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Welcome from Pastor

Dear young friends,

Welcome to your new role as Altar Servers at St. Agnes Parish. I am most grateful for your generous hearts and willingness to be at service to God and the Church. The whole community is grateful for your conscientious, timely, and devoted service, but above all, God is pleased with your assistance at the altar.

The importance of your role as servers cannot be understated. You will be assisting the priest at the Holy Sacrifice of the Mass; a tradition which extends many centuries into the history of the Church. Many saints, who have gone before you, began their understanding of the Christian life as altar servers themselves. Not the least of which was St. John Paul II. By your worthy and respectful service at the altar, you will help sanctify yourselves and those who witness you.

We must, however, practice and train to become the best servers we can be. Please study the contents of this booklet with care and diligence. Serving at the altar requires our utmost attention and respect. As you grow in your understanding of how to be an altar server, know that I keep all of you in my daily prayers. God bless you all.

Sincerely in Christ,

Fr. William G. Donovan, PhD
Pastor
St. John Paul II
Address at the General Audience, August 1, 2001

Your commitment to the altar is not only a duty, but a great honor, a genuine holy service. In connection with this service, I wish to propose some reflections to you.

The altar server's clothing is very special. It recalls the garment that each one puts on when he is welcomed in Jesus Christ in the community. I am referring to the baptismal gown, whose profound meaning Saint Paul clarifies: "For all of you who were baptized into Christ have clothed yourselves with Christ" (Galatians 3:27).

Even if you, dear altar servers, can no longer fit into your baptismal gown, you have put on [the clothing] of altar servers. Yes, Baptism is the point of departure of your "authentic liturgical service," which places you next to your bishops, priests and deacons.

The altar server occupies a privileged place in the liturgical celebration. He who serves at Mass, presents himself to a community. He experiences firsthand that Jesus Christ is present and active in every liturgical act. Jesus is present when the community comes together to pray and render praise to God. Jesus is present in the Word of Sacred Scripture. Jesus is present above all in the Eucharist under the signs of bread and wine. He acts through the priest who, in the person of
Christ, celebrates the holy Mass and administers the sacraments.

Therefore, in the liturgy, you are much more than simple "helpers of the parish priest." Above all, you are servers of Jesus Christ, of the eternal High Priest. Thus, you, altar servers, are called in particular to be young friends of Jesus. Be determined to go deeper and to cultivate this friendship with him. You will discover that in Jesus you have found a true friend for life.

The altar server often has a candlestick in his hand. How can one not think of that which Jesus says in the Sermon on the Mount: "You are the light of the world" (Matthew 5:14). Your service cannot be limited to the inside of a church. It must shine in everyday life: in school, in the family, and in different realms of society. Because, whoever wishes to serve Jesus Christ inside a church must be his witness everywhere.

Dear young people! Your contemporaries wait for the real "light of the world" (see John 1:9). Do not hold your candlestick only inside a church, but carry the light of the Gospel to all those who are in darkness and are living through a difficult time in their life.
Section 1
Church Layout

**All Catholic Churches consist of three main sections: the vestibule, the nave, and the sanctuary. This unique design mimics the structure of the Temple in the Old Testament.**

Vestibule
Entrance area separating the outside from the main body of the church. It serves as a transition from the secular world to a holy place. ("vestibulum" entrance)

Nave
The main body of the Church and largest section where the people assemble. ("navis" ship)

Sanctuary
Most sacred area of the church building that contains the altar, pulpit, and celebrant’s chair. ("sanctus" holy)
Section 2
Sacred Objects

**Altar**
Dignified stationary place from where the sacrifice of our Lord is offered. (“altarium” high)

**Pulpit**
Dignified stationary place from where the Word of God is proclaimed. (“pulpitum” platform)

**Ambo**
Lectern from which the cantor leads the congregation in singing.

**Celebrant’s Chair**
The chair from where the priest celebrant presides.
**Credence Table**  
Table located in the sanctuary where the sacred vessels and other necessary items are placed for the celebration of the Mass. ("credere" believe)

**Tabernacle**  
Large permanent container for consecrated hosts reserved in a church building. ("tabernaculum" tent)

**Tabernacle Key**  
Key inserted into tabernacle during Mass, but kept in a secure place when Mass is not being celebrated.

**Sanctuary Lamp**  
Candle or oil lamp that indicates the presence of the Blessed Sacrament.

**Font**  
Vessel containing holy water used for the celebration of Baptism. ("fons" fountain)
Section 3
Sacred Vessels, Sacred Vestments, and Sacred Books

Sacred Vessels

**Chalice**
Sacred vessel used to hold the Precious Blood during Mass. ("calix" cup)

**Paten**
Small plate used by the priest to hold the hosts. ("patina" shallow dish)

**Ciborium** (plural: Ciboria)
Covered vessel used to hold consecrated hosts. ("cibus" food)

**Communion plate**
Vessel used by altar servers to safeguard the transfer of the Blessed Sacrament from the minister to the communicant.
**Purificator**
Small linen cloth, usually white, used in drinking from chalice and communion cups and also to clean the sacred vessels after Mass.

**Communion cups**
Vessel used to distribute the Blood of Christ during Mass.

**Monstrance**
Transparent vessel where the consecrated host is placed to be adored by the faithful. ("monstare" to show)

**Luna**
Circular receptacle placed in the monstrance to hold the Blessed Sacrament. ("luna" moon)

**Pyx**
Small container, usually metal, used for holding and carrying consecrated hosts.
**Pall**
Square of fabric used to cover the chalice and paten. (*pallium* cover)

**Chalice veil**
Covering for the chalice during Mass.

**Corporal**
Square, white cloth, which is placed over the altar cloth, on which the chalice and paten are placed during Mass.

**Cruets**
Small pitchers, usually made from glass, used to hold the water and wine.

**Finger towel**
Towel used to dry the priests hands.
**Lavabo dish**
Pitcher or basin used for the washing of the priest’s hands. ("lavabo" I will wash)

**Altar Cloth**
Large cloth for covering the entire top of the altar. The corporal is laid over the altar cloth.

**Bells**
Small hand bells used during the epiclesis, and elevation of the host and chalice.

**Processional cross and stand**
The crucifix carried in the front of the procession.

**Processional Candles**
Candles carried on both sides of the processional cross.
**Paschal Candle**
Large wax candle placed in a tall holder to symbolize the light of Christ.

**Candle Taper and Snuffer**
Long wax-coated wick used to light and extinguish candles.
Sacred Vestments

Alb
Long white garment worn underneath all other vestments by priests, deacons, and lay ministers. It signifies our baptismal foundation. ("albus” white)

Cincture
Belt which is sometimes used with the alb. It signifies the priest binding himself to the laws of the Lord. ("cingere” encircle)

Stole
Narrow strip of fabric worn around the neck of bishops, priests, and deacons during Mass. It symbolizes the priest’s authority to celebrate sacraments. ("stola” scarf)

Chasuble
Priest outer vestment worn only for the celebration of Mass. The color depends on the liturgical season. ("casubla” hooded cloak)
**Dalmatic**
Vestment that may be worn by the deacon during Mass. ("dalmatica" robe)

**Cope**
Cape-like vestment worn by the priest or deacon for special liturgies outside of Mass.

**Humeral veil**
Cloth placed around the shoulders of a priest or deacon when he carries the Blessed Sacrament.

**Cassock**
Long black garment, worn by priests and seminarians, with buttons down the front.

**Surplice**
Short white garment worn over the cassock.
**Server’s alb**
White garment worn by altar servers during the Mass.

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**Sacred Books**

**Roman Missal**
Liturgical book that contains the texts and rubrics for the celebration of Mass.

**Lectionary**
Liturgical book containing the readings for Mass. The lector reads from the lectionary in the pulpit. (*“legere” to read*)

**Book of Gospel**
**Ordo**
Book giving detailed information about each day of the liturgical year.

**Hymnal**
Book containing the music for Mass.

**Celebrant’s Binder**
Liturgical texts re-printed in a binder for better preparation of the liturgy.

**Lectern’s Binder**
Petitions for the General Intercession printed in a binder.
Section 4
The Liturgical Year and Liturgical Colors

**Just as we follow school and sports calendars, the Church follows a liturgical calendar. The year is divided up into 5 liturgical season: Advent, Christmas, Lent, Easter, and Ordinary Time.**

**Liturgical Year**
The annual cycle of the mysteries of Christ, the Blessed Virgin Mary, angels, and saints, which the Church commemorates in the Mass, the Divine Office, and other forms of public worship. The liturgical year begins with the First Sunday of Advent and closes with the Feast of Christ the King.

**Liturgical Colors** (six colors)

*Violet/Purple*
The color symbolic of penance or sorrow used during the penitential seasons of Lent or Advent.

*Green*
The color symbolic of hope, life, and anticipation used during the season of Ordinary Time.

*White*
The color symbolic of joy, purity, innocence, holiness, and glory, used for all feasts of the Trinity, Our Lord (except his Cross and Passion), the Blessed Virgin Mary, angels, and all saints except martyrs.
Red
The color symbolic of blood, fire, and passion used during Palm Sunday, Good Friday, the Lord’s Passion, the birthday feasts of apostles and evangelists, and the celebration of martyred saints.

Rose
The color symbolic of anticipation and rejoicing used during Gaudete Sunday (Third Sunday of Advent) and Laetare Sunday (Fourth Sunday of Lent).

Black
The color which was once used for funerals but is now rarely used.
Section 5
Liturgical Gestures

**During the Mass we praise God with our entire being: our minds, our hearts, and our bodies. Bodily gestures are an important part of worship.**

Sing of the cross

*How*—
When making the sign of the cross, hold the palm of your right hand turned toward yourself, with all your fingers joined and held straight, and make the sign of the cross by moving your hand from head to chest and from your left shoulder to your right shoulder.

*Why*—
1. To remind ourselves in a physical way of the suffering, death, and resurrection of Jesus.

*When*—
1. Beginning of Mass
2. At the Final Blessing

*Special Notes*—
1. When making the sign of the cross, do it deliberately; do not be sloppy or hurried.
2. The sign of the cross contains the deepest mystery of our faith and should always be performed with reverence.
Dipping your hand in Holy Water

How—
Upon entering the Church, dip your hand into the holy water stoup making the sign of the cross touching your forehead, chest, left shoulder, and right shoulder with holy water.

Why—
1. In repentance for your sins
2. For protection against Satan
3. As a reminder of your baptism

When—
1. Upon entering the Church building
2. Upon leaving the Church building

Special Notes—
When you dip your hand into holy water, do it with reverence, remembering the three reasons why we use it.

Genuflection

How—
Facing the tabernacle, lower your right knee until it touches the ground, afterwards, return to the standing position.

Why—
1. As a sign of adoration to the Blessed Sacrament
2. As a symbol of dying with Christ (as we descend to the floor), and rising with
Christ in His resurrection (as we ascend to the standing position)

**When**—
1. Before entering a pew
2. After leaving a pew
3. In front of the altar/tabernacle after the entrance processional (if not holding anything)
4. In front of the altar/tabernacle before the recessional (if not holding anything)
5. Whenever crossing in front of the tabernacle outside of Mass

**Special Notes**—
1. We genuflect to Jesus Christ truly present in the Holy Eucharist.
2. Genuflection shows adoration, and only God is worthy of our adoration.

**Simple Bow** (also called Bowing of the Head)

**How**—
Bowing of the head from the neck.

**Why**—
1. As a symbol of reverence

**When**—
1. At the name of Jesus
2. At the name of Mary
3. At the name of the saint whose particular feast is being celebrated
4. At the name of the Trinity: Father, Son, and Holy Spirit.
5. While crossing in front of the tabernacle but also holding a cross, candle, thurible, or other object.

**Special Notes**—
1. By bowing our heads, we are showing reverence for the special people who we are remembering.

**Profound Bow** (also called Bow of the Body)

**How**—
Bending the entire body from the waist keeping the hands folded.

**Why**—
1. To show extra reverence for sacred events and objects

**When**—
1. At the words, “And the Word became flesh, and dwelt among us” during the creed
2. Whenever passing in front of the altar during Mass and carrying something
3. Before receiving Holy Communion

**Special Notes**—
1. Your hands should remain folded when performing a profound bow.
Standing

How—
Standing tall with your chest out, shoulder back, and hands joined.

Why—
1. Symbolizes that we are Resurrection people
2. Standing is a sign of respect and honor for important people and sacred places and events
3. It is the stance of those who have risen with Christ and seek the things that are found above
4. When standing for prayer, we assume our full stature before God, not in pride but in humble gratitude for the marvelous things God has done in creating and redeeming each of us

When—
1. When the priest enters for the processional
2. During the Introductory Rites
3. During the Gospel
4. During the recitation of the Creed and General Intercessions
5. During the recitation of the Our Father, Sign of Peace, and “Lamb of God”
6. During the Concluding Rites
7. When the priest leaves in the recessional
Special Notes—
1. We stand up in the presence of those who are deserving of our respect.
2. We also stand to show that we are in possession of ourselves. A person who is standing is a person who is ready for action.

Sitting
How—
At the appropriate times, sit on the pew or seat keeping your feet on the floor, back against the pew, head up, and hands with open palms laying flat on your lap.

Why—
1. Sitting is the posture of listening and mediation
2. While standing is an active posture, sitting is a receptive posture

When—
1. During the Liturgy of the Word
2. During the Homily
3. During the Preparation of the altar
4. During a period of mediation after Communion

Special Notes—
1. Don’t forget you are not sitting in your living room
2. Sit up straight and reverently with your palms facing down resting on your knees
3. Be attentive, alert, and listening
4. Don’t just hear the readings, but, “Listen with the ear of your heart.” (St. Benedict)

**Kneeling**

*How*—
Facing the altar, kneel down with both knees on the ground, back straight, hands folded, and head up.

*Why*—
1. Humble submission before the majesty of God
2. Penance and a spirit of repentance
3. Adoration and reverence in prayer

*When*—
1. During the Eucharistic Prayer
2. After receiving Holy Communion

*Special Notes*—
1. Do not let kneeling be an empty gesture.
2. Kneeling should represent the interior action of the “kneeling of your soul” before God whom you love and adore.

**Folding hands**

*How*—
Palms extended and joined together in front of the chest, with the right thumb over left thumb in the shape of a cross.
**Why—**
1. To be a sign of intimate and personal prayer to God

**When—**
1. Any time, during the mass, when you are standing or kneeling without holding anything in your hands.

**Special Notes—**
1. When folding your hands, do not interlock your fingers. Palms should be completely open with fingers pointed to heaven.
Section 6  
General Questions and Guidelines

When should I arrive at the Church?  
Servers should always arrive 15 minutes before Mass starts. This allows time for the servers to vest, prepare for Mass, and receive last minute instruction.

What if I cannot serve a Mass that I am scheduled for?  
It is the responsibility of the server to find a replacement if they are not able to serve a scheduled Mass. This must be done at least one week in advance.

What should I wear to serve Mass?  
Boys are required to wear long pants with a polo or button down shirt. They should also wear nice dress shoes.  
Girls are required to dress modestly in nice pants/skirt and a blouse. They must also wear nice dress shoes.  
Neither boys nor girls are permitted to wear sneakers, sandals, shorts, or t-shirts.

Where should I go when I arrive to serve Mass?  
After you arrive to the Church, you should go to the BVM sacristy and put on your altar servers alb. Afterwards, sign in on the altar server’s book in the breezeway sacristy.
Should I help set up for Mass?

Yes, assist the Priest and sacristan in setting up for Mass. Candles on the altar should be lit, wine and hosts should be placed on the gift table, and the credence table should be set with water, a lavabo dish, and a hand towel.

How many servers usually serve a Sunday Mass? What are their jobs?

Typically, four servers would serve a Sunday Mass. One server is the crucifer, one server is the book bearer, and two servers are the candle bearers.

What should I do after Mass is over?

After the conclusion of Mass, servers should blow out the candles and place the crucifix and candles back in the breezeway sacristy. They should then neatly hang up their alb’s in the BVM sacristy.

Is there a difference between how I serve a weekday mass compared to a Sunday Mass?

Weekday masses are served in the same manner as Sunday masses except for the entrance and conclusion. For a weekday mass, the simple procession begins from the lower sacristy and processes across the front, then enters the sanctuary. At the conclusion, the procession leaves the sanctuary, walks in the front aisle to the side door, then into the sacristy.
If I am assigned to be a thurifer at special Masses, how do I use the censer?

*The censer (also called “thurible”) is always held in the right hand, with the incense boat in the left hand. The right thumb should be placed through the top ring, and the censer should be swung as the server walks. The server should not move the head or body while swinging the censer, they should hold the top of the censer near the waist and move the right arm back and forth with a measured beat. When the priest imposes incense into the thurible, the server should give the incense boat to the priest or deacon, then, with the left hand, take hold half way down the censer chain and bring the thurible to chest level. After the priest imposes incense, wait for his blessing, then allow the thurible to extend to full position.*

**When is the incense used?**

*Typically, incense is used five times during the mass: entrance procession, after the priest kisses the altar, for a Gospel Procession, during the offertory (before he washes his hands at the altar), and for the recessional.*

**What is the usual order of a procession?**

1. *Incense*
2. *Cross and candles*
3. *Acolytes*
4. *Lectors*
5. *Priest and deacon*
What happens if some servers for Mass do not show up?

*If, five minutes before Mass, there are servers missing, the servers who are present should ask unscheduled servers in the congregation to fill in and serve the Mass.*

**Section 7**

*How to Serve a Sunday Mass*

**Entrance Procession**

**The entrance procession begins from the vestibule of the Church. The procession begins down the center aisle when the entrance hymn starts.**

1. The Crucifer leads the procession carrying the crucifix
   a. *Right hand on the top, left hand on the bottom*
2. The acolytes walk on both sides of the crucifer carrying candles
   a. *The acolyte to the left of the cross walks with their left hand on the top of the candle, and their right hand at the base candle*
   b. *The acolyte to the right of the cross walks with their right hand on the top of the candle, and their left hand at the base of the candle*
3. Once the procession reaches the front of the altar, the crucifer and acolytes bow together (simple bow)
4. The crucifer walks to the SJ side and places the cross on its stand
5. The acolytes walk to the BVM side and place the lit candles on the countertop in the sacristy
6. Acolytes sit in their places on the BVM side

**The Introductory Rites**
7. The crucifer/book bearer retrieves the “Celebrants binder”, rests it on his/her chest, and stands on the priests left hand side

*Sign of the Cross* (In the name of the Father, and of the Son, and of the Holy Spirit)
*Greeting* (The Lord be with you...)
*Penitential Act* (I confess to almighty God..)
*Kyrie* (Lord have mercy, Christ have mercy, Lord have mercy)
*Gloria* (Glory to God in the highest...)
*Collect* (Let us pray...)
8. After the opening prayer, the crucifer places the binder next to his/her chair and sits for the Liturgy of the Word.

**All servers stand with hands folded during the Introductory Rites”

**The Liturgy of the Word**
9. All servers are seated for the Liturgy of the Word

*First Reading* (Old Testament Reading)
*Respensorial Psalm*
*Second reading* (New Testament Reading)
Gospel
Homily
10. After the homily, the crucifer/book bearer brings the celebrants binder to the priest

Creed (I believe in God...)

General Intercessions (Let us pray to the Lord..)
11. After the Intercessions, the crucifer/book bearer returns the binder to the table

The Liturgy of the Eucharist
Offertory
12. After the General Intercessions, the crucifer places the Roman Missal and stand on the altar, and the acolytes bring all the ciboria from the credence table placing them on the right side of the altar
13. All servers assist the priest in receiving the gifts at the front of the sanctuary
14. All serves place the sacred vessels on the altar and stay on the BVM side
15. Acolytes bring water and wine to the top step of the altar
   a. Holding the cruets in your right hand
   b. The acolyte holding wine stands closest to the altar, and the acolyte holding water stands further from the altar.
   c. After the priest has used the water and wine, the acolytes turn in on themselves and walk back down the steps
16. Next, the acolytes bring the lavabo dish, water cruet, and hand towel to the priest
   a. *Server closest to the altar holds the lavabo dish and water cruet*
   b. *Server further from the altar holds the hand towel*
   c. *After the priest the has washed his hands, the acolytes bow to the priest, then turn in on themselves and walk back down the steps*

**Prayer over the Gifts**

**Eucharistic Prayer**

**Sanctus** *(Holy, Holy, Holy)*

17. All servers kneel on SJ side for the Eucharistic prayer

18. Crucifer is in charge of ringing the bells
   a. *When the priest extends his hands over the gifts*
   b. *When the priest elevates the host*
   c. *When the priest elevates the chalice*

**Memorial Acclamation** *(We proclaim your Death, O Lord...)*

**Great Amen**

**Lord's Prayer** *(Our Father...)*

19. For the Sign of Peace, all servers stand side-by-side to the left of the hand rail below the altar steps

**Agnus Dei** *(Lamb of God...)*

20. Once the priest consumes Holy Communion, all servers retrieve communion plates and stand in a single file line in front of the communion rail
a. Always hold the communion plate in your right hand and other hand over your heart

21. All servers will assist the priest with distributing Holy Communion
   a. Always stand to the outside of the priest/deacon

22. Afterwards, give the priest the communion plate to be purified

23. Put all purified communion plates away in sacristy

24. After Communion, the Crucifer walks behind the altar to the SJ side

25. The acolytes go back to their seats on the BVM side

26. The priest or deacon with help of extraordinary ministers transfers unpurified vessels to credence table

The Concluding Rites

27. The Crucifer brings the binder to the priest for the closing prayer

Prayer after Communion (Let us pray...)

Blessing (May almighty God bless you...)

Dismissal (Go in peace glorifying the Lord by your life)

Recessional

28. The crucifer carries the crucifix to the center aisle directly outside the sanctuary

29. The acolytes carry the candles and stand next to the crucifer
30. When the priest genuflects, all servers make a simple bow, and process out of the Church down the center aisle.

31. Once the servers reach the doors of the Church, all turn and wait for the priest to bow to the crucifix.
Responsibilities of the Crucifer:
1. Carry the cross and lead the entrance procession
2. Bow at the foot of the altar and move to the SJ side
3. Hold the binder for the Introductory Rites
4. Hold the binder after the Homily for the Creed and General Intercessions
5. Place the Roman Missal on the altar after the General Intercessions
6. Assist the priest in receiving the gifts
7. Ring the bells during the Eucharistic Prayer
8. Hold a communion plate for the Distribution of Holy Communion
9. Hold the binder for the Concluding Rites
10. Carry the cross and lead the recessional out

Responsibilities of the Acolytes:
1. Carry the candles and lead the entrance procession
2. Bow at the foot of the altar and move to the BVM side
3. Place the candles on the countertop inside the sacristy
4. After the General Intercessions, move all sacred vessels from the credence table to the side of the altar
5. Assist the priest in receiving the gifts
6. Bring the water and wine cruets to the priest
7. Wash the priests hands using the lavabo dish, water cruet, and hand towel
8. Hold a communion plate for the Distribution of Holy Communion
9. Carry the candles and lead the recessional out
Section 8
How to Serve a Weekday Mass

**A weekday Mass is served in the chapel and in the same basic format as a Sunday Mass. Only two servers are assigned for a weekday Mass. One serves as the cross bearer/book bearer, and the other as an acolyte. The only changes would be in the entrance, preparation of the altar, and recessional.**

Entrance
1. The simple procession begins from the lower sacristy and processes across the front, then enters the sanctuary.

Preparation of the Altar
2. For a daily Mass, there are no gifts brought up from the congregation
3. After the General Intercession, both servers would move to the BVM side and prepare the altar from the credence table
4. Mass is served like normal after that

Recessional
5. At the conclusion, the procession leaves the sanctuary, walks in the front aisle to the side door, then into the lower sacristy
Section 9
How to Serve a Funeral Mass

**A funeral mass is served the same way as a Sunday mass except for a few changes largely in the entrance and the closing**

**Entrance**
1. The procession starts from the breezeway sacristy and continues down the side aisle (BVM side) to the front of the sanctuary
2. The crucifer and candle bearers step into the sanctuary, then together, turn and face the people
3. The acolyte holds the holy water bucket and stands to the right of the priest
4. After the opening blessing, the crucifer goes to the SJ side as normal, and the candles/acolyte go to the BVM side as normal

**Offertory**
5. Incense is used during the offertory
6. After water and wine have been brought up, the thurifer brings the thurible and boat up to the priest for incensation
7. Afterwards, the acolytes wash the priest’s hands like normal.
Closing Prayer and Recessional

8. The crucifer and candle bearers stand on the far side of the casket and turn to face the casket
9. The thurifer brings the thurible and incense boat and stands by the priest at the foot of the sanctuary
10. After the priest uses the incense, the acolyte takes the incense and stands in front of the cross and candles ready to lead the procession out
11. After pall bearers stand around the casket, all servers turn to face the back of the Church, and lead the procession out
Section 10
How to Serve a Wedding Mass

**A wedding mass is served the same as a Sunday mass except for the Rite of Marriage which takes place directly after the homily**

After the Homily
1. The crucifer, facing the priest, holds the book for the priest at the front of the altar steps of the Sanctuary
2. The acolyte, facing the priest, holds the holy water bucket in one hand and the plate with rings on it in the other hand to the right of the priest at the altar steps
3. After the Rite of Marriage, Mass is served in the usual way.
Heavenly Father,
Thank you for the opportunity to serve you at the Holy Sacrifice of the Mass. I know that you are made truly present, whenever the Mass is celebrated at the hands of your priests. Help me to be worthy of this role which has been entrusted to me. May the holiness of my actions be beneficial to myself and to those around me. I ask all these things through Christ our Lord. Amen.
Section 12
Sources


