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# **Server Manual**

## **Guide for Servers**

### **of**

# **Holy Trinity Parish**

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Version  
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## **THE MINISTRY OF SERVER**

When we serve God in church, we learn how to serve God outside of church: by helping people who are in need, by taking care of each other and the earth on which we live, and by loving people no one else loves. That's how we really serve God.

Serving in the church is a privilege. It allows us to be close to the altar, to carry the cross, to carry the light of Christ, to wear the robe of baptism, and to hold the book of prayers. How wonderful it is!

A good server knows what to do and how to do it correctly.

### **❖ TRAINING AND FORMATION**

A good server is reverent.

- You show reverence by joining with the assembly by paying attention at Mass, singing the songs, and saying (praying) the prayers.

A good server is responsible.

- You come to practice and learn how to serve. Almost everything in life worth doing is worth practicing.
- You know when you are scheduled to serve; but stand ready to assist whenever you attend Mass.
- You come when you are scheduled or you find a sub when you cannot come.
- You come on time, 15 minutes before Mass begin.
- You know what to do and ask when you do not know.
- You help the other servers do a good job

### **❖ PREPARATION**

A good server will know all the procedures of the server manual. A good server knows the Mass. They will prepare for each Mass they attend by pre-reading the particular readings of the Mass. They will prepare their hearts and minds with prayer.

A prayer to say at home before serving at Mass (Psalm 100)

Shout joy to the Lord, all the earth, serve the Lord with gladness, enter God's presence with joy.

Know that the Lord is God, our maker to whom we belong, our shepherd, and we the flock.

Enter the temple gates, the courtyard with thanks and praise; give thanks and bless God's name.

Indeed the Lord is good! God's love is forever, faithful from age to age.

(Excerpts from *Serve God with Gladness; A Manual for Servers* – by David Philippart)

# THE ORDER OF MASS

## During Mass, All servers

Hold your hands chest high, palm-to-palm at a 45° angle, with right thumb over the left thumb. Always reverence (stop, turn, & bow) toward the altar as you pass by.

## Introductory Rites

### Entrance

- ❖ Crucifer: At the first step, Stop, wait for Candle bearers (1 & 2) and
- ❖ All (crucifer and candle bearers) bow (heads) together, before entering the sanctuary.
- ❖ Candle bearers: Together, place your candle on the stand.
- ❖ Servers: At the first step, if two servers, move to the left and right of the priest (and deacon).  
Genuflect before entering the sanctuary (even if the priest does not genuflect).  
(There is no need to make the sign of the cross.)
- Greeting
- Penitential Act
- Glory to God

### Collect (Opening Prayer)

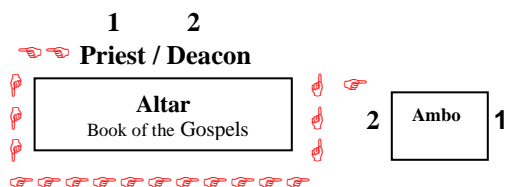
- ❖ Server: Take the smaller Roman Missal to the priest. Hold the book in front of the priest. He should not have to turn to read.
- ❖ Crucifer and Candle bearers: Face toward the prayer being said.

## Liturgy of the Word

- First Reading
- Responsorial Psalm
- Second Reading (on Sundays and solemnities)

### Gospel Acclamation

- ❖ Candle bearers: Get candles for the gospel procession.



- ❖ All servers should face toward the Gospel proclamation.
- Gospel
- Homily

### Profession of Faith (The Creed)

- ❖ All servers should bow at the words: “by the Holy Spirit was incarnate of the Virgin Mary, and became man.”
- Universal Prayer

## Liturgy of the Eucharist

### Presentation of the Gifts and Preparation of the Altar

- ❖ Crucifer: Move to the bottom step of the sanctuary and wait for candle bearers, before proceeding to escort the gift bearers. Do not stop or bow when you return to the sanctuary.
- ❖ Server: Place priest’s chalice & (large) Roman Missal on the altar (middle)  
Put the other chalices & purificators on the right side of the altar and the ciboria on the left side.  
When a deacon is present, he prepares the altar. Bring all items to him.  
Accompany the priest to receive the gifts.  
Present the cruets (wine & water) to the priest or deacon, handle first and bow.  
Do not leave cruets unattended on the altar.

### Prayer over the Offerings (Invitation to Prayer)

- ❖ All servers should face the altar.

### Eucharistic Prayer

- Preface Dialogue, Preface

Sanctus (Holy, Holy, Holy) (Preface Acclamation)

- ❖ ALL servers move to the floor on their respective sides of the sanctuary.

### First half of prayer, including Consecration

- ❖ All servers kneel on the bottom step (See the Eucharistic Prayers on pages 7 & 8.)

- ❖ Crucifer:

1. When the priest makes the gesture of epiclesis (holding his hands over the bread and wine)

- RING BELLS, Once, loudly for 3 seconds.
- All servers should bow their heads and remain bowed.

2. For the Host: At the end of the words ....WHICH WILL BE GIVEN UP FOR YOU.

- RING BELLS, Once, loudly for 3 seconds
- All servers should raise their heads up to observe the elevation, then bow their heads as the priest genuflects or bows, and remain bowed.

3. For the Chalice: At the end of the words ....DO THIS IN MEMORY OF ME.

- RING BELLS, Once, loudly for 3 seconds
- All servers should raise their heads up to observe the elevation, bow as the priest genuflects or bows, then immediately rise up for the remainder of the prayer.

- Mystery of Faith
- Second half of prayer, ending with Doxology

### **The Communion Rite**

- The Lord's Prayer

### Sign of Peace

- ❖ Line up, side by side, between the altar and the priest's chair to receive the sign of peace from the priest (and deacon), before exchanging the sign with your fellow servers.

- ❖ Crucifer and candles: Reverence (stop, turn, bow) toward the altar as you pass by.

- Lamb of God

### Reception of Communion

- ❖ Make room for all the communion ministers. (Move to the right)

### Prayer after Communion

- ❖ **Server: Take the smaller Roman Missal to the priest. Hold the book in front of the priest. He should not have to turn to read.**

### **Concluding Rites**

- Optional announcements
- Greeting and Blessing

### Dismissal (Recessional)

- ❖ **Crucifer: Get the cross, move to the bottom step of the sanctuary. Face toward the congregation to await the candle bearers.**

- ❖ **Candle bearers: Get the candles (as a team) and line up with the crucifer on the step.**

- ❖ **Crucifer and candles: Move to the center aisle, next to the second pew, then turn and face the sanctuary.**

- ❖ **Server: Go to the bottom of the first step, to positions left and right of the priest (and deacon), turn and face the sanctuary.**

- ❖ **As the Priest and Server reverence (bow and genuflect):**  
**Crucifer and candle bearers should bow, turnaround, and proceed slowly down the aisle.**  
**Crucifer leads, one pace ahead of Candle Bearers.**
- ❖ **Server(s) follow Candle Bearers.**

## **Things to Know**

### **Colors for Liturgical Seasons:**

**Green:** Ordinary Time, as a symbol of hope and the vitality of the life of faith.

**Violet:** (Purple): Lent, a reddish purple, Advent, a bluish purple

**Red:** Sunday of the Passion (Palm Sunday), Good Friday, Pentecost, and feasts of the Passion of Our Lord and the Apostles and Evangelists, and martyrs

**Rose:** Third Sunday of Advent and the Fourth Sunday of Lent

**White:** Christmas, Easter, feasts and commemorations of Our Lord (except those of the Passion), feasts and commemorations of the Blessed Virgin Mary, angels, and saints who are not martyrs. Also All Saints (Day), St. John the Baptist, St. John the Evangelists, the Chair of St. Peter, the Conversion of St. Paul, and can be used for funerals and other Masses for the dead.

### **Definitions:**

**Chalice:** The most important of the sacred vessels. The type of cup used in the Mass by the priest and from which the people drink the precious blood.

**Host/Altar Bread:** Unleavened bread, the consecrated species of bread, used in the Mass, becomes the Body and Blood of Christ.

**[Catechism #1377: Christ is present, whole and entire, in each of the species, and whole and entire in each of their parts.]**

**Paten:** Sacred vessel used in the Mass. It is a shallow, circular dish / plate used to hold the large Host.

**Cruets:** The smaller containers for the wine and the water.

**Epiclesis:** Term referring in a strict sense to the invocation (asking) of the Father to send the Holy Spirit on the Church's gifts.

**Ciborium (ciboria):** A sacred vessel, with or without a cover, from which the Blessed Sacrament is distributed in Holy Communion and reserved in the tabernacle.

**Tabernacle:** The safe box where the Blessed Sacrament is kept. The name means tent.

**Sanctuary Light:** The light (in the red glass) that always burns, as long as the Blessed Sacrament is in the Tabernacle.

**Sanctuary:** The area of the church building in the immediate vicinity of the altar, tabernacle, ambo, etc.

**Altar:** The table upon which the Liturgy of the Eucharist takes place.

**Ambo:** The podium or lectern for the homily and the proclamation of sacred scriptures.

**Nave:** Classically: The middle portion of the church between the sanctuary and the entrance.

**Corporal:** The square linen cloth placed in the center of the altar.

**Altar Cloth:** The white cloth covering the top of the altar.

**Purificator:** The rectangular cloth, folded three times, which is used to wipe the chalice clean.

**Pitcher and (lavabo) Bowl:** The utensils used to wash the priest's hands. (This is a ritual purification in preparation for the Consecration).

**Chasuble:** The outer garment worn by the priest. They are in liturgical colors: red, green, purple, white, or gold.

**Alb:** The long white garment worn by the priest underneath the chasuble. The server and deacon may also wear this type of vestment.

**Cincture:** The cord or cloth belt worn around the waist of the alb. For servers, it should be the color of the liturgical season.

**Stole:** A long narrow cloth; worn over the shoulder(s), by the bishop, priest, or deacon,

**Sacristy:** The room where the bishop, priest, or deacon dresses for Mass.

**Lectionary:** The book from which the lector reads the first and second Bible readings. It also contains the responsorial psalms and Gospels. Gospels may be in a separate, individual book.

**Roman Missal:** The book from which the celebrant reads the prayers of the Mass.

**Censer (Thurible):** The vessel with a chain in which charcoal and incense are burned.

**Thurifer:** The minister who carries the censer (thurible).

**Boat:** The container for the incense.

**Credence table:** A table or shelf, in the sanctuary behind or off to the side of the altar, where items are arranged for Mass; e.g., chalices, purificators, cruets, etc.

**Genuflection:** An act of reverence and adoration, made either singly, by touching the **right** knee to the ground or doubly, by kneeling and bowing the head slightly. A single or simple genuflection is the proper act of reverence accorded Christ in the Blessed Sacrament within the tabernacle. A double or solemn genuflection is sometimes used before the Blessed Sacrament when it is exposed.

# Commonly used Eucharistic Prayers

## **EUCCHARISTIC PRAYER I**

To you, therefore, most merciful Father, we make humble prayer and petition through Jesus Christ, your Son, our Lord: that you accept

He makes the Sign of the Cross once over the bread and chalice together, saying: and bless ✠ these gifts, these offerings, these holy and unblemished sacrifices, which we offer you firstly for your holy catholic Church. Be pleased to grant her peace, to guard, unite and govern her throughout the whole world, together with your servant **N.** our Pope and **N.** our Bishop, and all those who, holding to the truth, hand on the catholic and apostolic faith.

Remember, Lord, your servants **N.** and **N.** and all gathered here, whose faith and devotion are known to you. For them, we offer you this sacrifice of praise or they offer it for themselves and all who are dear to them: for the redemption of their souls, in hope of health and well-being, and paying their homage to you, the eternal God, living and true.

In communion with those whose memory we venerate, especially the glorious ever-Virgin Mary, Mother of our God and Lord, Jesus Christ, † and blessed Joseph, her Spouse, your blessed Apostles and Martyrs, Peter and Paul, Andrew, (James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Jude; Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian) and all your Saints; we ask that through their merits and prayers, in all things we may be defended by your protecting help. (Through Christ our Lord. Amen.) Therefore, Lord, we pray: graciously accept this oblation of our service, that of your whole family; order our days in your peace, and command that we be delivered from eternal damnation and counted among the flock of those you have chosen. (Through Christ our Lord. Amen.) **Holding his hands extended over the offerings, he says:**

**{RING BELLS}**

**(All servers should bow and remain bowed).**

Be pleased, O God, we pray, to bless, acknowledge, and approve this offering in every respect; make it spiritual and acceptable, so that it may become for us the Body and Blood of your most beloved Son, our Lord Jesus Christ.

On the day before he was to suffer, he took bread in his holy and venerable hands, and with eyes raised to heaven to you, O God, his almighty Father, giving you thanks, he said the blessing, broke the bread and gave it to his disciples, saying: **TAKE THIS, ALL OF YOU, AND EAT OF IT, FOR THIS IS MY BODY, WHICH WILL BE GIVEN**

**UP FOR YOU. {RING BELLS}**

**(All servers should rise up to observe the elevation; then bow as the priest genuflects or bows, and remain bowed).**

In a similar way, when supper was ended, he took this precious chalice in his holy and venerable hands, and once more giving you thanks, he said the blessing and gave the chalice to his disciples, saying:

**TAKE THIS, ALL OF YOU, AND DRINK FROM IT, FOR THIS IS THE CHALICE OF MY BLOOD, THE BLOOD OF THE NEW AND ETERNAL COVENANT, WHICH WILL BE Poured OUT FOR YOU AND FOR MANY FOR THE FORGIVENESS OF SINS. DO THIS IN MEMORY OF ME. {RING BELLS}**

**(All servers should rise up to observe the elevation; then bow as the priest genuflects or bows; then immediately rise up for the remainder of the prayer).**

## **EUCCHARISTIC PRAYER II**

You are indeed Holy, O Lord, the fount of all holiness. **He joins his hands and, holding them extended over the offerings, says: {RING BELLS} (All servers should bow and remain bowed).**

Make holy, therefore, these gifts, we pray, by sending down your Spirit upon them like the dewfall, He joins his hands and makes the Sign of the Cross once over the bread and the chalice together, saying: so that they may become for us the Body and ✠ Blood of our Lord Jesus Christ.

At the time he was betrayed and entered willingly into his Passion, he took bread and, giving thanks, broke it, and gave it to his disciples, saying: **TAKE THIS, ALL OF YOU, AND EAT OF IT, FOR THIS IS MY BODY, WHICH WILL BE GIVEN UP FOR YOU. {RING BELLS}**

**(All servers should rise up to observe the elevation; then bow as the priest genuflects or bows, and remain bowed).**

In a similar way, when supper was ended, he took the chalice and, once more giving thanks, he gave it to his disciples, saying: **TAKE THIS, ALL OF YOU, AND DRINK FROM IT, FOR THIS IS THE CHALICE OF MY BLOOD, THE BLOOD OF THE NEW AND ETERNAL COVENANT, WHICH WILL BE Poured OUT FOR YOU AND FOR MANY FOR THE FORGIVENESS OF SINS. DO THIS IN MEMORY OF ME. {RING BELLS}**

**(All servers should rise up to observe the elevation; then bow as the priest genuflects or bows; then immediately rise up for the remainder of the prayer).**

### **EUCCHARISTIC PRAYER III**

You are indeed Holy, O Lord, and all you have created rightly gives you praise, for through your Son our Lord Jesus Christ, by the power and working of the Holy Spirit, you give life to all things and make them holy, and you never cease to gather a people to yourself, so that from the rising of the sun to its setting a pure sacrifice may be offered to your name. **He joins his hands and, holding them extended over the offerings, says: {RING BELLS}**  
**(All servers should bow and remain bowed).**

Therefore, O Lord, we humbly implore you: by the same Spirit graciously make holy these gifts we have brought to you for consecration, that they may become the Body and ✠ Blood of your Son our Lord Jesus Christ, at whose command we celebrate these mysteries. For on the night he was betrayed he himself took bread, and, giving you thanks, he said the blessing, broke the bread and gave it to his disciples, saying: **TAKE THIS, ALL OF YOU, AND EAT OF IT, FOR THIS IS MY BODY, WHICH WILL BE GIVEN UP FOR YOU.** {RING BELLS}

**(All servers should rise up to observe the elevation; then bow as the priest genuflects or bows, and remain bowed).**

In a similar way, when supper was ended, he took the chalice, and, giving you thanks, he said the blessing, and gave the chalice to his disciples, saying: **TAKE THIS, ALL OF YOU, AND DRINK FROM IT, FOR THIS IS THE CHALICE OF MY BLOOD, THE BLOOD OF THE NEW AND ETERNAL COVENANT, WHICH WILL BE Poured OUT FOR YOU AND FOR MANY FOR THE FORGIVENESS OF SINS. DO THIS IN MEMORY OF ME.** {RING BELLS}

**(All servers should rise up to observe the elevation; then bow as the priest genuflects or bows; then immediately rise up for the remainder of the prayer).**

### **EUCCHARISTIC PRAYER IV**

We give you praise, Father most holy, for you are great and you have fashioned all your works in wisdom and in love. You formed man in your own image and entrusted the whole world to his care, so that in serving you alone, the Creator, he might have dominion over all creatures. And when through disobedience he had lost your friendship, you did not abandon him to the domain of death. For you came in mercy to the aid of all, so that those who seek might find you.

Time and again you offered them covenants and through the prophets taught them to look forward to salvation. And you so loved the world, Father most holy, that in the fullness of time you sent your Only Begotten Son to be our Savior.

Made incarnate by the Holy Spirit and born of the Virgin Mary, he shared our human nature in all things but sin. To the poor he proclaimed the good news of salvation, to prisoners, freedom, and to the sorrowful of heart, joy. To accomplish your plan, he gave himself up to death, and, rising from the dead, he destroyed death and restored life. And that we might live no longer for ourselves but for him who died and rose again for us, he sent the Holy Spirit from you, Father, as the first fruits for those who believe, so that, bringing to perfection his work in the world, he might sanctify creation to the full. **He joins his hands and, holding them extended over the offerings, says: {RING BELLS}**

**(All servers should bow and remain bowed).**

Therefore, O Lord, we pray: may this same Holy Spirit graciously sanctify these offerings, that they may become the Body and ✠ Blood of our Lord Jesus Christ for the celebration of this great mystery, which he himself left us as an eternal covenant. For when the hour had come for him to be glorified by you, Father most holy, having loved his own who were in the world, he loved them to the end: and while they were at supper, He takes the bread and, holding it slightly raised above the altar, continues: he took bread, blessed and broke it, and gave it to his disciples, saying, **TAKE THIS, ALL OF YOU, AND EAT OF IT, FOR THIS IS MY BODY, WHICH WILL BE GIVEN UP FOR YOU.** {RING BELLS}

**(All servers should rise up to observe the elevation; then bow as the priest genuflects or bows, and remain bowed).**

In a similar way, taking the chalice filled with the fruit of the vine, he gave thanks, and gave the chalice to his disciples, saying: **TAKE THIS, ALL OF YOU, AND DRINK FROM IT, FOR THIS IS THE CHALICE OF MY BLOOD, THE BLOOD OF THE NEW AND ETERNAL COVENANT, WHICH WILL BE Poured OUT FOR YOU AND FOR MANY FOR THE FORGIVENESS OF SINS. DO THIS IN MEMORY OF ME.** {RING BELLS} **(All servers should rise up to observe the elevation; then bow as the priest genuflects or bows; then immediately rise up for the remainder of the prayer).**