their candles next to the tabernacle, then they go to their places.
5. The altar servers' seats are normally arranged as follows:
 - a. Chair side: thurifer and crucifer
 - b. Credence table side: acolytes
 - c. The MC may sit anywhere that is convenient, but ideally where he can easily see the Priest, should the Priest need to signal him
6. After kissing the altar, the Priest turns to the thurifer to charge the thurible again. Then, the thurifer hands the thurible to the Priest, who incenses the altar, assisted by the Deacon. The thurifer steps back while this takes place. He steps forward to receive the thurible from the Priest, then returns the thurible and boat to the stand and goes to his place. The Priest and Deacon go to the chair.
7. During the conclusion of the *Gloria*, at the words ***for you alone are the holy one***, the book bearer (crucifer) brings the Book of the Chair to the Priest. If there is no *Gloria*, the book bearer brings the book during the *Kyrie*. The book bearer stands directly in front of the Priest and holds the Book of the Chair while the Priest sings or says the Collect. Upon its conclusion, the book bearer returns the Book of the Chair and goes to his place.

THE LITURGY OF THE WORD: THE READINGS

8. During the readings and the psalm, all sit. As the lector goes to the ambo for the second reading (or if there is no second reading, during the psalm), the thurifer goes to the stand to prepare the thurible and boat for the Gospel.
9. Upon the conclusion of the second reading (or if there is no second reading, of the psalm), the thurifer goes to the chair. Assisted by the Deacon, the Priest imposes incense. Meanwhile, the acolytes retrieve their candles and stand at either corner of the altar on the side of celebration, facing the altar.
10. After incense has been imposed, the thurifer goes and waits behind the acolyte on the chair-side. Meanwhile, the Deacon receives the blessing of the Priest, then goes to the center of the altar and picks up the Book of the Gospels, holding the front cover facing the people. If there is no Deacon, the blessing is omitted and the Priest (or concelebrant who will proclaim the Gospel) does this himself.
11. The Deacon (or Priest or concelebrant), acolytes, and thurifer turn to face the north transept. The thurifer moves in front of the chair-side acolyte to lead the procession single-file around the north side of the altar, across the front, and to the ambo. The route follows the pale octagonal tiling around the altar.
12. Upon arriving at the ambo, the thurifer stands next to the ambo stairs, facing the ambo, leaving space for the Deacon to ascend the stairs. The acolytes stand in front of the ambo and face each other. The leading acolyte descends to one step above the floor, while the following acolyte descends one step from the sanctuary level. The Deacon ascends to the ambo and opens the Book of the Gospels.
13. When the acclamation before the Gospel has concluded, the Deacon sings or says the introductory dialogue. He turns to the thurifer, receives the thurible, incenses the Book of the Gospels, and returns the thurible to the thurifer. The thurifer may ascend the stairs of the ambo to hand and receive the thurible. After he receives it back from the Deacon, he stands next to the stairs of the ambo, facing the people, and allows the thurible to swing gently during the proclamation of the Gospel. The crucifer and any other ministers turn to face the ambo during the Gospel.
14. At the conclusion of the Gospel, all return to their places directly: the acolytes return by going around the side and back of the ambo, while the thurifer goes to the center behind the Deacon and homilist, bows to the altar with them, and returns to the stand.
15. During the homily, the thurifer adds additional charcoal to the thurible.

THE CREED AND UNIVERSAL PRAYER (PRAYER OF THE FAITHFUL)

16. When the Priest concludes his homily and returns to the chair, the book bearer (crucifer) goes to meet him at the chair, waiting nearby if the Priest takes a moment to sit and pray. When the Priest stands, the book bearer stands directly in front of the Priest and the Deacon (or Priest) hands the binder containing the Creed and the Universal Prayer (Prayer of the Faithful) to the book bearer to hold.
17. If prescribed, the Creed is said. Following the Creed, the Priest introduces the Universal Prayer. After the introduction, the book bearer turns to the Deacon, and the Deacon announces the petitions of the prayer. (If there is no Deacon, either a lector or the Priest himself announces the intentions, and the book bearer remains facing the Priest.)
18. After the last petition is announced (usually for those who have died), the book bearer turns back to the Priest, and the Priest prays the concluding prayer. When this prayer is concluded, the book bearer closes the binder, returns it to the Deacon (or Priest), and returns to his seat.

THE LITURGY OF THE EUCHARIST: THE OFFERTORY

19. Following the Universal Prayer (or, if there is no Universal Prayer, immediately following the homily), the Deacon (or, if there is no Deacon, the Priest or MC) goes to prepare the altar for the offertory. The first acolyte brings the veiled chalice and sets it on the altar, right of center, in line with the space between the outer two altar candles. The Deacon may fold the chalice veil and hand it to the acolyte with the burse. Bowing, the acolyte returns to the credence table.
20. Meanwhile, the second acolyte brings the first tray with additional patens or ciboria, if there are any, and holds it at the corner of the altar. He does not place the tray on the altar. He waits there for the patens to be removed from the tray to a corporal by the Deacon, then returns to the credence table with the empty tray. If there is a second tray, the first acolyte follows immediately with it in the same manner.
21. The thurifer goes to the stand to ready the thurible and boat. Having made sure there is sufficient lighted charcoal in the thurible and incense in the boat, the thurifer carries both and goes to wait near the credence table.
22. [If there is to be an offertory procession with the gifts, it takes place now. The Priest is assisted by the Deacon and acolytes in receiving the gifts.]
23. When the Priest goes to the altar and the Deacon hands him the paten, the first acolyte removes the stoppers from the cruets of water and wine at the credence table and picks them up, holding the water in his left hand and the wine in his right with the handles facing away from him. He goes to the corner of the altar. He should already be in position when the Deacon (or Priest) turns to receive the wine cruet, which the acolyte offers with the handle facing the Deacon. Then the acolyte transfers the water cruet from his left to his right hand. After the Deacon pours the wine, the acolyte receives the wine cruet from the Deacon in his left hand and offers him the water cruet with his right. Again, the acolyte transfers the wine cruet from his left to his right hand, then receives the water cruet from the Deacon with his left. He bows to the Deacon and returns to the credence table.
24. After the Deacon hands the chalice to the Priest, the thurifer proceeds to the corner of the altar. He should be in position upon the conclusion of the offering of the chalice, after which the Priest makes a profound bow and prays quietly (*In spiritu humilitatis*, etc.). The Priest turns to the thurifer and imposes incense, assisted by the Deacon. Receiving the thurible, the Priest incenses the offerings, the altar crucifix, and the altar. During this, the thurifer returns the boat to the stand or credence table, then returns to wait nearby, out of the path of the Priest.
25. Upon returning to the credence table and while the altar is being incensed, one acolyte picks up the finger towel (manuterge) and unfolds it. Meanwhile, the other acolyte picks up the lavabo dish in his left hand and the lavabo pitcher (or water cruet, if there is no separate pitcher) in his right hand. They wait near the credence table until the Priest finishes incensing the altar.
26. When the Priest finishes incensing the altar, he gives the thurible to the Deacon (or, if there is no Deacon, the thurifer), who incenses him with three double swings, bowing before and after. If there are concelebrants, the Deacon (thurifer) goes to incense them collectively in the same manner as the Priest. He then goes to incense the people from the center of the top step of the sanctuary, likewise in the same manner. The Deacon returns the thurible to the thurifer waiting near the altar, who returns to the stand.
27. Immediately after the Priest is incensed, the acolytes, side by side, meet him at the corner of the altar to wash his hands. On the right, the acolyte with the water cruet and dish pours water over the Priest's fingers into the dish until the Priest gives the signal to stop, usually by raising his hands slightly. The acolyte on the left offers him the finger towel. If there is a second Deacon present, he may assist by taking the towel from the acolyte and handing it to the Priest. The acolyte receives the towel back by extending his forearm and allowing the Priest (or Deacon) to place it on his arm. The acolytes bow and return their items to the credence table, then go to their places.

28. The Priest invites the people to pray (*Pray, brethren, etc.*) and prays the Prayer over the Offerings. After this, any concelebrants join him at the altar, and the Priest begins the Preface to the Eucharistic Prayer. Meanwhile, the thurifer at the stand discreetly adds incense to the thurible. This should be of a sufficient amount to last through the Consecration.

THE EUCHARISTIC PRAYER

29. At the conclusion of the Preface, the *Sanctus* acclamation (*Holy, Holy, Holy, etc.*) is sung. During the *Sanctus*, the acolytes retrieve their candles and, with the thurifer between them carrying the smoking thurible (without the boat), descend the side steps of the sanctuary single-file and move around to the center of the bottom step in front of the altar. The acolytes with candles should align themselves with the corners of the altar and the thurifer with the center. They remain standing until the conclusion of the *Sanctus*, with the thurifer allowing the thurible to swing gently from side to side.

30. Meanwhile, the crucifer (accompanied by any other servers) also descends the steps on the side of the sanctuary and stands at the bottom step in front of the hand bells, facing the side of the altar.

31. Upon the conclusion of the *Sanctus*, all servers kneel on the step and remain kneeling through the end of the Eucharistic Prayer. While kneeling, the thurifer holds the thurible chains with both hands.

32. At the epiclesis of the Eucharistic Prayer, the Priest extends his hands over the gifts on the altar, and the crucifer rings the bells once.

33. At the Elevation of the Host, the crucifer makes three (3) distinct rings of the bells, each separated by a pause for silence. These should be timed in duration and spacing to coincide with the actions of the thurifer, who incenses the Host with three double swings.

34. At the Elevation of the Chalice, the crucifer rings the bells and the thurifer incenses the Chalice, in the same manner as for the Host. All servers remain kneeling at their places on the steps through the end of the Eucharistic Prayer.

THE COMMUNION RITE

35. Upon the conclusion of the Eucharistic Prayer, all stand. The thurifer and acolytes return their items to their places via the same route, then descend the steps to stand next to the crucifer. The crucifer remains standing in place (as do any other servers). During the Lord's Prayer, the Priest extends his hands in the *orans* posture, while all others stand with hands joined.

36. If the invitation *Let us offer each other the sign of peace* is sung or said, the servers reverently exchange the Sign of Peace with those servers immediately next to them. A simple bow of the head and the greeting *Peace be with you* is acceptable.

37. At the conclusion of the *Agnus Dei* invocations (*Lamb of God, etc.*), all kneel while the Priest presents the Host with the dialogue *Behold the Lamb of God, etc.*, and its response *Lord, I am not worthy, etc.*

38. After the Priest finishes consuming the Host and drinking from the Chalice, all the servers rise and ascend the side steps of the sanctuary. If they are to receive Holy Communion, they fall in line behind any extraordinary ministers of Holy Communion who may be assisting and receive Holy Communion from the Priest in procession behind the altar.

39. After receiving Holy Communion, the servers kneel at their seats on either side in the sanctuary for the duration of Holy Communion, making a quiet prayer of thanksgiving. The MC should remain standing until the administration of Holy Communion to the people has begun, being attentive to any needs of the Priest should they arise, or any accidents should they occur.

40. When the Priest finishes administering Holy Communion to the people and returns to the altar, the acolytes rise and wait near the credence table as the remaining fragments of the Blessed Sacrament are gathered into the ciborium(a).
41. When the ciborium(a) with the Blessed Sacrament is reposed in the tabernacle, all genuflect to the tabernacle with the Deacon (or Priest) who reposes It, and any servers not engaged in tasks may be seated.
42. Immediately when reposition is completed, the first acolyte brings the tray and stands at the corner of the altar. The Deacon (or Priest) places the empty patens to be purified on the tray. When the tray is full, the acolyte returns it to the credence table. The second acolyte follows with the second tray in the same manner, if there is one. The Deacon goes to the credence table to purify the patens there, using the second water cruet.
43. Immediately following the tray(s), the first acolyte brings the water cruet to the corner of the altar for the ablutions. The Priest brings the empty chalice to the corner of the altar, where the acolyte pours water over the Priest's fingers into the chalice. When appropriate, the Priest signals him to stop pouring, usually by opening his fingers or raising the chalice slightly. If there are other vessels remaining to be purified at the altar, the Priest may have the acolyte pour water into these as well. Bowing, the acolyte returns the water cruet to the credence table.
44. Following the ablutions, the other acolyte retrieves the chalice veil and burse and brings them to the corner of the altar. He lays the veil neatly folded upon the corner of the altar, or he may unfold the veil and hand it to the Priest directly, such that the exterior of the veil faces the people when the Priest places it over the chalice, purificator, paten, and pall. The acolyte may hold the burse open for the Priest to insert the folded corporals, which he then hands to the Priest to place atop the veiled chalice. The Priest places the veiled chalice on the corner of the altar. The acolyte removes the veiled chalice, bows to the altar (or to the Priest, if he hands the chalice to the acolyte directly), and returns the chalice to the credence table. The acolytes then return to their places.

THE CONCLUDING RITES

45. When the Priest returns to the chair, the book bearer (crucifer) picks up the Book of the Chair and goes to meet the Priest at the chair, waiting nearby if the Priest takes a moment to sit and pray. When the Priest stands, the book bearer stands directly in front of the Priest, holding the Book of the Chair. The Priest sings or says the Prayer after Communion. Upon its conclusion, the Priest may dismiss the book bearer or, if there is to be a solemn blessing, the book bearer may remain in place with the Book of the Chair.
46. If there are any announcements, they are made now by the Priest or Deacon. Meanwhile, the crucifer (unless he is holding the Book of the Chair for a solemn blessing) and acolytes retrieve the crucifix and processional candles from their places and stand between the pillars in front of the tabernacle, acolytes flanking the crucifer.
47. Following any announcements, the Priest sings or says the blessing, using a solemn blessing formula if appropriate. The Deacon sings or says the dismissal formula. If he has not already done so, the book bearer returns the Book of the Chair and resumes his role as crucifer, retrieving the processional crucifix. The crucifer and acolytes, followed by the other servers, move around each side of the altar and descend the front steps to line up at the front of the main aisle for the exit procession. Unless some other liturgical action is to follow, the thurifer leaves the thurible and boat at the stand. After venerating the altar as appropriate, the clergy follow.
48. The usual order for the exit procession is:
 - a. Crucifer, flanked or immediately followed by acolytes bearing candles
 - b. Thurifer (without thurible and boat) and MC
 - c. (Concelebrants)
 - d. Priest and Deacon(s)
49. The procession lines up in front of the sanctuary steps facing the altar in reverse order, with the Priest (and Deacon) at the step. When the Priest genuflects, all together make the appropriate reverence with him. All turn around and the procession moves to exit the nave.

50. When all have reached the narthex, the crucifer and acolytes turn to face the rest of the ministers, who all face the crucifix. If there are many ministers, they should form two parallel lines facing each other, with the crucifer and acolytes perpendicular to the rest of the ministers at one end, facing the Priest and his assisting Deacons at the other. The Priest may say *Prosit*, to which the ministers reply *Pro omnibus et singulis*. The Priest may bless the ministers. All return to the sacristy and, after returning the crucifix and processional candles, make their individual prayers of thanksgiving. Servers should offer to assist the sacristans with any cleanup after the liturgy.

ORDER OF MASS ON SUNDAYS

*for use at Masses on Sundays and holy days of obligation
when the Order of Solemn Mass is not used*

SERVER ROLES (3-4)

- Crucifer & book bearer (1)
- Acolytes (candle bearers) (2)
- *Thurifer, if appropriate* (1)
- *MC*† (1)

† *If the rest of the serving crew is competent, the role of MC may be omitted.*

NECESSARY ITEMS

- Processional crucifix and stand
- Processional candles (2)
- Book of the Chair (*Excerpts from the Roman Missal*), near to the book bearer's place
- Binder for the Universal Prayer, at the chair
- *Lectionary for Mass: Volume I* (Sunday Masses), set to the readings of the day, at the ambo
- *Roman Missal* and missal stand, set to the Mass of the day, on the altar
- (*Thurible, boat, and stand, if appropriate*)

On credence table:

- Chalice, paten with host, purificator, pall, and corporals (2), dressed *and veiled, if appropriate*
- Trays (2) with patens for administration of Holy Communion, filled with hosts to be consecrated
- Cruets with water and wine
- Lavabo basin and pitcher (or second water cruet)
- Manuterge (finger towel for lavabo)
- Ablution bowl with purificator

SUMMARY

Order of entrance procession:

1. (Thurifer)
2. Crucifer, flanked or immediately followed by candle bearers
3. (MC)
4. (Deacon carrying Book of the Gospels)
5. Priest

The Priest presides from the chair with the book bearer (crucifer) holding the Book of the Chair for the presidential prayers.

If incense is used, it may be used at all the usual points. At the Gospel, the short form (*forma simplex*) of the Gospel procession is used, proceeding directly from the altar to the ambo via the shortest route, without accompanying candles.

Currently, there is no offertory procession with the gifts.

Except for the dressed chalice, the servers do not place or remove anything on the altar, unless otherwise directed.

Unless otherwise noted, incense is not carried in the exit procession, so the crucifer and acolytes lead.

ORDER OF SERVING MASS

THE INTRODUCTORY RITES

1. The Priest, (Deacon), and servers may bow to the vesting sacristy crucifix or the processional crucifix, then line up in order of procession near the baptismal font. *[If incense is used: The thurifer goes to the Priest, who imposes incense.]*
2. The procession moves at the start of the entrance chant or at another appropriate moment. The usual order of procession is:
 - a. (Thurifer)
 - b. Crucifer, flanked or immediately followed by acolytes
 - c. (MC)
 - d. (Deacon carrying the Book of the Gospels)
 - e. Priest (and Deacon)
3. Upon reaching the steps of the sanctuary, each level of the procession makes the appropriate reverence. All not carrying anything genuflect. Those carrying items make a bow of the head. The crucifer places the crucifix on the stand and the acolytes place their candles next to the tabernacle, then they go to their places.
4. *[If incense is used: The thurifer goes and waits for the Priest at the corner of the altar. After kissing the altar, the Priest turns to the thurifer to charge the thurible again. Then, the thurifer hands the thurible to the Priest, who incenses the altar. The thurifer steps back while this takes place. He steps forward to receive the thurible from the Priest, then returns the thurible and boat to the stand and goes to his place.]* After venerating the altar, the Priest (with the Deacon) goes to the chair.
5. The altar servers' seats are normally arranged as follows:
 - a. Chair side: (thurifer), crucifer
 - b. Credence table side: acolytes
 - c. The MC may sit anywhere that is convenient, but ideally where he can easily see the Priest, should the Priest need to signal him
6. During the conclusion of the *Gloria*, at the words **for you alone are the holy one**, the book bearer (crucifer) brings the Book of the Chair to the Priest. If there is no *Gloria*, the book bearer brings the book during the *Kyrie*. The book bearer stands directly in front of the Priest and holds the Book of the Chair while the Priest sings or says the Collect. Upon its conclusion, the book bearer returns the Book of the Chair and goes to his place.

THE LITURGY OF THE WORD: THE READINGS

7. All sit during the readings and the psalm. At the acclamation before the Gospel, all stand. During the proclamation of the Gospel, any ministers not at the ambo turn to face the ambo during the Gospel.
8. *If incense is used: As the lector goes to the ambo for the second reading, the thurifer goes to the stand to prepare the thurible and boat for the Gospel. Upon the conclusion of the second reading, the thurifer goes to the chair. Assisted by the Deacon if he is present, the Priest imposes incense.*
9. *The thurifer leads the Deacon (or Priest) to the center of the altar and stands to his right, while the Deacon bows and picks up the Book of the Gospels. The thurifer leads the Deacon to the ambo directly by the shorter route. Upon arriving at the ambo, the thurifer stands next to the ambo stairs, facing the ambo, leaving space for the Deacon to ascend the stairs. The Deacon ascends to the ambo and opens the Book of the Gospels.*
10. *When the acclamation before the Gospel has concluded, the Deacon sings or says the introductory dialogue. He turns to the thurifer, receives the thurible, incenses the Book of the Gospels, and returns the thurible to the thurifer. The thurifer may ascend the stairs of the ambo to hand and receive the thurible. After he receives it back from the Deacon, he stands next to the stairs of the ambo, facing the people, and allows the thurible to swing gently during the proclamation of the Gospel.*

11. *At the conclusion of the Gospel, all return to their places directly: the acolytes return by going around the side and back of the ambo, while the thurifer goes to the center behind the Deacon and homilist, bows to the altar with them, and returns to the stand. During the homily, the thurifer adds additional charcoal to the thurible.*
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THE CREED AND UNIVERSAL PRAYER (PRAYER OF THE FAITHFUL)

12. When the Priest concludes his homily and returns to the chair, the book bearer (crucifer) goes to meet him at the chair, waiting nearby if the Priest takes a moment to sit and pray. When the Priest stands, the book bearer stands directly in front of the Priest and the Deacon (or Priest) hands the binder containing the Creed and the Universal Prayer (Prayer of the Faithful) to the book bearer to hold.
13. If prescribed, the Creed is said. Following the Creed, the Priest introduces the Universal Prayer. After the introduction, the book bearer turns to the Deacon, and the Deacon announces the petitions of the prayer. (If there is no Deacon, either a lector or the Priest himself announces the intentions, and the book bearer remains facing the Priest.)
14. After the last petition is announced (usually for those who have died), the book bearer turns back to the Priest, and the Priest prays the concluding prayer. When this prayer is concluded, the book bearer closes the binder, returns it to the Deacon (or Priest), and returns to his seat.

THE LITURGY OF THE EUCHARIST

15. Following the Universal Prayer, the Deacon (or, if there is no Deacon, the Priest) goes to prepare the altar for the offertory. The first acolyte brings the (veiled) chalice and sets it on the altar, right of center, in line with the space between the outer two altar candles. The Deacon may fold the chalice veil and hand it to the acolyte with the burse. Bowing, the acolyte returns to the credence table.
16. Meanwhile, the second acolyte brings the first tray with additional patens or ciboria, if there are any, and holds it at the corner of the altar. He does not place the tray on the altar. He waits there for the patens to be removed from the tray to a corporal by the Deacon, then returns to the credence table with the empty tray. If there is a second tray, the first acolyte follows immediately with it in the same manner.
17. *[If incense is used: The thurifer goes to the stand to ready the thurible and boat. Having made sure there is sufficient lighted charcoal in the thurible and incense in the boat, the thurifer carries both and goes to wait near the credence table.]*
18. *[If there is to be an offertory procession with the gifts, it takes place now. The Priest is assisted by the Deacon and acolytes in receiving the gifts.]*
19. When the Priest goes to the altar and the Deacon hands him the paten, the first acolyte removes the stoppers from the cruets of water and wine at the credence table and picks them up, holding the water in his left hand and the wine in his right with the handles facing away from him. He goes to the corner of the altar. He should already be in position when the Deacon (or Priest) turns to receive the wine cruet, which the acolyte offers with the handle facing the Deacon. Then the acolyte transfers the water cruet from his left to his right hand. After the Deacon pours the wine, the acolyte receives the wine cruet from the Deacon in his left hand and offers him the water cruet with his right. Again, the acolyte transfers the wine cruet from his left to his right hand, then receives the water cruet from the Deacon with his left. He bows to the Deacon and returns to the credence table.
20. Meanwhile, the second acolyte picks up the finger towel (manuterge), unfolds it, and drapes it over his left forearm. He picks up the lavabo basin in his left hand and the lavabo pitcher (second water cruet) in his right hand. When the first acolyte departs the altar with the cruets, the second acolyte immediately approaches with the lavabo. *[If incense is used: The second acolyte waits near the credence table until the altar and the Priest have been incensed to approach the corner of the altar.]*

21. *If incense is used: After the first acolyte departs the altar with the cruets and the Deacon hands the chalice to the Priest, the thurifer proceeds to the corner of the altar. He should be in position upon the conclusion of the offering of the chalice, after which the Priest makes a profound bow and prays quietly (In spiritu humilitatis, etc.). The Priest turns to the thurifer and imposes incense, assisted by the Deacon. Receiving the thurible, the Priest incenses the offerings, the altar crucifix, and the altar. During this, the thurifer returns the boat to the stand or credence table, then returns to wait nearby, out of the path of the Priest.*
22. *When the Priest finishes incensing the altar, he gives the thurible to the Deacon (or, if there is no Deacon, the thurifer), who incenses him with three double swings, bowing before and after. He then goes to incense the people from the center of the top step of the sanctuary, likewise in the same manner. The Deacon returns the thurible to the thurifer waiting near the altar, who returns to the stand.*
23. When the Priest turns to the corner of the altar after offering the chalice [*if incense is used, immediately after the Priest is incensed*], the second acolyte meets him at the corner of the altar to wash his hands. The acolyte pours water over the Priest's fingers into the basin until the Priest gives the signal to stop, usually by raising his hands slightly. The acolyte offers the Priest the finger towel on the acolyte's left forearm. The Deacon or MC may assist by taking the towel from the acolyte and handing it to the Priest. The acolyte receives the towel back by extending his forearm and allowing the Priest (or Deacon) to place it on his arm, then bows and returns to the credence table. All servers return to stand at their places.
24. The Priest invites the people to pray (*Pray, brethren, etc.*) and prays the Prayer over the Offerings. Then he begins the Preface to the Eucharistic Prayer. [*If incense is used: While the Priest sings or says the Preface, the thurifer discreetly adds incense to the thurible at the stand. This should be of a sufficient amount to last through the Consecration.*]
25. At the conclusion of the Preface, the *Sanctus* acclamation (*Holy, Holy, Holy, etc.*) is sung. During the *Sanctus*, all the servers descend the steps on either side of the sanctuary and stand at the bottom step, facing the sides of the altar. The crucifer stands in front of the hand bells. All kneel on the step at the conclusion of the *Sanctus* and remain kneeling through the end of the Eucharistic Prayer. [*If incense is used: The thurifer, carrying the thurible but leaving the boat at the stand, descends the side steps and kneels at the center of the step in front of the altar.*]
26. At the epiclesis of the Eucharistic Prayer, the Priest extends his hands over the gifts on the altar, and the crucifer rings the bells once.
27. At the Elevation of the Host, the crucifer makes three (3) distinct rings of the bells, each separated by a pause for silence. At the Elevation of the Chalice, he rings the bells in the same manner as for the Host. [*If incense is used: The thurifer incenses the elevated Host and the elevated Chalice, both with three double swings. The crucifer's rings of the bells should be in time with the swings of the thurible.*]

THE COMMUNION RITE

28. Upon the conclusion of the Eucharistic Prayer, all stand and remain in place during the Lord's Prayer, its embolism, and the prayer for peace. [*If incense is used: The thurifer returns the thurible to the stand, then goes to stand next to the crucifer, concluding his duties for the Mass.*] During the Lord's Prayer, the Priest extends his hands in the *orans* posture, while all others stand with hands joined.
29. If the invitation *Let us offer each other the sign of peace* is sung or said, the servers reverently exchange the Sign of Peace with those servers immediately next to them. A simple bow of the head and the greeting *Peace be with you* is acceptable.
30. All kneel at the conclusion of the *Agnus Dei* invocations (*Lamb of God, etc.*) and remain kneeling as the Priest presents the Host with the dialogue *Behold the Lamb of God, etc.*, and its response *Lord, I am not worthy, etc.*
31. After the Priest finishes consuming the Host and drinking from the Chalice, all servers rise and ascend the side steps of the sanctuary. If they are to receive Holy Communion, they fall in line behind any extraordinary ministers of Holy Communion who may be assisting and receive Holy Communion from the Priest behind the altar.

32. After receiving Holy Communion, the servers kneel at their seats in the sanctuary for the duration of Holy Communion, making a quiet prayer of thanksgiving.
33. When the Priest finishes administering Holy Communion to the people and returns to the altar, the acolytes rise and wait near the credence table as the remaining fragments of the Blessed Sacrament are gathered into the ciborium(a).
34. When the ciborium(a) with the Blessed Sacrament is reposed in the tabernacle, all genuflect to the tabernacle with the Deacon (or Priest) who reposes It, and any servers not engaged in tasks may be seated.
35. Immediately when reposition is completed, the first acolyte brings the tray and stands at the corner of the altar. The Deacon (or Priest) places the empty patens to be purified on the tray. When the tray is full, the acolyte returns it to the credence table. The second acolyte follows with the second tray in the same manner, if there is one. The Deacon goes to the credence table to purify the patens there, using the second water cruet.
36. Immediately following the tray(s), the first acolyte brings the water cruet to the corner of the altar for the ablutions. The Priest brings the empty chalice to the corner of the altar, where the acolyte pours water over the Priest's fingers into the chalice. When appropriate, the Priest signals him to stop pouring, usually by opening his fingers or raising the chalice slightly. If there are other vessels remaining to be purified at the altar, the Priest may have the acolyte pour water into these as well. Bowing, the acolyte returns the water cruet to the credence table.
37. Following the ablutions, the other acolyte retrieves the chalice veil and burse and brings them to the corner of the altar, if they are used. He lays the veil neatly folded upon the corner of the altar. If the veil and burse are not used, the acolyte approaches the corner of the altar and waits for the Priest to redress the chalice and place it on the corner of the altar. The acolyte removes the chalice, bows to the altar (or to the Priest, if he hands the chalice to the acolyte directly), and returns the chalice to the credence table. The acolytes then return to their places.

THE CONCLUDING RITES

38. When the Priest returns to the chair, the book bearer (crucifer) picks up the Book of the Chair and goes to meet the Priest at the chair, waiting nearby if the Priest takes a moment to sit and pray. When the Priest stands, the book bearer stands directly in front of the Priest, holding the Book of the Chair. The Priest sings or says the Prayer after Communion. Upon its conclusion, the book bearer returns the book to its place.
39. The crucifer and acolytes retrieve the crucifix and processional candles from their places and stand between the pillars in front of the tabernacle, acolytes flanking the crucifer. Following the final blessing and dismissal, they move around each side of the altar and descend the front steps to line up at the front of the main aisle for the exit procession. After venerating the altar as appropriate, the clergy follow.
40. The usual order for the exit procession is:
 - a. Crucifer, flanked or immediately followed by acolytes
 - b. (MC and thurifer, without thurible or boat)
 - c. Priest (and Deacon)
41. The procession lines up in front of the sanctuary steps facing the altar in reverse order, with the Priest (and Deacon) at the step. When the Priest genuflects, all together make the appropriate reverence with him. All turn around and the procession moves to exit the nave.
42. When all have reached the narthex, the crucifer and acolytes turn to face the rest of the ministers, who all face the crucifix. The Priest may say *Prosit*, to which the ministers reply *Pro omnibus et singulis*. The Priest may bless the ministers. All return to the sacristy and, after returning the crucifix and processional candles, make their individual prayers of thanksgiving. Servers should offer to assist the sacristans with any cleanup after the liturgy.

ORDER OF MASS ON WEEKDAYS

for use at Masses during the week

SERVER ROLES (1-2)

- Crucifer (1)
- *Additional acolyte*† (1)

† *The role of acolyte may be combined with that of crucifer, so that daily Mass may be served by a single server.*

NECESSARY ITEMS

- Processional crucifix and stand
- *Lectionary for Mass: Volume II or III* (Weekday Masses), set to the readings for the day, at the ambo
- *Roman Missal* and missal stand, set to the Mass of the day, on the altar

On credence table:

- Chalice, paten with host, purificator, pall, and corporals (2), dressed
- Tray (1) with patens for administration of Holy Communion, filled with hosts to be consecrated
- Cruets with water and wine
- Lavabo basin and pitcher (or second water cruet)
- Manuterge (finger towel for lavabo)
- Ablution bowl with purificator

SUMMARY

Order of entrance procession:

1. Crucifer
2. (Acolyte)
3. Celebrant (and Deacon)

The Priest presides from the altar at the Introductory and Concluding Rites.

Ordinarily, the Universal Prayer (Prayer of the Faithful) is omitted at daily Mass. Upon the conclusion of the homily or, if there is no homily, after the Gospel, the server immediately brings the chalice from the credence table to the altar.

If there are more than two (2) servers: Processional candles may be carried in the entrance procession and exit accompanying the processional crucifix, as at Sunday Mass.

ORDER OF SERVING MASS

THE INTRODUCTORY RITES

1. The Priest, (Deacon), and servers may bow to the vesting sacristy crucifix or the processional crucifix, then line up in order of procession near the baptismal font.
2. The procession moves at the start of the entrance chant or at another appropriate moment. The usual order of procession is:
 - a. Crucifer
 - b. (Acolyte)
 - c. Priest (and Deacon)

3. Upon reaching the steps of the sanctuary, each level of the procession makes the appropriate reverence. All not carrying anything genuflect. Those carrying items make a bow of the head. The crucifer places the crucifix on the stand. All go to their places.
4. If there is only one server, he should sit on the credence-table-side of the sanctuary. If there are two, the crucifer may sit on the chair-side and the acolyte on the credence-table-side.
5. At daily Masses, the Priest ordinarily presides from the altar for the entirety of the introductory and concluding rites. The server does not need to hold the Book of the Chair.

THE LITURGY OF THE WORD

6. All sit during the readings and the psalm. At the acclamation before the Gospel, all stand and turn to face the ambo. During the homily, all sit.

THE LITURGY OF THE EUCHARIST

7. Immediately following the homily (or, if there is no homily, after the Gospel), the acolyte brings the dressed chalice from the credence table and places it on the altar, right of center, in line with the space between the two outer altar candles. The Priest (or Deacon) then goes to prepare the altar for the offertory. Bowing, the acolyte returns to the credence table.
8. Meanwhile, the other server brings the tray with additional patens or ciboria, if there are any, and holds it at the corner of the altar. He does not place the tray on the altar. He waits there for the patens to be removed from the tray to a corporal by the Priest, then returns the empty tray to the credence table.
9. While the Priest offers the paten at the altar, the acolyte removes the stoppers from the cruets of water and wine at the credence table and picks them up, holding the water in his left hand and the wine in his right with the handles facing away from him. He goes to the corner of the altar. He should already be in position when the Priest turns to receive the wine cruet, which the acolyte offers with the handle facing the Priest. Then the acolyte transfers the water cruet from his left to his right hand. After the Priest pours the wine, the acolyte receives the wine cruet from the Priest in his left hand and offers him the water cruet with his right. Again, the acolyte transfers the wine cruet from his left to his right hand, then receives the water cruet from the Priest with his left. He bows to the Priest and returns to the credence table.
10. *If there is only one server:* Upon returning to the credence table while chalice is being offered, the acolyte sets the wine cruet down and picks up the finger towel (manuterge), draping it over his left forearm. Then, he takes the water cruet by the handle in his right hand and picks up the lavabo basin with his left hand. He goes immediately to the corner of the altar, where he meets the Priest to wash his hands. *[If there is an additional server:* While the acolyte is bringing the cruets to the altar, the other server at the credence table drapes the finger towel over his left forearm, picks up the lavabo basin in his left hand, and the second water cruet in his right hand. When the acolyte departs the altar, the other server goes to the corner of the altar to wash the Priest's hands.]
11. The server pours water over the Priest's fingers into the dish until the Priest gives the signal to stop, usually by raising his hands slightly. The server offers him the finger towel on his forearm. The server receives the towel back by extending his forearm and allowing the Priest to place it on his arm. The server bows and returns his items to the credence table, then goes to his place.
12. The Priest invites the people to pray (*Pray, brethren, etc.*) and prays the Prayer over the Offerings. Then he begins the Preface to the Eucharistic Prayer. At the conclusion of the Preface, the *Sanctus* acclamation (*Holy, Holy, Holy, etc.*) is sung or said. During the *Sanctus*, all the servers descend the steps on either side of the sanctuary and stand at the bottom step, facing the sides of the altar. The crucifer stands in front of the hand bells. All kneel on the step at the conclusion of the *Sanctus* and remain kneeling through the end of the Eucharistic Prayer.

13. At the epiclesis of the Eucharistic Prayer, the Priest extends his hands over the gifts on the altar, and the crucifer rings the bells once.
14. At the Elevation of the Host, the crucifer makes three (3) distinct rings of the bells, each separated by a pause for silence. At the Elevation of the Chalice, he rings the bells in the same manner as for the Host.

THE COMMUNION RITE

15. Upon the conclusion of the Eucharistic Prayer, all stand and remain in place during the Lord's Prayer, its embolism, and the prayer for peace. During the Lord's Prayer, the Priest extends his hands in the *orans* posture, while all others stand with hands joined.
16. If the invitation *Let us offer each other the sign of peace* is sung or said, the servers reverently exchange the Sign of Peace with those servers immediately next to them. A simple bow of the head and the greeting *Peace be with you* is acceptable.
17. All kneel at the conclusion of the *Agnus Dei* invocations (*Lamb of God*, etc.) and remain kneeling as the Priest presents the Host with the dialogue *Behold the Lamb of God*, etc., and its response *Lord, I am not worthy*, etc.
18. After Priest finishes consuming the Host and drinking from the Chalice, all servers rise and ascend the side steps of the sanctuary. If they are to receive Holy Communion, they fall in line behind any extraordinary ministers of Holy Communion who may be assisting and receive Holy Communion from the Priest behind the altar.
19. After receiving Holy Communion, the servers kneel at their seats in the sanctuary for the duration of Holy Communion, making a quiet prayer of thanksgiving.
20. When the Priest finishes administering Holy Communion to the people and returns to the altar, the acolytes rise and wait near the credence table as the remaining fragments of the Blessed Sacrament are gathered into the ciborium(a).
21. When the ciborium(a) with the Blessed Sacrament is reposed in the tabernacle, all genuflect to the tabernacle with the Deacon (or Priest) who reposes It, and any servers not engaged in tasks may be seated.
22. Immediately when reposition is completed, the acolyte [*or the second server, if present*] brings the tray and stands at the corner of the altar. The Priest places the empty patens to be purified on the tray. When the tray is full, the acolyte returns it to the credence table.
23. Immediately following the tray, the acolyte brings the water cruet to the corner of the altar for the ablutions. The Priest brings the empty chalice to the corner of the altar, where the acolyte pours water over the Priest's fingers into the chalice. When appropriate, the Priest signals him to stop pouring, usually by opening his fingers or raising the chalice slightly. If there are other vessels remaining to be purified at the altar, the Priest may have the acolyte pour water into these as well. Bowing, the acolyte returns the water cruet to the credence table.
24. Following the ablutions, the acolyte [*or the second server, if present*] approaches the corner of the altar and waits for the Priest to redress the chalice. When the Priest places it on the corner of the altar, the acolyte removes the chalice, bows to the altar (or to the Priest, if he hands the chalice to the acolyte directly), and returns the chalice to the credence table. The servers then return to their places.

THE CONCLUDING RITES

25. All stand and the Priest sings or says the Prayer after Communion, presiding from the altar. Following this, the crucifer retrieves the crucifix and stands between the pillars in front of the tabernacle.
26. The Priest sings or says the final blessing and dismissal. The crucifer and acolyte move around each side of the altar and descend the front steps to line up at the front of the main aisle for the exit procession. After venerating the altar as appropriate, the Priest follows.

27. The usual order for the exit procession is:
 - a. Crucifer
 - b. (Acolyte)
 - c. Priest (and Deacon)
28. The procession lines up in front of the sanctuary steps facing the altar in reverse order, with the Priest (and Deacon) at the step. The single acolyte does not line up next to the crucifer, since he is not carrying a processional candle. When the Priest genuflects, all together make the appropriate reverence with him. All turn around and the procession moves to exit the nave.
29. When all have reached the narthex, the crucifer turns to face the rest of the ministers, who all face the crucifix. The Priest may say *Prosit*, to which the ministers reply *Pro omnibus et singulis*. The Priest may bless the ministers. All return to the sacristy and, after returning the crucifix, make their individual prayers of thanksgiving. Servers should offer to assist the sacristans with any cleanup after the liturgy.

ORDER OF CELEBRATING MATRIMONY WITHIN MASS

for use at wedding Masses

SERVER ROLES (2)

- Crucifer & book bearer (1)
- Acolyte (1)

NECESSARY ITEMS

- Prie-dieu (kneeler) for bride and bridegroom, centered in front of the sanctuary steps
- Chairs for bride and bridegroom, in front of the pews on the north side of nave
- Processional crucifix and stand
- *Roman Ritual: Order of Celebrating Matrimony* ritual book, either at the chair or carried by the Priest
- Binder for Universal Prayer, if appropriate, at the chair
- *Lectionary for Mass, Volume IV: Ritual Masses* set to the selected readings for nuptial Masses, at the ambo
- *Roman Missal* and missal stand, set to the selected nuptial Mass, on the altar

On credence table:

- Aspergillum and aspersorium (sprinkler and vessel of holy water) for the blessing of rings
- Vessels prepared for Mass as usual

SUMMARY

All as at any Mass, except the following:

The entrance procession proceeds up the center aisle of the nave, led by the Priest and ministers in the usual order and followed by the bridal party as appropriate.

The Introductory Rites are taken from the *Order of Celebrating Matrimony*. The Priest presides at the front of the sanctuary, with the bride, bridegroom, and rest of the bridal party gathered at the steps. The Priest may pray the Collect from the altar or the chair, with a book bearer attending as appropriate.

After the homily, the Priest returns to the front of the sanctuary for the Celebration of Matrimony. A server attends him with the aspergillum and aspersorium for the Blessing and Giving of Rings. Following this, the Universal Prayer takes place in the usual manner.

The Nuptial Blessing takes place following the Lord's Prayer, in place of the embolism and prayer for peace. The Priest says this blessing over the couple either at the front of the sanctuary with a book bearer attending, or from the altar. The Sign of Peace follows.

The Mass concludes with a solemn blessing of the couple and all present, followed by the dismissal in the usual manner.

ORDER OF SERVING

THE INTRODUCTORY RITES & THE LITURGY OF THE WORD

1. Upon arrival, the servers should offer to assist the wedding coordinator and sacristan(s) in setting up for Mass. They should make sure the prie-dieu and chairs for the bride and bridegroom are in the appropriate places, and that the aspergillum and aspersorium are prepared with holy water and placed on the credence table.

2. The entrance procession begins at a signal from the Priest, led by the crucifer. Upon arriving in the sanctuary, the servers go to stand at their seats. If the Priest desires, the crucifer may act as book bearer, holding the ritual book for the Priest at the front of the sanctuary for the Introductory Rites.
3. The *Gloria in excelsis Deo* (*Glory to God in the highest*) is sung. During this, the Priest may move from the front of the sanctuary to the altar or the chair for the Collect (opening prayer). If he goes to the chair, the book bearer meets him there with the ritual book or the Book of the Chair, as appropriate.
4. The Liturgy of the Word proceeds as usual.

THE CELEBRATION OF MATRIMONY

5. After the homily, the Priest meets the bride, bridegroom, and bridal party at the front of the sanctuary. The acolyte retrieves the aspergillum and aspersorium from the credence table and goes to stand nearby, to the right of the Priest. If appropriate, the book bearer meets the Priest on his left side to hold the ritual.
6. The Priest questions the bride and bridegroom, leads them in their consent (exchange of vows), and receives their consent in the name of the Church. The Priest acclaim the versicle *Let us bless the Lord*, to which all reply *Thanks be to God*.
7. After this, the Priest blesses the rings. The acolyte, holding the aspersorium (bucket), presents the handle of the aspergillum (sprinkler) to the Priest, who takes it in his right hand and sprinkles the rings with holy water, then places it back in the aspersorium.
8. After the rings have been exchanged, the acolyte returns the aspergillum and aspersorium to the credence table and goes to stand at his seat. The Priest returns to the chair, where he presides over the Universal Prayer (Prayer of the Faithful). If appropriate, the book bearer holds the binder or the ritual book for the Priest.

THE LITURGY OF THE EUCHARIST & THE COMMUNION RITE

9. Following the Universal Prayer, the Liturgy of the Eucharist proceeds as usual through the offertory and the Eucharistic Prayer. During the Eucharistic Prayer, the newly wedded bride and bridegroom kneel at the prie-dieu in front of the sanctuary. The servers kneel at the usual places on the side steps of the sanctuary, the crucifer ringing the bells at the appropriate times.
10. Following the Eucharistic Prayer, the Lord's Prayer is said or sung by all standing as usual.
11. Immediately following the Lord's Prayer, the embolism is omitted, and the Nuptial Blessing takes place. The bride and bridegroom kneel, while all others remain standing. The Priest may say the blessing from the altar, or he may go to the front of the sanctuary to say it over the couple, in which case the book bearer meets him there to hold the ritual.*
12. All acclaim *Amen* at the end of the Nuptial Blessing. The Priest immediately offers the peace of Christ: *The peace of the Lord be with you always*, to which all make the usual reply *And with your spirit*.
13. The remainder of the Communion Rite proceeds as usual. It is customary that, following the communion of the Priest, the bride and bridegroom receive Holy Communion first and, if appropriate, under both species. After this, any extraordinary ministers of Holy Communion and servers may receive Holy Communion in the usual manner, followed by those among the congregation who are duly prepared to receive Holy Communion.

* During Nuptial Blessing, while the liturgical action takes place between the Priest and the couple in the presence of the people of God, it is appropriate to remain mindful of the Lord Jesus present upon the altar, whose wedding of Himself to His Church, consummated in the Eucharist, is the model of which this new marriage is to be an image.

THE CONCLUDING RITES

14. Following the ablutions as usual, the Priest prays the Prayer after Communion, either from the chair attended by the book bearer, or from the altar.
15. After any announcements, the Priest blesses the newlywed couple and all present using a solemn blessing formula from the ritual, either from his place or at the front of the sanctuary. If he goes to the front of the sanctuary, the book bearer attends him with the ritual. The dismissal follows in the usual manner.
16. The newlywed couple and the bridal party may exit the church. The crucifer retrieves the processional crucifix. When appropriate, the Priest kisses the altar and descends steps of the sanctuary with the servers, exiting to the narthex in the usual manner.
17. After making their prayers of thanksgiving, the servers should assist with returning the prie-dieu and chairs to their appropriate locations and any other necessary cleanup.

ORDER OF MASS OF CHRISTIAN BURIAL

for use at funeral Masses

SERVER ROLES (3)

- Crucifer (1)
- Acolyte (1)
- Thurifer (1)

The duties of book bearer are distributed among each of the servers as is convenient during the rites.

NECESSARY ITEMS

- Paschal candle, lit and placed in front of the center of the sanctuary steps
- *If the body of the deceased has been cremated:* Ossuary, placed in front of the paschal candle
- Aspergillum and aspersorium (sprinkler and vessel of holy water), carried by a server
- Thurible, boat, and stand, prepared and hanging in the sanctuary
- Processional crucifix and stand
- *Roman Ritual: Order of Christian Funerals* ritual book, carried by the Priest or a server
- Binder for Universal Prayer, if appropriate, at the chair
- *Lectionary for Mass, Volume IV: Ritual Masses* set to the selected readings for funeral Masses, at the ambo
- *Roman Missal* and missal stand, set to the selected Mass for the Dead, on the altar

On credence table:

- Vessels prepared for Mass as usual

ORDER OF SERVING

THE INTRODUCTORY RITES: THE RITE OF RECEPTION OF THE BODY

1. *If the body of the deceased has not been cremated:* The liturgy begins in the narthex of the church, where the casket is brought in. The servers gather in the doorway of the nave, facing the casket in the narthex. The crucifer stands in the center, carrying the processional crucifix aloft. To his right stands the acolyte, carrying the aspergillum and aspersorium filled with holy water. To his left stands the thurifer, ordinarily without the thurible and boat, which he has already lit and prepared in the usual manner and left hanging at the stand in the sanctuary. The thurifer may act as book bearer during this initial rite, holding the ritual book for the Priest, in which case he moves to an appropriate position near the Priest.
2. The Priest goes to the family near the casket and greets them. Then, attended by the book bearer if appropriate, he begins the liturgical celebration with the Sign of the Cross and greets the people in the usual way. The acolyte, holding the aspersorium (bucket), presents the handle of the aspergillum (sprinkler) to the Priest, who takes it in his right hand and sprinkles the casket with holy water, then places it back in the aspersorium.
3. The entrance chant is sung, and the entrance procession begins. The crucifer leads, carrying the processional crucifix, followed by the acolyte with the aspergillum and aspersorium, next to the thurifer, two-by-two, then the Priest. The casket and accompanying mourners follow, and the casket is placed before the paschal candle in front of the sanctuary steps for the duration of Mass. Unless the deceased is a priest, the feet are placed in the direction of the altar; if he be a priest, the head is placed in the direction of the altar.

4. Upon entering the sanctuary, the acolyte places the aspergillum and aspersorium on the credence table. The thurifer retrieves the thurible and boat from the stand, then meets the Priest at the corner of the altar. After kissing the altar, the Priest charges the thurible and incenses the altar in the usual manner.
 5. The Priest goes to the chair or remains at the altar and sings or says the Collect. If he prays it from the chair, the crucifer assumes the role of book bearer and holds the funeral ritual or the Book of the Chair for the Priest.
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6. *If the body has been cremated:* Before the liturgy begins, the vessel containing the cremated remains is placed in the ossuary, which is set up before the paschal candle in front of the sanctuary steps.
 7. The liturgy begins with the entrance procession. The crucifer leads, carrying the processional crucifix, followed by the acolyte with the aspergillum and aspersorium, next to the thurifer, without the thurible and boat, followed by the Priest. Ordinarily, the thurifer leaves the lit and prepared thurible hanging at the stand in the sanctuary before Mass as above. However, if the thurifer is not needed to hold the ritual book for the sprinkling, incense may be used in the procession in the usual manner, in which case the thurifer leads the procession with the smoking thurible.
 8. Upon arriving at the foot of the steps, the servers fan out in front of the ossuary. The crucifer and acolyte step to the right, while the thurifer steps to the left. If appropriate, the thurifer serves as book bearer and turns toward the Priest to hold the ritual.
 9. The Priest begins the liturgical celebration with the Sign of the Cross and greets the people in the usual way. The acolyte, holding the aspersorium (bucket), presents the handle of the aspergillum (sprinkler) to the Priest, who takes it in his right hand and sprinkles the ossuary with holy water, then places it back in the aspersorium.
 10. The Priest and servers genuflect together (the crucifer, carrying the crucifix, makes a slight bow of the head), then ascend the steps to the sanctuary.
 11. Upon entering the sanctuary, the acolyte places the aspergillum and aspersorium on the credence table. The thurifer retrieves the thurible and boat from the stand, then meets the Priest at the corner of the altar. After kissing the altar, the Priest charges the thurible and incenses the altar in the usual manner.
 12. The Priest goes to the chair or remains at the altar and sings or says the Collect. If he prays it from the chair, the crucifer assumes the role of book bearer and holds the funeral ritual or the Book of the Chair for the Priest.
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THE LITURGY OF THE WORD & THE LITURGY OF THE EUCHARIST

18. The Liturgy of the Word proceeds in the usual manner.
19. At the Offertory, after the incensing of the offerings, altar, and Priest, the incensing of the assembly may be omitted, in accordance with liturgical tradition for Masses for the Dead. The rest of the Liturgy of the Eucharist and the Communion Rite proceed as usual through the Prayer after Communion.

THE FINAL COMMENDATION & PROCESSION TO THE PLACE OF COMMITTAL

20. Following the Prayer after Communion, the Final Commendation takes place. The crucifer retrieves the processional crucifix and descends the steps to stand at the head of the casket, facing the body (ordinarily, this is facing the altar). The Priest goes to stand at the foot of the casket, facing the crucifix. The acolyte and the thurifer carrying the thurifer and boat accompany the Priest and stand to his left and right respectively. The acolyte acts as book bearer, holding the ritual for the Priest.
21. *[If the body has been cremated:* The crucifer with processional crucifix stands in the same position as above, facing the ossuary and altar. The Priest, acolyte, and thurifer stand between the crucifer and the ossuary, facing in the same direction and arranged as above.]

22. The Priest invites the people to pray using one of the invitations in the ritual, then turns to the thurifer to impose incense. The Priest incenses the casket or ossuary while walking around it. Meanwhile, the Song of Farewell is sung. The Priest returns the thurible to the thurifer and prays the prayer of commendation.
 23. *If the committal of the body or cremated remains is to take place immediately following:* The Priest says the invitation *In peace let us take our brother (sister) to his (her) place of rest.* The Priest and servers together make the appropriate reverence to the tabernacle and altar, then turn and begin the procession. The thurifer with smoking thurible leads, followed by the crucifer carrying the processional crucifix, the acolyte, then the Priest. They are followed by the casket or vessel containing the cremated remains, carried by selected mourners. The procession exits the church and proceeds to the waiting hearse.
 24. The thurifer proceeds to stand next to the open rear of the hearse, while the crucifer and acolyte stand opposite and face the hearse. As the casket is loaded into the hearse, the Priest may incense the casket. When he returns the thurible to the thurifer, the thurifer goes to stand next to the crucifer and acolyte. At an appropriate moment, the Priest and servers retire to the sacristy.
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25. *If the committal of the body or cremated remains is to take place at another time:* The Priest gives the final blessing in the usual way, followed by the alternate formula of dismissal. Then the Priest and servers together make the appropriate reverence, turn, and exit to the narthex in the same order as above. Upon reaching the narthex, the servers line up as after any Mass and the Priest may say *Prosit*, etc. Then they retire to the sacristy.
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ORDER OF EXPOSITION OF THE BLESSED SACRAMENT

for use when the Blessed Sacrament is exposed outside of Mass

SERVER ROLES (1)

- Thurifer (1)

NECESSARY ITEMS

- Corporal, unfolded on the altar
- Monstrance, on the corporal
- Luna containing the Sacred Host, reserved in the tabernacle
- Thurible with charcoal
- Boat, filled with incense
- Stand for thurible and boat

The altar crucifix and altar missal & stand are removed from the altar to the credence table for exposition.

ORDER OF SERVING

1. The thurible is lit, but no incense is imposed until the Blessed Sacrament is exposed.
2. After bowing to the sacristy crucifix, the thurifer and Priest (or Deacon) process via the center aisle and genuflect together. The server stands at the foot of the steps, right of center, while the Priest ascends the steps and goes to the tabernacle.
3. The thurifer kneels when the tabernacle is opened and the Priest genuflects. The Priest places the luna in the monstrance.
4. The Priest returns to the foot of the steps and imposes incense. This may be done with both Priest and thurifer kneeling, or both standing. After imposing incense, the Priest hands the boat back to the thurifer and both kneel. The thurifer places the boat on the steps or, if it is nearby, on the stand.
5. The thurifer hands the thurible to the Priest, who incenses the Blessed Sacrament while the hymn *O Salutaris Hostia* is sung. While he incenses, the thurifer may hold back the edge of the Priest's cope, if it is worn. When he is done incensing, the Priest returns the thurible to the thurifer. If he will carry it out, the thurifer picks up the boat now, or he may leave it on the step, or on the stand if it is nearby.
6. When this hymn is finished, after a moment of silent prayer, the Priest and thurifer rise and genuflect together. Carrying the thurible, the thurifer turns to the left and moves around the Priest, leading him back to the sacristy via the left (south) side aisle.

ORDER OF EXPOSITION OF THE BLESSED SACRAMENT AT THE END OF MASS

for use when the Blessed Sacrament is exposed at the end of any Mass

SERVER ROLES

As at any Mass.

NECESSARY ITEMS

- Monstrance, on the credence table
- Luna containing the Sacred Host, reserved in the tabernacle (unless the Host to be exposed will be consecrated at Mass, in which case the luna with bread should be with the offerings for Mass on the credence table)
- Thurible with charcoal
- Boat, filled with incense
- Stand for thurible and boat

ORDER OF SERVING

1. All as at Mass through the administration of Holy Communion.
2. During the administration of Holy Communion, a server removes the altar crucifix from the altar. He lights the thurible, but no incense is imposed until the Blessed Sacrament is exposed.
3. After the purification of the vessels, a single corporal is left unfolded on the altar. The rest of the vessels are removed from the altar as normal.
4. After the Priest prays the Prayer after Communion, the altar is prepared for exposition. A server brings the monstrance from the credence table and places it on one side of the corporal. The door to the opening of the monstrance should be open and facing the transept. If the altar missal and its stand are still on the altar, a server removes them to the credence table.
5. If the Priest uses the humeral veil, a server brings it to him at the chair and places the clasps in his hands. Then the Priest goes to the tabernacle.
6. A server retrieves the lighted thurible and boat from the stand and goes to the foot of the altar steps, right of center. If they have not already, all other servers go to appropriate places at the foot of the altar steps. When the Priest opens the tabernacle, all kneel. The Priest places the luna in the monstrance.
7. The Priest returns to the foot of the steps. If he has used the humeral veil, a server removes it from his shoulders and lays it over the front pew or another appropriate place. The Priest turns to the thurifer and imposes incense. This may be done with both Priest and thurifer kneeling, or both standing. After imposing incense, the Priest hands the boat back to the thurifer and both kneel. The thurifer places the boat on the steps or, if it is nearby, on the stand.
8. Both kneeling, the Priest takes the thurible and incenses the Blessed Sacrament while the hymn *O Salutaris Hostia* is sung. While he incenses, the thurifer may hold back the edge of the Priest's chasuble. When he is done incensing, the Priest returns the thurible to the thurifer. If he will carry it out, the thurifer picks up the boat now, or he may leave it on the step, or on the stand if it is nearby.
9. When this hymn is finished, after a moment of silent prayer, the Priest and thurifer rise and genuflect together. Carrying the thurible, the thurifer turns to the left and moves around the Priest, leading him back to the sacristy via the left (south) side aisle. Any other servers follow behind the thurifer, in front of the Priest.

ORDER OF BENEDICTION & REPOSITION OF THE BLESSED SACRAMENT

for use when Benediction and Reposition take place outside of Mass

SERVER ROLES (2)

- Thurifer (1)
- Acolyte (1)

NECESSARY ITEMS

- Thurible with charcoal
- Boat, filled with incense
- Stand for thurible and boat
- Humeral veil
- *Sanctus* bells, placed on the front step, left of center

The Blessed Sacrament is already exposed in the monstrance on the altar.

ORDER OF SERVING

1. The thurifer carrying thurible and boat, acolyte, and Priest (or Deacon) enter reverently via the left aisle and fan out at the sanctuary steps, with the Priest in the middle, the thurifer to his right, and the acolyte to the left. All genuflect together to the Blessed Sacrament, then kneel in place.
2. The hymn *Tantum ergo sacramentum* is intoned. At the end of the first verse, or at another appropriate moment, the Priest turns to the thurifer to impose incense. This may be done with both Priest and thurifer kneeling, or both standing. After imposing incense, the Priest hands the boat back to the thurifer and both kneel. The thurifer places the boat on the steps or, if it is nearby, on the stand.
3. The thurifer hands the thurible to the Priest, who incenses the Blessed Sacrament while the remainder of the hymn is sung. While the Priest incenses, the thurifer and acolyte may hold back the edges of the Priest's cope. When he is done incensing, the Priest returns the thurible to the thurifer.
4. When the hymn is finished, the Priest sings the versicle *You have given them bread from heaven*, etc., and the people reply *Having all sweetness within it*. Then the Priest sings or says the prayer for benediction.
5. As he concludes the prayer and the people acclaim *Amen*, the acolyte retrieves the humeral veil, allowing it to unfold and fall open as he picks it up. The Priest extends his hands backward over his shoulders. Holding the humeral veil by the clasps, the acolyte places the clasps in the Priest's hands, making sure that the outside of the veil is facing outward as the Priest pulls the veil over his shoulders. The acolyte assists in straightening and unfolding the veil as necessary. He returns to stand at his place to the left of the Priest.
6. The Priest and thurifer, holding the thurible, rise together. All genuflect together. While the Priest ascends to the altar, the thurifer moves to the center, and both acolyte and thurifer kneel together. The acolyte picks up the bells.
7. With his hands covered by the humeral veil, the Priest lifts the monstrance and makes a large sign of the cross over the people. During this, the thurifer incenses the Blessed Sacrament with three double swings and the acolyte makes three distinct rings of the bells. These rings and incensations should be timed together and, ideally, coincide with the monstrance reaching the topmost point of the vertical bar of the sign of the cross, the lowest point of the vertical bar, and the midpoint of the horizontal bar. The Priest sets the monstrance back on the altar and genuflects.

8. As the Priest returns to the foot of the steps, the acolyte and thurifer rise together, and the thurifer returns to his place on the right. The Priest returns to the center. The acolyte removes the humeral veil from the Priest's shoulders and reverently lays it at its place on the front pew. The Priest and thurifer kneel together, and the acolyte kneels with them upon his return. The Divine Praises (*Blessed be God*, etc.) are sung or said.
9. At the conclusion of the Divine Praises, the Priest rises and ascends to the altar to repose the Blessed Sacrament. The thurifer and acolyte remain kneeling. If he will carry it out, the thurifer picks up the boat now, or he may leave it on the step, or on the stand if it is nearby.
10. The Priest takes the luna containing the Sacred Host from the monstrance and reposes it in the tabernacle. He genuflects, then closes the doors of the tabernacle. Once the tabernacle is closed, the servers immediately rise together.
11. The Priest returns to the center and an appropriate chant or hymn of praise (e.g., *Holy God We Praise Thy Name*) may be sung. At an appropriate moment, the Priest and servers genuflect together, then turn and depart via the center aisle. The thurifer carrying the thurible leads, followed by the acolyte, then the Priest.

PARS TERTIA:
GLOSSARIUM

PART III:
GLOSSARY &
FURTHER RESOURCES

GLOSSARY

Use this glossary as a reference for unfamiliar liturgical terms and as a resource for learning more about terms which are already familiar.

Acolyte: minister who assists the Priest at the altar on behalf of the people, who may be instituted by the Church or, more commonly, a trained volunteer. *Acolyte* may also refer more specifically to an altar server who assists with the preparation of the altar at the offertory and/or carries a processional candle. *See also altar server.*

Ad orientem: in Latin, literally “towards the east.” Traditional orientation of the altar for celebrating Mass in which Priest and people together face the same direction. Signifies the Priest leading the people of God toward Christ, symbolized by the rising sun in the east.

Adoration of the Blessed Sacrament: a period of prayer in the presence of the Most Holy Body of Christ, exposed in the monstrance upon the altar. Usually concluded with **benediction** and **reposition**.

Alb: long, white garment, which may be worn by all liturgical ministers. It should cover all of one’s street clothes. Its color recalls a Christian’s white baptismal garment, “washed...and made white by the blood of the Lamb” (Rev 7: 14). *See also VESTING PRAYERS.*

Altar: place of Eucharistic sacrifice and the heart of a church building. Signifies Jesus Christ, who is at once Priest, Victim, and Altar of Sacrifice (cf. Roman Missal, Preface V of Easter).

Altar candles: candles, usually six, that stand across the front surface of the altar. When a bishop celebrates Mass in his diocese, seven candles may be used.

Altar crucifix: crucifix placed on the surface of the altar for the Priest to meditate upon while he offers the Body and Blood of Jesus Christ to God the Father in the Mass.

Altar missal: large edition of the Roman Missal to be used for all prayers of the Priest at the altar. *See also Roman Missal, missal stand.*

Altar server: one who assists the Priest in the sanctuary and at the altar during the liturgy on behalf of the People of God. *See also acolyte.*

Ambo: large, often elevated lectern reserved exclusively for the proclamation of readings from Sacred Scripture and for preaching during the liturgy. Signifies the prophetic work of Jesus Christ.

Ambry: cabinet which stores the parish’s supply of holy oils—the Oil of Catechumens (*Oleum catechumenorum* or *Oleum sanctum*), the Oil of the Sick (*Oleum infirmorum*), and the Oil of Holy Chrism (*Sanctum chrisma*)—which are used in various sacraments. At St. Paul, the ambry is in the back of the nave, next to the vesting sacristy.

Amice: white rectangular cloth with two long strings worn over the collar and shoulders and tied around the body. Worn under the alb to cover one’s street clothes, unless the alb itself completely covers them. Signifies the armor of God and the “helmet of salvation” (Eph 6: 17).

Aspergillum: rod used for sprinkling holy water as a sacramental reminder of our baptism. *See also aspersorium.*

Aspersorium: bucket for carrying holy water to be sprinkled using the **aspergillum**.

Benediction of the Blessed Sacrament: liturgy that usually concludes a period of public adoration, in which the Priest or Deacon, vested in stole, cope, and humeral veil, gives Christ’s blessing to the people with the Blessed Sacrament.

Bishop: ordained minister who is a successor to the Apostles and possesses the fullness of the Priesthood and diaconate. He administers his diocese as its chief shepherd.

Blessed Sacrament of the Altar: the Most Holy Body and Blood of Our Lord Jesus Christ, under the appearance of bread and wine. Reserved in the tabernacle. *See also Eucharist.*

Boat: small, lidded bowl with spoon, filled with incense.

Book of the Chair: book containing excerpts from the Roman Missal for use at the **chair**. A smaller edition of the full Roman Missal may also be used. *See also* **Roman Missal**.

Book of the Gospels: ornate book containing the Gospel readings for Mass. Carried in procession by the Deacon. Also known as the **evangelary**.

Bow: posture of reverence made by inclining one's head or one's upper body. *See also* **head bow**, **profound bow**.

Burse: stiff, square pocket made of decorative cloth matching the Priest's vestments which holds and protects the folded corporal. Sits atop the veiled chalice with the opening facing opposite the front of the veil, away from the people.

Cassock: long, black robe worn by clergy and sometimes male servers. Signifies liturgical service to Christ, interceding on behalf of others. *See also* VESTING PRAYERS.

Celebrant: the Priest (or Bishop) celebrating Mass.

Censer: *see* **thurible**.

Chair: large, prominent chair for the Priest celebrant and assisting Deacon(s). Signifies the kingship of Jesus Christ.

Chair-side: the side of the sanctuary or altar closest to the Priest's chair (at St. Paul, the north side).

Chalice: ornate cup consecrated for holding the Precious Blood of Jesus Christ in the Mass.

Chalice veil: decorative square cloth matching the Priest's vestments which covers the chalice and paten before and after its use during Mass as a sign of reverence for the consecrated vessels.

Charge the thurible: to add incense to the thurible. *See also* **impose incense**.

Chasuble: large, colored outer sleeveless vestment worn by the celebrating Priest during Mass. Signifies charity—sacrificial love—which is to clothe his whole being and all his actions.

Ciborium (pl. **ciboria**): consecrated vessel which holds the reserved Blessed Sacrament and is stored in the tabernacle. Usually shaped like a large bowl with a lid, stem, and base.

Cincture: thin, ropelike cord worn with the alb and tied around the waist. Usually white, but may be the color of the Priest's vestments. Signifies chastity. *See also* VESTING PRAYERS.

Clerestory: the upper level of stained-glass windows in the church building.

Collect (pronounced KOL-ekt): sometimes called the "opening prayer." The prayer sung or said by the Priest to conclude the introductory rites of the Mass. It "collects" the prayers of all the faithful gathered for the celebration and offers them to God. The collect varies with the celebration of the day.

Concelebrant: a Priest who celebrates Mass with another Priest. He may have his own Mass intention and says the words of consecration in unison with the principal Priest. He may also assist the principal Priest throughout the Mass if there is no Deacon.

Consecration: from the Latin for "to make holy" or "to set apart." Usually refers to the prayers by which the bread and wine upon the altar are changed into the Body and Blood of Jesus Christ by the Holy Spirit during Mass.

Cope: large, colored outer cape-like vestment worn by the Priest at liturgies outside of Mass, such as Benediction of the Blessed Sacrament and Eucharistic processions.

Corporal: square white cloth, folded into nine squares, which is unfolded on the altar during Mass and whenever the Blessed Sacrament is to be placed upon it. It calls to mind the burial cloth which wrapped Our Lord's head. It catches any particles that may fall from the Sacred Host, so it must always be handled with care. When folded, it may be stored in a **burse**.

Credence table: table which holds vessels, books, and other objects for use during the liturgy. When facing the side of celebration of the altar, the credence table is usually located to the right.

Credence-table-side: the side of the sanctuary or altar closest to the credence table (at St. Paul, the south side).

Crosier: the Bishop's staff, shaped like a shepherd's crook. Signifies his office as chief shepherd of his diocese. When the Bishop holds it, the opening of the crook faces out towards the people; when a server or another person holds it, the opening faces away from the people, towards the server.

Crucifer: server who carries the processional crucifix. Should usually be a tall individual.

Cruet: Small, handheld glass pitcher containing water or wine for use in the offertory of the Mass.

Cupola: The domed ceiling of the church above the sanctuary. The gold cross atop the roof of St. Paul's cupola is the highest point in Westerville.

Dalmatic: colored outer tunic-like vestment worn by the Deacon at liturgical celebrations. It has sleeves, which allow the Deacon to serve at the altar more easily and call to mind the image of Christ the servant.

Deacon: minister ordained for the service of the Church, particularly for serving the poor, proclaiming the Gospel, and serving at the altar. May be **transitional**—seminarians in formation to be ordained Priests—or **permanent**—who may be married or single men.

Diaconate: order of **Deacons** in the Church.

Ductus, (pl. *ducti*): a standard double swing of the thurible. Three double swings are used when incensing the Blessed Sacrament, the Priest, the assembly, and images of Christ. Two double swings are used for images of the saints.

Epiclesis: refers to calling down of the Holy Spirit during the prayers of the Mass or another sacrament. In the Mass, this is signified by the Priest extending his hands over the offerings upon the altar.

Episcopacy: order of **Bishops** in the Church.

Eucharist: the “source and summit of Christian life” (CCC 1324). Refers to both the Body and Blood of Christ in the **Blessed Sacrament of the Altar**, and to the celebration of the **Mass** in which the Eucharist is made present and offered.

Evangelary: *see* **Book of the Gospels**.

Ewer and basin: special pitcher and basin used for purifying the Bishop's fingers after Holy Communion.

Exposition of the Blessed Sacrament: rite of placing the Most Holy Body of Christ in the monstrance upon the altar for **adoration**.

Extraordinary Minister of Holy Communion (EMHC): a layperson (not a Priest or Deacon) who is commissioned by a Bishop or Priest to assist with the administration of Holy Communion in an extraordinary circumstance.

Finger towel *see* **manuterge**.

Genuflection: posture of reverence made by kneeling on one's right knee. Made when passing before of the Blessed Sacrament reserved in the tabernacle or exposed upon the altar. On Good Friday, a genuflection is also made to the crucifix exposed for adoration.

Hand bells *see* **Sanctus bells**.

Head bow: bow made by inclining the head slightly. Made at the mention of the names of Jesus, Mary, and the saint of the day, as well as at the naming of the three persons of the Holy Trinity. *See also* **bow**.

Host: the species (appearance) of bread which becomes the Body of Christ in the Mass.

Humeral veil: wide cloth with clasps worn by the Priest or Deacon over the shoulders and covering the hands, usually when holding the Blessed Sacrament during Benediction and Eucharistic processions.

Impose incense: to add incense to the thurible. *See also* **charge the thurible**.

Incense: grains of resin that produce smoke and fragrance when burned on charcoal. Signifies prayers rising up to heaven. *See also* **thurible, boat**.

Latin: the language of ancient Rome and of the Latin (Roman Catholic) Church, and therefore the ordinary language of the liturgy of the **Roman Rite**. All liturgical books and prayers in vernacular languages are translations of the official Latin editions, compiled over the two thousand years of the Church's liturgical tradition and approved by the Holy See. Also, the universal language of high culture and scholasticism in the Western world since the Middle Ages.

Lavabo: basin and water pitcher (or water cruet) used to wash the Priest's fingers at the offertory.

Lectionary for Mass: large book containing the readings from Sacred Scripture for use at Mass, placed on the ambo. The current lectionary is published in four volumes: Volume I—Sundays & major holy days (Years ABC), Volume II—Weekday cycle Year I, Volume III—Weekday cycle Year II, and Volume IV—Ritual Masses.

Lector: minister who proclaims the readings from Sacred Scripture during the liturgy, who may be instituted by the Church or, more often, a trained volunteer.

Liturgy: the public prayer of the Church, in which she is joined to the prayer of Jesus Christ to God the Father on behalf of the world.

Liturgy of the Word: the first principal part of the Holy Mass, in which Christ, the Word of God Incarnate, is proclaimed in the readings from Sacred Scripture.

Liturgy of the Eucharist: the second principal part of the Holy Mass, in which the Body and Blood of Christ are made present upon the altar and offered to God the Father.

Luna: disc that holds the Sacred Host in the **monstrance**.

Maniple: vestment of colored cloth that hangs on the left forearm of the Priest or Deacon, which may be removed when preaching. Signifies the labor of the liturgy, as it originally was a sort of handkerchief used to wipe away the sacred minister's sweat and tears.

Manuterge (finger towel): small, folded white towel used for drying the Priest's fingers at the **lavabo** rite of the offertory.

Mass: the re-presentation of the one Sacrifice of Jesus Christ on Calvary offered for the salvation of the world, instituted by Christ himself at the Last Supper. The Holy Mass is how we are made participants in Christ's sacrifice and, offering ourselves to God, share in the life of the Holy Trinity. The word "Mass" comes from the last words of the Mass: *Ite, missa est*, which we loosely translate in the dismissal as *Go forth, the Mass is ended*, or *Go in peace*, etc. It more literally translates as *Go, she has been sent*, that is, the Church is sent out to proclaim the Gospel and bring the world into communion with Jesus Christ. *See also Liturgy of the Word, Liturgy of the Eucharist.*

Missal stand: stand which holds the altar missal open on the altar.

Miter: tall hat worn by the Bishop during liturgies. When a server holds it, the opening faces away from him with the back (side with the tails) facing up.

Monstrance: large vessel often shaped like a sun on a stand in which the Blessed Sacrament is displayed for **adoration** upon the altar. *See also luna.*

Munera Christi: in Latin, literally "works of Christ." Refers to the triple office of Jesus Christ as Priest, Prophet, and King. The liturgy is filled with many symbols of these three works, most notably the **altar**, **ambo**, and **chair** respectively.

Narthex: foyer or entrance hall of the church building, inside the main doors but before the nave.

Nave: main body of the church building where the congregation sits. Calls to mind the image of a ship, filled with people, sailing toward its home port of heaven.

Offertory: the beginning of the Liturgy of the Eucharist, during which the altar is prepared, gifts of bread and wine are offered and prayed over by the Priest, the gifts and altar may be incensed, and the Priest washes his hands. Concludes with the dialogue *Pray, brethren, that my sacrifice and yours...*, etc., and the Prayer over the Offerings.

Orans posture: in Latin, literally "praying" posture, in which the hands are extended outward at shoulder height, approximately twelve inches apart, palms parallel or facing outward. In the liturgy, this traditional posture of prayer is reserved to the Priest alone when praying to God on behalf of the people of God.

Orations: prayers proper to the Mass of the day prayed by the Priest, namely the **Collect**, the Prayer over the Offerings, and the Prayer after Communion. *See also Propers of the Mass.*

Ordinary of the Mass: the (sung) parts of the Mass that are the same each day, e.g., *Kyrie, Gloria, Sanctus, Agnus Dei.*

Ossuary: wooden chest in which the urn containing cremated remains is placed during the funeral liturgy. Comes from the Latin word for "bones."

Pall: stiff white or colored square which sits atop and covers the chalice.

Parochial vicar: a priest who is appointed by the local bishop to assist the **pastor** of a parish and stand in for him in his absence.

Paschal Mystery: from Hebrew *pesach*, literally “pass over.” The incarnation, suffering, death, resurrection, and ascension of Jesus Christ; the mystery of our redemption from sin and restoration of our relationship with God.

Pastor: the priest who is appointed by the local bishop as the chief shepherd and administrator of a parish.

Paten: consecrated vessel that holds the Sacred Host during the offertory of the Mass. Signifies the offering not only of the bread that becomes Christ’s body, but of the spiritual offerings of each person present to God. The Priest’s paten is usually shaped like a brass disc. Patens for administering Holy Communion may be shaped more like brass bowls and hold large quantities of hosts. A hand paten—usually a disc with a handle—may be held by a server during the administration of Holy Communion to catch any particles that may fall.

Pontifex maximus: in Latin, literally “chief bridgebuilder.” Title for Jesus Christ, who, through His **Paschal Mystery**, “builds a bridge” from man to God. Bishops, as successors to the Apostles whom Christ appointed over the Church, are sometimes called **pontiffs**, which derives from this title.

Pontifical Mass or **Pontifical liturgy:** Mass or another liturgy celebrated by a bishop.

Presbyterate: order of **Priests** in the Church.

Priest: minister ordained to offer the Holy Sacrifice of the Mass and celebrate the sacraments, standing *in persona Christi capitis*—in the person of Christ, the Head of the Church—for the salvation of the world.

Procession: collective, intentional movement of the ministers and/or the people of God from one place toward another during the liturgy. Signifies spiritual movement toward heaven.

Processional candles: large candlesticks carried in procession, usually in pairs and accompanying the processional crucifix. Signifies the light of Christ.

Processional crucifix: large crucifix mounted on a pole or staff carried in procession during liturgies.

Profound bow: bow made by inclining the body from the waist up. Made when passing before the altar during Mass.

Propers of the Mass: prayers of the Mass that change each day, usually reflecting the season or the saint of the day. Includes the entrance, offertory, and communion antiphons, as well as the Priest’s **orations**.

Purificator: folded white cloth used for purifying the sacred vessels during Mass.

Reposition of the Blessed Sacrament: the reservation of the Blessed Sacrament in the tabernacle, usually following **benediction** after a period of **adoration**.

Roman Missal: the large, usually red book containing all the prayers of the Holy Mass according to the Roman Rite.

Roman Rite: the liturgical rite of the Latin (Roman Catholic) Church. Originally the rite of the Roman Curia (cardinal advisers to the Pope); later adopted by the Franciscan Order and spread throughout Europe by the traveling friars. Confirmed by Pope St. Pius V as the official liturgical rite of the Latin Church in 1570.

Sacrament: an efficacious visible sign of an invisible spiritual reality, instituted by Jesus Christ and administered through His Church, as an ordinary means of receiving the grace of salvation. There are seven (7) sacraments: three of initiation—baptism, confirmation, Eucharist; two of service—holy orders, matrimony; and two of healing—reconciliation, anointing of the sick.

Sacramental: an efficacious visible sign of an invisible spiritual reality, instituted by the Church. They call to mind our participation in the seven sacraments. Examples include holy water, blessings and various blessed items, and exorcisms.

Sacristy: room where sacred vessels are prepared and ministers vest for liturgies. At St. Paul, the vesting sacristy is in the rear of the church and the work sacristy is on the south side of the sanctuary. It is a praiseworthy practice to observe silence in the sacristy before Mass when possible.

Sanctuary: area at the front of the church building where the altar, tabernacle, presider's chair, and ambo are located; the site of the principal actions of the liturgy. Signifies heaven, and therefore traditionally decorated with heavenly imagery, such as saints and angels. Usually distinguished from the nave by steps and, traditionally, an altar rail.

Sanctuary lamp: candle located near the tabernacle that, when lighted, signifies the presence of the Blessed Sacrament reserved in the tabernacle. Traditionally colored red.

Sanctus bells (hand bells): bells rung by a server during the Eucharistic Prayer, customarily once at the epiclesis and thrice during each of the Elevations of the Host and Chalice. In the past, these bells were also rung when the *Sanctus* (*Holy, holy, holy*, etc.) was intoned, hence the name.

Side of celebration of the altar: the side of the altar where the Priest stands during the Liturgy of the Eucharist.

Stole: long vestment of colored cloth worn around the neck of the Priest, signifying the authority of his office. The stole of a Deacon is worn across the body from the left shoulder to the right hip.

Surplice: short white tunic-like garment worn over the cassock during liturgies when the alb is not worn. It may be decorated with lace. *See also* VESTING PRAYERS.

Tabernacle: ornate locked box in which the Blessed Sacrament is reserved in the sanctuary.

Tabor: a throne, placed on the altar, upon which the monstrance is placed during adoration of the Blessed Sacrament. Named after Mount Tabor, the mountain atop which Jesus was transfigured before Peter, James, and John. Also simply called a throne.

Thurible: ornate, lidded metal bowl for burning incense, carried at the end of one or four chains. Also called a **censer**.

Thurifer: server who carries and maintains the thurible during the liturgy.

Torches: tall candles that may be held by servers during the Eucharistic Prayer as a sign of reverence and solemnity. Normally, up to six torches may be used. At a pontifical Mass, up to eight may be used.

Transept: wing of the church building perpendicular to the main body of the nave. The transepts give the church building its distinctive cruciform (cross) shape when viewed from the sky.

Vernacular language: the language of the ordinary people in a particular place at a particular time, e.g., English in the United States today.

Versus populum: in Latin, literally “facing the people.” Orientation of the altar in which the Priest celebrates facing opposite the people.

Vessels: sacred objects consecrated for use in the liturgy.

Vestibule: *see* narthex.

Vestments: sacred garments worn by ministers in the liturgy. Each signifies a particular work or role of Jesus Christ.

Vicar: someone who stands as representative of another in that person's absence; e.g., a parochial vicar stands in for a pastor; the Pope, as the *Vicar of Christ*, administers the Church on earth in place of Jesus Christ ascended into heaven.

Vimpa (pl. **vimpae**): long cloth veils worn over the shoulders and hands by miter and crosier bearers for holding the miter and crosier in a pontifical liturgy.

Zucchetto: skull cap. For bishops, this is purple, for cardinals, red, and for abbots, black.

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PODCASTS

- The Liturgy Guys*. A production of The Liturgical Institute, Adoremus, and Benedictine College. liturgyguys.com.
- Lanky Guys: The Word on the Hill*. An initiative of the Aquinas Institute for Catholic Thought in Boulder, CO. lankyguys.org.

VIDEOS

- Elements of the Catholic Mass*. A production of The Liturgical Institute, 2015. elementsofthecatholicmass.com.

APPENDICES

APPENDIX I: REFLECTIONS FROM POPE BENEDICT XVI

FROM A GENERAL AUDIENCE OF HIS HOLINESS POPE BENEDICT XVI TO THE EUROPEAN PILGRIMAGE OF ALTAR SERVERS

St. Peter's Square, Wednesday, August 2, 2006

Dear Altar Servers,

I am pleased that my first Audience after my holiday in the Alps is with you Altar Servers, and I greet each one of you with affection. In 1935, more than 70 years ago, I began as an altar boy; consequently, it has been a long journey on this path.

I would like to offer you, dear Altar Servers—briefly, since it is hot—a message that can accompany you throughout your life and your service in the Church.

I would therefore like to resume the subject I have been addressing at the Catecheses in recent months. Perhaps some of you know that at the Wednesday General Audiences I am presenting the figures of the Apostles. First came Simon, whom the Lord called Peter, his brother Andrew, then another pair of brothers, St. James known as “the Greater”, the first martyr among the Apostles, and John the theologian and Evangelist, then James called “the Lesser”.

I am planning to continue my presentation of the individual Apostles at the next Audiences, in which the Church, so to speak, becomes personal.

Today, however, we are reflecting on a common subject: on what kind of people the Apostles were.

In short, we might say that they were “friends” of Jesus. This is what he himself called them at the Last Supper, saying to them: “no longer do I call you servants...but...friends” (Jn 15: 15).

They were, and were able to be, apostles and witnesses of Christ because they were close to him. They were united to him by a bond of love, brought to life by the Holy Spirit.

In this perspective, we can understand the theme of your pilgrimage: “*Spiritus vivificat*”. It is the Spirit, the Holy Spirit, who gives life. It is he who gives life to your relationship with Jesus, in such a way that it becomes not only exterior: “we know that he existed and that he is present in the Sacrament”, but he makes it become an intimate, profound and truly personal friendship which can give meaning to each one of your lives. And since you know him and know him in friendship, you will be able to witness to him and take him to others.

Today, seeing you here before me in St. Peter's Square, I think of the Apostles and I hear Jesus' voice saying to you: I do not call you servants but friends; abide in my love and you will bear an abundance of fruit (cf. Jn 15: 9, 16).

I ask you to listen to this voice! Christ did not only say this 2,000 years ago; he is alive and saying it to you now. Listen to his voice with great openness; he has something to say to each one. Perhaps he is saying to some of you: “I want you to serve me in a special way as a priest, thus becoming my witness, being my friend and introducing others into this friendship”.

Listen faithfully, therefore, to Jesus' voice. Each person's vocation is different, but Christ wants to make friends with everyone, just as he did with Simon, whom he called Peter, with Andrew, James, John and the other Apostles.

He has given you his word and continues to give it to you, so that you may know the truth, know how things truly are for human beings, and thus, so that you know how one ought to live in the right way, how one ought to face life so that it may become true. Thus, each of you, in your own way, will be able to be his disciples and apostles.

Dear Altar Servers, you are, in fact, already apostles of Jesus! When you take part in the Liturgy by carrying out your altar service, you offer a witness to all. Your absorption, the devotion that wells up from your heart and is expressed in gestures, in song, in the responses: if you do it correctly and not absent-mindedly, then in a certain way your witness is one that moves people.

The Eucharist is the source and summit of the bond of friendship with Jesus. You are very close to Jesus in the Eucharist, and this is the most important sign of his friendship for each one of us. Do not forget it.

This is why I am asking you not to take this gift for granted so that it does not become a sort of habit, knowing how it works and doing it automatically; rather, discover every day anew that something important happens, that the living God is among us and that you can be close to him and help him so that his mystery is celebrated and reaches people.

If you do not give into habit, if you put your innermost self into carrying out your service, then you will truly be his apostles and bear fruits of goodness and service in every context of your life: in the family, at school, in your free time.

Take to one and all that love which you receive in the Liturgy, especially to places where you realize that they lack love, where they do not receive goodness, where they suffer and are lonely.

With the power of the Holy Spirit, try to take Jesus to those very people who are outcast, who are not very popular or have problems. With the power of the Holy Spirit, it is precisely there that you must take Jesus.

In this way, the Bread you see broken upon the altar will be shared and multiplied even more, and you, like the Twelve Apostles, will help Jesus distribute it to the people of today in their different walks of life.

So it is, dear Altar Servers, that my last words to you are: May you always be friends and apostles of Jesus Christ!

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FROM A GENERAL AUDIENCE OF HIS HOLINESS POPE BENEDICT XVI ON ST. TARCISIUS, PATRON OF ALTAR SERVERS

St. Peter's Square, Wednesday, August 4, 2010

Dear Brothers and Sisters,

I would like to express my joy at being here with you today in this Square, where you have gathered festively for this General Audience, attended by such large numbers of the great European pilgrimage for altar servers! Dear boys and girls and young people, welcome to Rome!

Who was St. Tarcisius? We do not have much information about him. We are dealing with the early centuries of the Church's history or, to be more precise, with the third century. It is said that he was a boy who came regularly to the Catacombs of St. Calixtus here in Rome and took his special Christian duties very seriously. He had great love for the Eucharist and various hints lead us to conclude that he was presumably an acolyte, that is, an altar server. Those were years in which the Emperor Valerian was harshly persecuting Christians who were forced to meet secretly in private houses or, at times, also in the Catacombs, to hear the word of God, to pray and to celebrate Holy Mass. Even the custom of taking the Eucharist to prisoners and the sick became increasingly dangerous. One day, when, as was his habit, the priest asked who was prepared to take the Eucharist to the other brothers and sisters who were waiting for it, young Tarcisius stood up and said: "send me!". This boy seemed too young for such a demanding service! "My youth", Tarcisius said, "will be the best shield for the Eucharist". Convinced, the priest entrusted to him the precious Bread, saying: "Tarcisius, remember that a heavenly treasure has been entrusted to your weak hands. Avoid crowded streets and do not forget that holy things must never be thrown to dogs nor pearls to pigs. Will you guard the Sacred Mysteries faithfully and safely?". "I would die", Tarcisius answered with determination, "rather than let go of them". As he went on his way he met some friends who approached him and asked him to join them. As pagans they became suspicious and insistent at his refusal and realized he was clasping something to his breast that he appeared to be protecting. They tried to prize it away from him, but in vain; the struggle became ever fiercer, especially when they realized that Tarcisius was a Christian; They kicked him, they threw stones at him, but he did not surrender. While Tarcisius was dying a Pretoria guard called Quadratus, who had also, secretly, become a Christian, carried him to the priest. Tarcisius was already dead when they arrived but was still clutching to his breast a small linen bag containing the Eucharist. He was buried straight away in the Catacombs of St. Calixtus. Pope Damasus had an inscription carved on St. Tarcisius' grave; it says that the boy died in 257. The Roman Martyrology fixed the date as 15 August and in the same Martyrology a beautiful oral tradition is also recorded. It claims that the Most Blessed Sacrament was not found on St. Tarcisius' body, either in his hands or his clothing. It explains that the consecrated Host which the little Martyr had defended with his life, had become flesh of his flesh thereby forming, together with his body, a single immaculate Host offered to God.

Dear altar servers, St. Tarcisius' testimony and this beautiful tradition teach us the deep love and great veneration that we must have for the Eucharist: it is a precious good, a treasure of incomparable value; it is the Bread of life, it is Jesus himself who becomes our nourishment, support and strength on our daily journey and on the open road that leads to eternal life; the Eucharist is the greatest gift that Jesus bequeathed to us.

I am addressing those of you who are present here and, through you, all the altar servers of the world! Serve Jesus present in the Eucharist generously. It is an important task that enables you to be particularly close to the Lord and to grow in true and profound friendship with him. Guard this friendship in your hearts jealously, like St. Tarcisius, ready to commit yourselves, to fight and to give your lives so that Jesus may reach all peoples. May you too communicate to your peers the gift of this friendship with joy, with enthusiasm, without fear, so that they may feel that you know this Mystery, that is true and that you love it! Every time that you approach the altar, you have the good fortune to assist in God's great loving gesture as he continues to want to give himself to each one of us, to be close to us, to help us, to give us strength to live in the right way. With consecration, as you know, that little piece of bread becomes Christ's Body, that wine becomes Christ's Blood. You are lucky to be able to live this indescribable

Mystery from close at hand! Do your task as altar servers with love, devotion and faithfulness; do not enter a church for the celebration with superficiality but rather, prepare yourselves inwardly for Holy Mass! Assisting your priests in service at the altar helps to make Jesus closer, so that people can understand, can realize better: he is here. You collaborate to make him more present in the world, in everyday life, in the Church and everywhere. Dear friends! You lend Jesus your hands, your thoughts, your time. He will not fail to reward you, giving you true joy and enabling you to feel where the fullest happiness is. St. Tarcisius has shown us that love can even bring us to give our life for an authentic good, for the true good, for the Lord.

Martyrdom will probably not be required of us, but Jesus asks of us fidelity in small things, inner recollection, inner participation, our faith and our efforts to keep this treasure present in everyday life. He asks of us fidelity in daily tasks, a witness to his love, going to church through inner conviction and for the joy of his presence. Thus we can also make known to our friends that Jesus is alive. May St. John Mary Vianney's intercession help us in this commitment. Today is the liturgical Memorial of this humble French Parish priest who changed a small community and thus gave the world a new light. May the example of St. Tarcisius and St. John Mary Vianney impel us every day to love Jesus and to do his will, as did the Virgin Mary, faithful to her Son to the end. Thank you all once again! May God bless you in these days and I wish you a good journey home!

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DEVOTIONAL PRAYER TO ST. TARCISIUS, A PATRON OF ALTAR SERVERS

O God, You have graciously called me to serve You upon Your altar.
Grant me the graces that I need to serve You faithfully and wholeheartedly.
Grant too that while serving You, may I follow the example of St. Tarcisius,
who died protecting the Eucharist, and walk the same path that led him to Heaven.
St. Tarcisius, pray for me and for all servers. Amen.

APPENDIX II: QUICK REFERENCE GUIDES FOR SERVING

Use these tables as quick references guides for what each server should do at different parts of the Mass, based upon the level of solemnity.

SERVER'S GUIDE FOR SOLEMN MASS

Acolyte 2 (Left)	Acolyte 1 (Right)	Thurifer	Crucifer
<i>Before the Procession</i>			
When the Priest says <i>Procedamus in pace</i> (Let us go forth in peace), reply <i>In nomine Christi. Amen.</i> (In the name of Christ. Amen.)			
Line up with lighted candle flanking crucifer on left next to baptismal font	Line up with lighted candle flanking crucifer on right next to baptismal font	Go to Priest with thurible and boat to charge thurible Line up in front of crucifer and acolytes next to baptismal font	Line up with processional crucifix next to baptismal font, flanked by acolytes
<i>At the Entrance Procession: bell rings and Entrance Chant begins</i>			
Carry candle in procession, flanking crucifer on left	Carry candle in procession, flanking crucifer on right	Lead procession with smoking thurible and boat	Carry crucifix in procession, flanked by acolytes
Head bow	Head bow	Profound bow	Head bow
Place candle next to tabernacle Genuflect to tabernacle Go to seat	Place candle next to tabernacle Genuflect to tabernacle Go to seat	Wait at edge of clergy zone while Priest kisses altar Meet Priest at corner of altar to charge thurible; hand thurible to Priest Wait at edge of clergy zone while Priest incenses altar Receive thurible at corner of altar and return to stand Go to seat	Place crucifix on stand Go to seat
<i>At the Introductory Rites: Sign of the Cross</i>			
Stand in place	Stand in place	Stand in place	Stand in place (unless Priest requests Book of the Chair for the Introductory Rites)
<i>At the conclusion of the Gloria (or, if there is no Gloria, during the Kyrie): ... For you alone are the holy one ... (or, Lord, have mercy)</i>			
Stand in place	Stand in place	Stand in place	Pick up Book of the Chair from table next to incense and go stand directly in front of Priest

			Hold Book while Priest sings Collect
<i>At the Liturgy of the Word: start of the First Reading</i>			
Sit in sync with Priest	Sit in sync with Priest	Sit in sync with Priest	Close and return Book of the Chair to its table Go to seat and sit
<i>At the start of the Second Reading (or, if there is no Second Reading, at the start of the Psalm)</i>			
Remain seated in place	Remain seated in place	Retrieve thurible and boat from stand and wait in place	Remain seated in place
<i>At the end of the Second Reading (or, if there is no Second Reading, at the end of the Psalm): The word of the Lord.</i>			
Go to tabernacle, genuflect, retrieve candle	Go to tabernacle, genuflect, retrieve candle	Go to Priest at chair to charge thurible	Remain seated in place
<i>At the Gospel Acclamation</i>			
Go stand at credence-table- side corner of altar with processional candle, facing nave	Go stand at chair-side corner of altar with processional candle, facing nave	Go stand behind acolyte standing at chair-side corner of altar, gently swinging thurible	Stand in place
<i>When Deacon (or Priest) picks up the Book of the Gospels from the altar</i>			
Turn left Follow Deacon (or Priest) in procession to ambo	Turn left Follow thurifer in procession to ambo	Turn left Lead procession around altar following white octagon tile pattern to the ambo steps	Remain standing in place
Descend one step in front of ambo and stand on second- from-top step Face other acolyte (back to sanctuary), and hold candle aloft	Descend steps in front of ambo and stand on second- from-bottom step Turn to face other acolyte (back to south transept) and hold candle aloft	Upon reaching ambo, stop and wait next to ambo steps and allow Deacon (Priest) to ascend ambo	When procession arrives at ambo, turn to face ambo
<i>At the introduction to the Gospel: A reading from the holy Gospel according to N.</i>			
Remain in place holding candle	Remain in place holding candle	Ascend halfway up the ambo steps and hand thurible to Deacon (Priest) to incense Book of the Gospels Receive thurible back, descend steps, and stand next to steps facing nave, swinging thurible gently during Gospel	Remain in place facing ambo

<i>At the conclusion of the Gospel: Praise to you, Lord Jesus Christ.</i>			
Descend steps and return around behind ambo to tabernacle, following other acolyte Replace candle next to tabernacle Genuflect to tabernacle Return to seat and sit in sync with other acolyte	Turn, descend steps, and return around behind ambo to tabernacle Replace candle next to tabernacle Genuflect to tabernacle Return to seat and sit in sync with other acolyte	Cross middle of sanctuary behind Deacon and Priest, bowing to altar in sync with them Return thurible and boat to stand Add charcoal to thurible during homily Return to seat	Sit in sync with Deacon or acolytes
<i>At the Credo (I believe in one God...)</i>			
Stand in place	Stand in place	Stand in place	Go to Priest at chair to hold binder for Creed and Universal Prayer After Priest introduces Universal Prayer, turn to hold binder for Deacon to announce each petition When Deacon finishes petitions, turn back to Priest for closing prayer Return to seat
<i>At the conclusion of the Universal Prayer (Prayer of the Faithful): ...Through Christ our Lord. Amen.</i>			
Go to credence table	Go to credence table Bring chalice to altar If veiled, wait for Deacon (or Priest) to remove and return veil and burse	Check thurible and make sure coals are hot If necessary, add charcoal	Sit in place
Bring first tray to altar Hold tray at corner of altar for Deacon (Priest) to remove ciboria	Return to credence table		
Return empty tray to credence table	Bring second tray to altar Hold tray at corner of altar for Deacon (Priest) to remove ciboria		
[If there is an offertory procession, assist Priest in receiving gifts]	Return empty tray to credence table [If there is an offertory procession, assist Priest in receiving gifts]		

<p>Remove stoppers from water and wine cruets</p> <p>Bring water (left hand) and wine (right hand) to corner of altar and hand to Deacon (Priest) in sequence</p> <p>Bow to Deacon and return to credence table</p>	<p>Unfold lavabo finger towel and drape over left forearm</p> <p>Pick up lavabo basin in left hand</p> <p>Pick up lavabo pitcher (second water cruet) in right hand</p>	<p>Retrieve thurible and boat</p> <p>Cross middle, bow, and wait next to credence table</p>	
<p>Return cruets to credence table</p> <p>Take lavabo finger towel from first acolyte</p>	<p>Wait next to credence table with lavabo</p>	<p>When acolyte returns to credence table, go to corner of altar with thurible and boat</p> <p>When Priest rises from profound bow and turns, hand Deacon (or Priest) boat to charge thurible</p> <p>Receive boat and hand thurible to Priest</p> <p>Return boat to credence table while altar is incensed</p> <p>Wait just outside clergy zone</p>	
<p>As Priest is incensed, approach corner of altar with lavabo finger towel, standing to the left of first acolyte</p> <p>When Deacon (thurifer) finishes incensing Priest, approach Priest at corner of altar</p> <p>Offer unfolded finger towel</p> <p><i>[If there is a second Deacon or MC: Deacon (MC) may take finger towel and offer to Priest]</i></p> <p>Receive finger towel on left forearm</p>	<p>As Priest is incensed, approach corner of altar with lavabo pitcher and basin, standing to the right of second acolyte</p> <p>When Deacon (thurifer) finishes incensing Priest, approach Priest at corner of altar to wash his hands</p>	<p><i>[If there is no Deacon:</i> When Priest rounds far side of altar, go to corner of altar to receive thurible</p> <p>Bow to Priest, incense him with three double swings (center, left, right), and bow again</p> <p>Go around altar to top of sanctuary steps, facing center of nave</p> <p>Bow to assembly, incense with three double swings (nave, north transept, south transept), bow again]</p> <p><i>If Deacon is present:</i> Receive thurible from Deacon after he incenses Priest and people</p>	<p>When Deacon (thurifer) goes to incense assembly, stand in place</p>
<p>Bow to Priest in sync with first acolyte</p> <p>Return lavabo to credence table</p> <p>Go to seat and stand in place</p>	<p>Bow to Priest in sync with second acolyte</p> <p>Return lavabo to credence table</p> <p>Go to seat and stand in place</p>	<p>Retrieve boat from credence table</p> <p>Return thurible and boat to stand</p> <p>Go to seat and stand in place</p>	<p>Remain standing in place</p>

<i>During the Preface to the Eucharistic Prayer:</i> The Lord be with you...Lift up your hearts...It is truly right and just...			
Remain standing in place	Remain standing in place	Discreetly add incense to the thurible at stand	Remain standing in place
<i>At the Sanctus (Holy, Holy, Holy...)</i>			
Go to tabernacle, genuflect, retrieve candle	Go to tabernacle, genuflect, retrieve candle	Retrieve thurible from stand, leaving the boat	Retrieve kneeling pad from steps if necessary
Bearing candle, follow first acolyte and thurifer in procession down steps and around to front of sanctuary Stop and stand in place facing altar, aligned with north edge of altar	Bearing candle, lead thurifer and second acolyte in procession down steps and around to front of sanctuary Stop and stand in place facing altar, aligned with south edge of altar	Carrying thurible, follow between acolytes in single-file procession down steps and around to front of sanctuary Stop and stand in place facing altar, aligned with center of altar (altar crucifix)	Follow other servers down steps and stop in position front of bells, facing side of altar (back to north transept) Stand in place
<i>At the end of the Sanctus</i>			
Kneel in place on bottom step, holding candle	Kneel in place on bottom step, holding candle	Kneel in place on bottom step, holding thurible chains with both hands, gently swinging	Kneel in place on bottom step
<i>At the epiclesis of the Eucharistic Prayer: when the Priest extends his hands over the offerings</i>			
Remain kneeling in place	Remain kneeling in place	Remain kneeling in place	Ring bells once
<i>At the Elevation of the Host</i>			
Remain kneeling in place	Remain kneeling in place	Incense the Host with three double swings	Ring bells three times, in sync with swings of incense
<i>At the Elevation of the Chalice</i>			
Remain kneeling in place	Remain kneeling in place	Incense the Chalice with three double swings	Ring bells three times, in sync with swings of incense
<i>At the end of the Eucharistic Prayer: ...per omnia sæcula sæculorum (...for ever and ever). Amen.</i>			
Stand in place, holding candle Head bow to altar Return in procession via reverse of same route, leading thurifer and first acolyte Replace candles next to tabernacle Descend steps and stand in place next to crucifer	Stand in place, holding candle Head bow to altar Return in procession via reverse of same route, following thurifer and second acolyte Replace candles next to tabernacle Descend steps and stand in place next to crucifer	Stand in place, holding thurible Head bow to altar Return in procession via reverse of same route, following between acolytes Return thurible to stand Descend steps and stand in place next to crucifer	Stand in place

<i>At the end of the Agnus Dei (Lamb of God)</i>			
Kneel in place	Kneel in place	Kneel in place	Kneel in place
<i>After the Priest consumes the Precious Body and Blood</i>			
Stand and ascend steps to form procession for Holy Communion, behind any EMHCs After receiving communion, return to seat and kneel	Stand and ascend steps to form procession for Holy Communion, behind any EMHCs After receiving communion, return to seat and kneel	Stand and ascend steps to form procession for Holy Communion, behind any EMHCs After receiving communion, return to seat and kneel	Stand and ascend steps to form procession for Holy Communion, behind any EMHCs After receiving communion, return to seat and kneel
<i>When the Priest returns to the altar after administering Holy Communion</i>			
Stand and wait next to credence table	Stand and wait next to credence table	Stand in place	Stand in place
<i>At the Reposition of the Blessed Sacrament</i>			
Genuflect with Deacon (or Priest) who reposes	Genuflect with Deacon (or Priest) who reposes	Genuflect with Deacon (or Priest) who reposes	Genuflect with Deacon (or Priest) who reposes
Following first acolyte, bring second tray to corner of altar to be loaded with ciboria	Bring first tray to corner of altar to be loaded with ciboria Return tray to credence table	Sit in place	Sit in place
Return tray to credence table	Bring water cruet to corner of altar for Priest to perform ablutions		
Bring chalice veil and burse, if used, to corner of altar and wait	Bow to Priest Return water cruet to credence table		
Remove dressed chalice from altar, bow to altar, and return chalice to credence table Go to seat and sit	Assist with arranging credence table neatly if necessary Go to seat and sit		
<i>At the Prayer after Communion: when the Priest stands</i>			
Stand in place	Stand in place	Stand in place	Go stand directly in front of Priest, holding Book of the Chair while he sings the Prayer after Communion

<i>At the end of the Prayer after Communion: ... Through Christ our Lord (or for ever and ever). Amen.</i>			
Go to tabernacle, genuflect, and retrieve candle and stand waiting between center columns in front of tabernacle	Go to tabernacle, genuflect, and retrieve candle and stand waiting between center columns in front of tabernacle	Remain standing in place	[<i>If there is to be a solemn blessing:</i> Remain in place holding Book of the Chair <i>If there are both announcements and a solemn blessing:</i> Holding Book, step away and wait to right of Deacon while announcements are made Return to hold Book in front of Priest] Return Book of the Chair to table Retrieve processional crucifix and stand between acolytes
<i>At the Dismissal: Go... Thanks be to God.</i>			
Go line up for exit, flanking crucifer and facing altar	Go line up for exit, flanking crucifer and facing altar	Go line up for exit without thurible and boat, standing in front of acolytes facing altar	Go line up for exit between acolytes
Head bow with Priest	Head bow with Priest	Genuflect with Priest	Head bow with Priest
Turn around (toward inside) and exit	Turn around (toward inside) and exit	Turn around (toward right) and exit	Turn around (toward right) and lead exit
Stop in center of narthex Turn around to face nave, flanking crucifer	Stop in center of narthex Turn around to face nave, flanking crucifer	Line up perpendicular to crucifer and acolytes, between them and Priest and Deacon	Stop in center of narthex Turn around to face nave
<i>When the Priest says Prosit, reply Pro omnibus et singulis.</i>			
Return items to sacristy and make a prayer of thanksgiving			

SERVER'S GUIDE FOR SUNDAY MASS (WITH INCENSE)

Acolyte 2 (Left)	Acolyte 1 (Right)	Thurifer	Crucifer
<i>Before the Procession</i>			
<i>When the Priest says Procedamus in pace (Let us go forth in peace), reply In nomine Christi. Amen. (In the name of Christ. Amen.)</i>			
Line up with lighted candle flanking crucifer on left next to baptismal font	Line up with lighted candle flanking crucifer on right next to baptismal font	Go to Priest with thurible and boat to charge thurible Line up in front of crucifer and acolytes next to baptismal font	Line up with processional crucifix next to baptismal font, flanked by acolytes
<i>At the Entrance Procession: bell rings and Entrance Chant begins</i>			
Carry candle in procession, flanking crucifer on left	Carry candle in procession, flanking crucifer on right	Lead procession with smoking thurible and boat	Carry crucifix in procession, flanked by acolytes
Head bow	Head bow	Profound bow	Head bow
Place candle next to tabernacle Genuflect to tabernacle Go to seat	Place candle next to tabernacle Genuflect to tabernacle Go to seat	Wait at edge of clergy zone while Priest kisses altar Meet Priest at corner of altar to charge thurible; hand thurible to Priest Wait at edge of clergy zone while Priest incenses altar Receive thurible at corner of altar and return to stand Go to seat	Place crucifix on stand Go to seat
<i>At the Introductory Rites: Sign of the Cross</i>			
Stand in place	Stand in place	Stand in place	Stand in place (unless Priest requests Book of the Chair for the Introductory Rites)
<i>At the conclusion of the Gloria (or, if there is no Gloria, during the Kyrie): ... For you alone are the holy one ... (or, Lord, have mercy)</i>			
Stand in place	Stand in place	Stand in place	Pick up Book of the Chair from table next to incense and go stand directly in front of Priest Hold Book while Priest sings Collect
<i>At the Liturgy of the Word: start of the First Reading</i>			
Sit in sync with Priest	Sit in sync with Priest	Sit in sync with Priest	Close and return Book of the Chair to its table Go to seat and sit

<i>At the start of the Second Reading</i>			
Remain seated in place	Remain seated in place	Retrieve thurible and boat from stand and wait in place	Remain seated in place
<i>At the end of the Second Reading: The word of the Lord.</i>			
Remain seated in place	Remain seated in place	Go to Priest at chair to charge thurible	Remain seated in place
<i>At the Gospel Acclamation</i>			
Stand in place	Stand in place	Go stand facing altar, right of center	Stand in place
<i>When Deacon (or Priest) picks up the Book of the Gospels from the altar</i>			
Remain standing in place	Remain standing in place	Turn right Lead Deacon (Priest) to ambo steps	Remain standing in place
When procession arrives at ambo, turn to face ambo	When procession arrives at ambo, turn to face ambo	Upon reaching ambo, stop and wait next to ambo steps and allow Deacon (Priest) to ascend ambo	When procession arrives at ambo, turn to face ambo
<i>At the introduction to the Gospel: A reading from the holy Gospel according to N.</i>			
Remain in place facing ambo	Remain in place facing ambo	Ascend halfway up the ambo steps and hand thurible to Deacon (Priest) to incense Book of the Gospels Receive thurible back, descend steps, and stand next to steps facing nave, swinging thurible gently during Gospel	Remain in place facing ambo
<i>At the conclusion of the Gospel: Praise to you, Lord Jesus Christ.</i>			
Sit in sync with Deacon	Sit in sync with Deacon	Cross middle of sanctuary behind Deacon and Priest, bowing to altar in sync with them Return thurible and boat to stand Add charcoal to thurible during homily Return to seat	Sit in sync with Deacon
<i>At the Credo (I believe in one God...)</i>			
Stand in place	Stand in place	Stand in place	Go to Priest at chair to hold binder for Creed and Universal Prayer

			<p>After Priest introduces Universal Prayer, turn to hold binder for Deacon to announce each petition</p> <p>When Deacon finishes petitions, turn back to Priest for closing prayer</p> <p>Return to seat</p>
<p><i>At the conclusion of the Universal Prayer (Prayer of the Faithful): ...Through Christ our Lord. Amen.</i></p>			
Go to credence table	Go to credence table Bring chalice to altar If veiled, wait for Deacon (or Priest) to remove and return veil and burse	Check thurible and make sure coals are hot If necessary, add charcoal	Sit in place
Bring first tray to altar Hold tray at corner of altar for Deacon (Priest) to remove ciboria	Return to credence table		
Return empty tray to credence table	Bring second tray to altar Hold tray at corner of altar for Deacon (Priest) to remove ciboria		
[If there is an offertory procession, assist Priest in receiving gifts]	Return empty tray to credence table [If there is an offertory procession, assist Priest in receiving gifts]		
Remove stoppers from water and wine cruets Bring water (left hand) and wine (right hand) to corner of altar and hand to Deacon (Priest) in sequence Bow to Deacon and return to credence table	Unfold lavabo finger towel and drape over left forearm Pick up lavabo basin in left hand Pick up lavabo pitcher (second water cruet) in right hand	Retrieve thurible and boat Cross middle, bow, and wait next to credence table	
Return cruets to credence table	Wait next to credence table with lavabo	When acolyte returns to credence table, go to corner of altar with thurible and boat When Priest rises from profound bow and turns, hand Deacon (or Priest) boat to charge thurible	

		<p>Receive boat and hand thurible to Priest</p> <p>Return boat to credence table while altar is incensed</p> <p>Wait just outside clergy zone</p>	
Wait next to credence table	<p>As Priest is incensed, approach corner of altar with lavabo pitcher, basin, and finger towel</p> <p>When Deacon (or thurifer) finishes incensing Priest, approach Priest at corner of altar to wash his hands</p> <p>Offer finger towel on left forearm</p>	<p><i>[If there is no Deacon:</i> When Priest rounds far side of altar, go to corner of altar to receive thurible</p> <p>Bow to Priest, incense him with three double swings (center, left, right), and bow again</p> <p>Go around altar to top of sanctuary steps, facing center of nave</p> <p>Bow to assembly, incense with three double swings (nave, north transept, south transept), bow again]</p> <p><i>If Deacon is present:</i> Receive thurible from Deacon after he incenses Priest and people</p>	[When Deacon (thurifer) goes to incense assembly, stand in place]
Go to seat and stand in place	<p>Bow to Priest</p> <p>Return lavabo to credence table</p> <p>Go to seat and stand in place</p>	<p>Retrieve boat from credence table</p> <p>Return thurible and boat to stand</p> <p>Go to seat and stand in place</p>	Stand in place
<p><i>During the Preface to the Eucharistic Prayer:</i></p> <p>The Lord be with you...Lift up your hearts...It is truly right and just...</p>			
Remain standing in place	Remain standing in place	Discreetly add incense to the thurible at stand	Remain standing in place
<p><i>At the Sanctus (Holy, Holy, Holy...)</i></p>			
Retrieve kneeling pad from steps if necessary	Retrieve kneeling pad from steps if necessary	Retrieve thurible from stand, leaving the boat	Retrieve kneeling pad from steps if necessary
Descend side steps and stand in place	Descend side steps and stand in place	<p>Carrying thurible, descend side steps and go to front of sanctuary</p> <p>Stop and stand in place facing altar, aligned with center of altar (altar crucifix)</p>	<p>Descend side steps and stop in position front of bells, facing side of altar (back to north transept)</p> <p>Stand in place</p>

<i>At the end of the Sanctus</i>			
Kneel in place on bottom step	Kneel in place on bottom step	Kneel in place on bottom step, holding thurible chains with both hands, gently swinging	Kneel in place on bottom step
<i>At the epiclesis of the Eucharistic Prayer: when the Priest extends his hands over the offerings</i>			
Remain kneeling in place	Remain kneeling in place	Remain kneeling in place	Ring bells once
<i>At the Elevation of the Host</i>			
Remain kneeling in place	Remain kneeling in place	Incense the Host with three double swings	Ring bells three times, in sync with swings of incense
<i>At the Elevation of the Chalice</i>			
Remain kneeling in place	Remain kneeling in place	Incense the Chalice with three double swings	Ring bells three times, in sync with swings of incense
<i>At the end of the Eucharistic Prayer: ...per omnia saecula saeculorum (...for ever and ever). Amen.</i>			
Stand in place	Stand in place	Stand in place, holding thurible Head bow to altar Return thurible to stand via reverse of same route Descend steps and stand in place next to crucifer	Stand in place
<i>At the end of the Agnus Dei (Lamb of God)</i>			
Kneel in place	Kneel in place	Kneel in place	Kneel in place
<i>After the Priest consumes the Precious Body and Blood</i>			
Stand and ascend steps to form procession for Holy Communion, behind any EMHCs After receiving communion, return to seat and kneel	Stand and ascend steps to form procession for Holy Communion, behind any EMHCs After receiving communion, return to seat and kneel	Stand and ascend steps to form procession for Holy Communion, behind any EMHCs After receiving communion, return to seat and kneel	Stand and ascend steps to form procession for Holy Communion, behind any EMHCs After receiving communion, return to seat and kneel
<i>When the Priest returns to the altar after administering Holy Communion</i>			
Stand and wait next to credence table	Stand and wait next to credence table	Stand in place	Stand in place
<i>At the Reposition of the Blessed Sacrament</i>			
Genuflect with Deacon (or Priest) who reposes	Genuflect with Deacon (or Priest) who reposes	Genuflect with Deacon (or Priest) who reposes	Genuflect with Deacon (or Priest) who reposes
Following first acolyte, bring second tray to corner of altar to be loaded with ciboria	Bring first tray to corner of altar to be loaded with ciboria	Sit in place	Sit in place

	Return tray to credence table		
Return tray to credence table	Bring water cruet to corner of altar for Priest to perform ablutions		
Bring chalice veil and burse, if used, to corner of altar	Bow to Priest Return water cruet to credence table		
Remove dressed chalice from altar, bow to altar, and return chalice to credence table Go to seat and sit	Assist with arranging credence table neatly if necessary Go to seat and sit		Retrieve Book of the Chair from table When Priest and Deacon return to chair, go stand and wait to their right with Book of the Chair
<i>At the Prayer after Communion: when the Priest stands</i>			
Stand in place	Stand in place	Stand in place	Go stand directly in front of Priest, holding Book of the Chair while he sings the Prayer after Communion
<i>At the end of the Prayer after Communion: ...Through Christ our Lord (or for ever and ever). Amen.</i>			
Go to tabernacle, genuflect, and retrieve candle Stand waiting between center columns in front of tabernacle	Go to tabernacle, genuflect, and retrieve candle Stand waiting between center columns in front of tabernacle	Remain standing in place	Return Book of the Chair to table Retrieve processional crucifix and stand between acolytes
<i>At the Dismissal: Go...Thanks be to God.</i>			
Go line up for exit, flanking crucifer and facing altar	Go line up for exit, flanking crucifer and facing altar	Go line up for exit without thurible and boat, standing in front of acolytes facing altar	Go line up for exit between acolytes
Head bow with Priest	Head bow with Priest	Genuflect with Priest	Head bow with Priest
Turn around (toward inside) and exit	Turn around (toward inside) and exit	Turn around (toward right) and exit	Turn around (toward right) and lead exit
Stop in center of narthex Turn around to face nave, flanking crucifer	Stop in center of narthex Turn around to face nave, flanking crucifer	Line up perpendicular to crucifer and acolytes, between them and Priest and Deacon	Stop in center of narthex Turn around to face nave
<i>When the Priest says Prosit, reply Pro omnibus et singulis.</i>			
Return items to sacristy and make a prayer of thanksgiving			

SERVER'S GUIDE FOR SUNDAY MASS (WITHOUT INCENSE)

Acolyte 2 (Left)	Acolyte 1 (Right)	Crucifer
<i>Before the Procession</i>		
When the Priest says <i>Procedamus in pace</i> (Let us go forth in peace), reply <i>In nomine Christi. Amen.</i> (In the name of Christ. Amen.)		
Line up with lighted candle flanking crucifer on left next to baptismal font	Line up with lighted candle flanking crucifer on right next to baptismal font	Line up with processional crucifix next to baptismal font, flanked by acolytes
<i>At the Entrance Procession: bell rings and Entrance Chant begins</i>		
Carry candle in procession, flanking crucifer on left	Carry candle in procession, flanking crucifer on right	Carry crucifix leading procession, flanked by acolytes
Head bow	Head bow	Head bow
Place candle next to tabernacle Genuflect to tabernacle Go to seat	Place candle next to tabernacle Genuflect to tabernacle Go to seat	Place crucifix on stand Go to seat
<i>At the Introductory Rites: Sign of the Cross</i>		
Stand in place	Stand in place	Stand in place (unless Priest requests Book of the Chair for the Introductory Rites)
<i>At the conclusion of the Gloria (or, if there is no Gloria, during the Kyrie): ... For you alone are the holy one ... (or, Lord, have mercy)</i>		
Stand in place	Stand in place	Pick up Book of the Chair from table next to incense and go stand directly in front of Priest Hold Book while Priest sings Collect
<i>At the conclusion of the Collect: ...for ever and ever. Amen.</i>		
Sit in sync with Priest	Sit in sync with Priest	Close and return Book of the Chair to its table Go to seat and sit
<i>At the Gospel Acclamation</i>		
Stand in place When Deacon (or Priest) arrives at ambo, turn to face ambo	Stand in place When Deacon (or Priest) arrives at ambo, turn to face ambo	Stand in place When Deacon (or Priest) arrives at ambo, turn to face ambo
<i>At the conclusion of the Gospel: Praise to you, Lord Jesus Christ.</i>		
Sit in sync with Deacon	Sit in sync with Deacon	Sit in sync with Deacon
<i>At the Credo (I believe in one God...)</i>		
Stand in place	Stand in place	Go to Priest at chair to hold binder for Creed and Universal Prayer

		After Priest introduces Universal Prayer, turn to hold binder for Deacon to announce each petition When Deacon finishes petitions, turn back to Priest for closing prayer Return to seat
<i>At the conclusion of the Universal Prayer (Prayer of the Faithful): ...Through Christ our Lord. Amen.</i>		
Go to credence table	Go to credence table Bring chalice to altar If veiled, wait for Deacon (or Priest) to remove and return veil and burse	Sit in place
Bring first tray to altar Hold tray at corner of altar for Deacon (Priest) to remove ciboria	Return to credence table	
Return empty tray to credence table	Bring second tray to altar Hold tray at corner of altar for Deacon (Priest) to remove ciboria	
[If there is an offertory procession, assist Priest in receiving gifts]	Return empty tray to credence table [If there is an offertory procession, assist Priest in receiving gifts]	
Remove stoppers from water and wine cruets Bring water (left hand) and wine (right hand) to corner of altar and hand to Deacon (Priest) in sequence Bow to Deacon and return to credence table	Unfold lavabo finger towel and drape over left forearm Pick up lavabo basin in left hand Pick up lavabo pitcher (second water cruet) in right hand	
Return cruets to credence table	Go to corner of altar with lavabo pitcher, basin, and finger towel and wash Priest's hands Offer finger towel on left forearm	
Go to seat and stand in place	Bow to Priest Return lavabo to credence table Go to seat and stand in place	
<i>At the Sanctus (Holy, Holy, Holy...)</i>		
Retrieve kneeling pad from steps if necessary	Retrieve kneeling pad from steps if necessary	Retrieve kneeling pad from steps if necessary
Descend side steps and stand in place	Descend side steps and stand in place	Descend side steps and stop in position front of bells, facing side of altar (back to north transept) Stand in place

<i>At the end of the Sanctus</i>		
Kneel in place on bottom step	Kneel in place on bottom step	Kneel in place on bottom step
<i>At the epiclesis of the Eucharistic Prayer: when the Priest extends his hands over the offerings</i>		
Remain kneeling in place	Remain kneeling in place	Ring bells once
<i>At the Elevation of the Host</i>		
Remain kneeling in place	Remain kneeling in place	Ring bells three times
<i>At the Elevation of the Chalice</i>		
Remain kneeling in place	Remain kneeling in place	Ring bells three times
<i>At the end of the Eucharistic Prayer: ...per omnia sæcula sæculorum (...for ever and ever). Amen.</i>		
Stand in place	Stand in place	Stand in place
<i>At the end of the Agnus Dei (Lamb of God)</i>		
Kneel in place	Kneel in place	Kneel in place
<i>After the Priest consumes the Precious Body and Blood</i>		
Stand and ascend steps to form procession for Holy Communion, behind any EMHCs After receiving communion, return to seat and kneel	Stand and ascend steps to form procession for Holy Communion, behind any EMHCs After receiving communion, return to seat and kneel	Stand and ascend steps to form procession for Holy Communion, behind any EMHCs After receiving communion, return to seat and kneel
<i>When the Priest returns to the altar after administering Holy Communion</i>		
Stand and wait next to credence table	Stand and wait next to credence table	Stand in place
<i>At the Reposition of the Blessed Sacrament</i>		
Genuflect with Deacon (or Priest) who reposes	Genuflect with Deacon (or Priest) who reposes	Genuflect with Deacon (or Priest) who reposes
Following first acolyte, bring second tray to corner of altar to be loaded with ciboria	Bring first tray to corner of altar to be loaded with ciboria Return tray to credence table	Sit in place
Return tray to credence table	Bring water cruet to corner of altar for Priest to perform ablutions	
Bring chalice veil and burse, if used, to corner of altar	Bow to Priest Return water cruet to credence table	
Remove dressed chalice from altar, bow to altar, and return chalice to credence table Go to seat and sit	Assist with arranging credence table neatly if necessary Go to seat and sit	Retrieve Book of the Chair from table When Priest and Deacon return to chair, go stand and wait to their right with Book of the Chair

<i>At the Prayer after Communion: when the Priest stands</i>		
Stand in place	Stand in place	Go stand directly in front of Priest, holding Book of the Chair while he sings the Prayer after Communion
<i>At the end of the Prayer after Communion: ...Through Christ our Lord (or for ever and ever). Amen.</i>		
Go to tabernacle, genuflect, and retrieve candle Stand waiting between center columns in front of tabernacle	Go to tabernacle, genuflect, and retrieve candle Stand waiting between center columns in front of tabernacle	Return Book of the Chair to table Retrieve processional crucifix and stand between acolytes
<i>At the Dismissal: Go...Thanks be to God.</i>		
Go line up for exit, flanking crucifer and facing altar	Go line up for exit, flanking crucifer and facing altar	Go line up for exit between acolytes
Head bow with Priest	Head bow with Priest	Head bow with Priest
Turn around (toward inside) and exit	Turn around (toward inside) and exit	Turn around (toward right) and lead exit
Stop in center of narthex Turn around to face nave, flanking crucifer	Stop in center of narthex Turn around to face nave, flanking crucifer	Stop in center of narthex Turn around to face nave
<i>When the Priest says Prosit, reply Pro omnibus et singulis.</i>		
Return items to sacristy and make a prayer of thanksgiving		

SERVER'S GUIDE FOR WEEKDAY MASS

Acolyte	Crucifer
<i>Before the Procession</i>	
When the Priest says Procedamus in pace (Let us go forth in peace), reply In nomine Christi. Amen. (In the name of Christ. Amen.)	
Line up behind crucifer next to baptismal font	Line up with processional crucifix next to baptismal font
<i>At the Entrance Procession: bell rings and Entrance Chant begins</i>	
Follow crucifer in procession down center of aisle	Carry crucifix leading procession, flanked by acolytes
Head bow	Head bow
Go to seat next to credence table	Place crucifix on stand Go to seat
<i>At the Introductory Rites: Sign of the Cross</i>	
Stand in place	Stand in place
<i>At the conclusion of the Collect: ...for ever and ever. Amen.</i>	
Sit in sync with Priest	Sit in sync with Priest
<i>At the Gospel Acclamation</i>	
Stand in place When Priest arrives at ambo, turn to face ambo	Stand in place When Priest arrives at ambo, turn to face ambo
<i>At the conclusion of the Gospel: Praise to you, Lord Jesus Christ.</i>	
Sit in sync with (Deacon and) other server	Sit in sync with (Deacon and) other server
<i>As soon as the homily is concluded</i>	
Stand and go to credence table Bring chalice to altar If veiled, wait for Deacon (or Priest) to remove and return veil and burse	Stand and cross middle of sanctuary, bowing to altar Go to credence table
Return to credence table	Bring tray to altar Hold tray at corner of altar for Priest to remove ciboria
Remove stoppers from water and wine cruets Bring water (left hand) and wine (right hand) to corner of altar and hand to Priest in sequence Bow to Priest and return to credence table	Return empty tray to credence table Unfold lavabo finger towel and drape over left forearm Pick up lavabo basin in left hand Pick up lavabo pitcher (second water cruet) in right hand
Return cruets to credence table	Go to corner of altar with lavabo pitcher, basin, and finger towel and wash Priest's hands Offer finger towel on left forearm
Go to seat and stand in place	Bow to Priest Return lavabo to credence table

	Go to seat, crossing sanctuary and bowing to altar, and stand in place
<i>At the Sanctus (Holy, Holy, Holy...)</i>	
Retrieve kneeling pad from steps if necessary	Retrieve kneeling pad from steps if necessary
Descend side steps and stand in place	Descend side steps and stop in position front of bells, facing side of altar (back to north transept) Stand in place
<i>At the end of the Sanctus</i>	
Kneel in place on bottom step	Kneel in place on bottom step
<i>At the epiclesis of the Eucharistic Prayer: when the Priest extends his hands over the offerings</i>	
Remain kneeling in place	Ring bells once
<i>At the Elevation of the Host</i>	
Remain kneeling in place	Ring bells three times
<i>At the Elevation of the Chalice</i>	
Remain kneeling in place	Ring bells three times
<i>At the end of the Eucharistic Prayer: ...per omnia saecula saeculorum (...for ever and ever). Amen.</i>	
Stand in place	Stand in place
<i>At the end of the Agnus Dei (Lamb of God)</i>	
Kneel in place	Kneel in place
<i>After the Priest consumes the Precious Body and Blood</i>	
Stand and ascend steps to form procession for Holy Communion, behind any EMHCs After receiving communion, return to seat on credence-table-side and kneel	Stand and ascend steps to form procession for Holy Communion, behind any EMHCs After receiving communion, return to seat on credence-table-side and kneel
<i>When the Priest returns to the altar after administering Holy Communion</i>	
Stand and wait next to credence table	Stand and wait next to credence table
<i>At the Reposition of the Blessed Sacrament</i>	
Genuflect with Priest who reposes	Genuflect with Priest who reposes
Bring tray to corner of altar to be loaded with ciboria	Pick up water cruet by the handle
Bow to Priest Return tray to credence table	Bring water cruet to corner of altar for Priest to perform ablutions
Bring chalice veil and burse, if used, to corner of altar and wait	Bow to Priest Return water cruet to credence table
Remove dressed chalice from altar, bow to altar, and return chalice to credence table	Return to seat, crossing middle of sanctuary and bowing to altar, and sit

Go to seat and sit	
<i>At the Prayer after Communion: when the Priest stands</i>	
Stand in place	Stand in place
<i>At the end of the Prayer after Communion: ...Through Christ our Lord (or for ever and ever). Amen.</i>	
Go stand next to crucifer between columns in front of tabernacle	Retrieve processional crucifix Stand waiting between columns in front of tabernacle
<i>At the Dismissal: Go...Thanks be to God.</i>	
Go line up for exit, in front of crucifer and facing altar	Go line up for exit
Head bow with Priest	Head bow with Priest
Turn around (toward right) and follow crucifer down center of aisle	Turn around (toward right) and lead exit
Stop in center of narthex Turn around to face nave, standing to right of crucifer	Stop in center of narthex Turn around to face nave
When the Priest says <i>Prosit</i>, reply <i>Pro omnibus et singulis</i>.	
Return items to sacristy and make a prayer of thanksgiving	

APPENDIX III: VESTING PRAYERS FOR SERVERS

IN LATIN

SIGN OF THE CROSS

*In nomine Patris, et Filii, et Spiritus Sancti.
Amen.*

AS THE HANDS ARE WASHED:

*Da, Domine, virtutem manibus meis
ad abstergendam omnem maculam:
ut sine pollutione mentis et corporis
valeam tibi servire.*

AS THE CASSOCK IS WORN:

*Dominus, pars hereditatis meae et calicis mei,
tu es qui restitues hereditatem meam.*

AS THE SURPLICE IS WORN:

*Indue me, Domine, novum hominem,
qui secundum Deum creatus est
in iustitia et sanctitate veritatis.*

AS THE ALB IS WORN:

*Dealba me, Domine, et munda cor meum;
ut, in sanguine Agni dealbatus,
gaudiis perfruare sempiternis.*

AS THE CINCTURE IS TIED:

*Præcinge me, Domine, cingulo puritatis,
et exstingue in lumbis meis humorem libidinis;
ut maneat in me virtus continentia et castitatis.*

Amen.

IN ENGLISH

SIGN OF THE CROSS

In the name of the Father, and of the Son,
and of the Holy Spirit. Amen.

AS THE HANDS ARE WASHED:

Give strength to my hands, Lord,
to wipe away every stain,
so that I may be able to serve you
in purity of mind and body.

AS THE CASSOCK IS WORN:

O Lord, the portion of my inheritance and my chalice,
You are He who will restore my inheritance.

AS THE SURPLICE IS WORN:

Invest me, O Lord, as a new man,
who was created by God
in justice and the holiness of truth.

AS THE ALB IS WORN:

Make me clean, O Lord, and cleanse my heart;
that being made white in the Blood of the Lamb
I may deserve an eternal reward.

AS THE CINCTURE IS TIED:

Gird me, O Lord, with the cincture of purity,
and quench in my heart the fire of concupiscence,
that the virtue of continence and chastity may abide in me.

Amen.

APPENDIX IV: PRAYERS BEFORE & AFTER MASS

CUSTOMARY VERSICLES BEFORE & AFTER MASS

TO BEGIN THE PROCESSION:

V. *Procedamus in pace.*

R. *In nomine Christi. Amen.*

OR:

V. *Adjutorium nostrum in nomine Domini.*

R. *Qui fecit caelum et terram.*

TO BEGIN THE PROCESSION:

V. Let us go forth in peace.

R. **In the name of Christ. Amen.**

OR:

V. Our help is in the name of the Lord.

R. **Who made heaven and earth.**

UPON RETURNING TO THE NARTHEX OR SACRISTY:

V. *Prosit.*

R. *Pro omnibus et singulis.*

(May it [the Mass] be of benefit / for all and for each.)

SOME PREPARATORY PRAYERS BEFORE MASS

O SACRUM CONVIVIVUM

*O sacrum convivium, in quo Christus sumitur:
recolitur memoria passionis eius;
mens impletur gratia
et futurae gloriae nobis pignus datur.*

V. *Panem de caelo praestitisti eis.*

R. *Omne delectamentum in se habentem.*

Oremus.

*Deus, qui nobis sub Sacramento mirabili Passionis tuae
memoriam reliquisti; tribue, quaesumus, ita nos Corporis et
Sanguinis tui sacra mysteria venerari, ut redemptionis tuae
fructum in nobis iugiter sentiamus: Qui vivis et regnas in saecula
saeculorum. Amen.*

O SACRED BANQUET

O Sacred Banquet, in which Christ becomes our food,
the memory of His Passion is celebrated,
the soul is filled with grace,
and the pledge of future glory is given to us.

V. You have given them bread from heaven.

R. Having all sweetness within it.

Let us pray.

O God, who in this wonderful Sacrament have left us
a memorial of your Passion, grant us, we pray, so to
revere the sacred mysteries of your Body and Blood
that we may always experience in ourselves the fruits
of your redemption. Who live and reign for ever and
ever. Amen.

AN ACT OF LOVE

O my God, I love Thee with all my heart, with all my soul, with all my strength and with no other desire than to be inseparably united to Thee. It is through Thy divine Son that this union is about to be realized within me. In Holy Communion I long to identify myself with Him, that it will no longer be myself but Him, who lives in me; and when I have received Jesus within myself, then I shall love and be loved by Thee in the same measure in which I am united to Him. Hasten then, to give me Thy divine Son, at the hands of Thy priest, that through Jesus, I may unite myself forever to Thee, O God the Father, in the unity of the Holy Spirit. Amen.

PRAYER BEFORE MASS OF ST. THOMAS AQUINAS

Almighty eternal God, behold, I come to the Sacrament of your Only Begotten Son, our Lord Jesus Christ, as one sick to the physician of life, as one unclean to the fountain of mercy, as one blind to the light of eternal brightness, as one poor and needy to the Lord of heaven and earth. I ask, therefore, for the abundance of your immense generosity, that you may graciously cure my sickness, wash away my defilement, give light to my blindness, enrich my poverty, clothe my nakedness, so that I may receive the bread of Angels, the King of kings and Lord of lords, with such reverence and humility, such contrition and devotion, such purity and faith, such purpose and intention as are conducive to the salvation of my soul. Grant, I pray, that I may receive not only the Sacrament of the Lord's Body and Blood, but also the reality and power of that Sacrament. O most gentle God, grant that I may so receive the Body of your Only Begotten Son our Lord Jesus Christ, which he took from the Virgin Mary, that I may be made worthy to be incorporated into his Mystical Body and to be counted among its members. O most loving Father, grant that I may at last gaze for ever upon the unveiled face of your beloved Son, whom I, a wayfarer, propose to receive now veiled under these species: Who lives and reigns with you for ever and ever. Amen.

SOME PRAYERS OF THANKSGIVING AFTER MASS**ANIMA CHRISTI**

Anima Christi, sanctifica me.

Corpus Christi, salva me.

Sanguis Christi, inebria me.

Aqua lateris Christi, lava me.

Passio Christi, conforta me.

O bone Iesu, exaudi me.

Intra tua vulnera absconde me.

Ne permittas me separari a te.

Ab hoste maligno defende me.

In hora mortis meae voca me.

Et iube me venire ad te,

Ut cum Sanctis tuis laudem te

in saecula saeculorum.

Amen.

PRAYER TO THE MOST HOLY REDEEMER

Soul of Christ, sanctify me.

Body of Christ, save me.

Blood of Christ, embolden me.

Water from the side of Christ, wash me.

Passion of Christ, strengthen me.

O good Jesus, hear me.

Within your wounds hide me.

Never permit me to be parted from you.

From the evil Enemy defend me.

At the hour of my death call me

and bid me come to you,

that with your Saints I may praise you

for age upon age.

Amen.

PRAYER AFTER MASS OF ST. THOMAS AQUINAS

I give you thanks, Lord, holy Father, almighty and eternal God, who have been pleased to nourish me, a sinner and your unworthy servant, with the precious Body and Blood of your Son, our Lord Jesus Christ: this through no merits of mine, but due solely to the graciousness of your mercy. And I pray that this Holy Communion may not be for me an offense to be punished, but a saving plea for forgiveness. May it be for me the armor of faith, and the shield of good will. May it cancel my faults, destroy concupiscence and carnal passion, increase charity and patience, humility and obedience and all the virtues, may it be a firm defense against the snares of all my enemies, both visible and invisible, the complete calming of my impulses, both of the flesh and of the spirit, a firm adherence to you, the one true God, and the joyful completion of my life's course. And I beseech you to lead me, a sinner, to that banquet beyond all telling, where with your Son and the Holy Spirit you are the true light of your Saints, fullness of satisfied desire, eternal gladness, consummate delight and perfect happiness. Through Christ our Lord. Amen.