ALTAR SERVER HANDBOOK

ST. MARY’S CATHOLIC CHURCH
CORVALLIS, OREGON
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SACRAMENTARY: The two books, one for Sundays, Holy Days and Solemnities, and the other for minor feasts and ordinary days, which contain the prayers used by the priest at Mass and during the Liturgy of the Eucharist. It is placed on the credence table. The server holds the book for the celebrant for the opening and closing prayers and final blessing. It is placed on the altar at the Offertory.

SACRARIUM: A small sink, usually located in the sacristy, which drains directly into the earth and is used to wash purificators and for pouring out soiled water that comes from washing sacred vessels.

SACRISTY: The room in the church where the ministers and altar servers prepare for Mass and where sacred vessels are kept.

SANCTUARY: The raised area that contains the altar, ambo and preside’s chair. Where the liturgical actions are performed. The tabernacle may also be in the sanctuary.

SANCTUARY LAMP: The candle (usually encased in red glass) that continually burns signifying the presence of Christ in the tabernacle.

SPECIAL MINISTERS OF THE EUCHARIST: Those lay persons who have been chosen, trained and commissioned in the parish to serve as bread and cup ministers of the Body and Blood of Christ at Mass and perform Communion Services when needed.

STOLE: A long band of cloth worn by the bishop or priest over both shoulders or a deacon over the left shoulder during Mass and liturgical functions.

SURPLICE: A white garment worn over the cassock above the waist.

TABERNACLE: A special place for reservation of the Eucharist.

THURIBLE: A metal container that holds the hot charcoal for burning incense. It is carried by the thurifer in the left hand through the ring at the end of the chain.

THURIFER: The server who handles the thurible and boat at Mass.
HOST: The word comes from the Latin meaning “sacrifice.” It is the ALTAR BREAD in a round, circular form; both small and large, it becomes the Body of Christ at the Consecration of the Mass.

HUMERAL VEIL: A long, narrow shawl-like vestment used at Benediction and when the Blessed Sacrament is carried or transferred in procession. It is placed over the cope.

INCENSE: A mixture of leaves, bark and other natural materials that gives off a sweet-smelling smoke when burned. The rising smoke represents our prayers rising to God. Its use is optional.

LAVABO BOWL: Lavabo means, “I will wash.” It is the bowl used for the washing of the priest’s hands at Mass.

LECTIONARY: Two church books containing the Sunday and Holy Day scriptural readings and the everyday and minor feast readings, respectively, including the Gospel readings. They are kept on the ambo.

LECTOR: A lay person who had been trained and is competent to proclaim the Word of God (sacred scriptures, except the Gospels) during liturgical celebrations. A man may also be “instituted” (installed) as a Reader by the bishop who is preparing for Holy Orders. The term “lector” is Latin for “reader.”

MASS: The word means “the sending.” It comes from the last line of the Mass in Latin: *Ite missa est* (“Go, this has been the sending.”) Having been transformed by the Trinity in the Mass, we are sent forth to live out His will in our daily lives and to transform the world in Christ.

MONSTRANCE: A large, ornate vessel that holds the Blessed Sacrament for Eucharistic adoration and procession. It comes from Latin word *mostrare*, “to show.”

PAHL: A linen-covered square used to cover the paten and chalice.

PATEN: The flat plate-like vessel that sits on top of the chalice and is used to hold the large host in the celebration of Mass.

PROCESSION: The solemn manner of entering or leaving a church during a liturgical function or other ceremony.

PURIFICATOR: A small white cloth usually identified with a small cross (often red) at the top center of the cloth used to clean or purify the chalice and communion cups. The priest may also purify his hands after cleansing or touching the hosts on the paten or in the ciboria.

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WELCOME

St. Mary’s welcomes you to this very special ministry of serving God and His people. We thank you for answering the prompting of the Holy Spirit by wanting to take part more fully in the worship of God. We hope this guide will be helpful to you. Refer to it often and don’t hesitate to ask questions.

WHO MAY SERVE:

Any Catholic could be a server at the altar, but this ministry is especially for the youth. The ministry of altar server at St. Mary’s is available to any Catholic from the third grade through high school. This is an excellent way for you to begin your “stewardship,” as you give the gift of your time to serve at the Lord’s table.

MINISTRY OF THE ALTAR SERVER:

Young people have been serving at Holy Mass for centuries. Being a server means serving God and His people at Mass. You will be exercising a genuine liturgical ministry by assisting the clergy and parish community as we publicly worship God. Because you are up in the sanctuary during the liturgy, the actions you perform should be done well. At Mass your outward actions and appearance are an example to others and reflect your own interior worship.

What you do and how you do it should show reverence for God. Remember the Holy Mass is the most important act of worship which we Catholics do together. By your involvement during Mass: singing, saying the prayers and responses, your posture, the way you show reverence to the Lord, you will be showing the people that serving is worth doing and worth giving your very best. By your example, you can help the people to understand the Mass better and become more involved, too. In serving you will receive, in a very special way, God’s help and blessing.

Becoming a good server takes time, patience, perseverance, and a desire for excellence. This is the journey of every Christian through life on the pathway to imitate our Lord Jesus. So if you experience difficulties, keep at it and do not give up. Practice
and read your guide. Pay attention during your training session; ask questions. Your parents, teachers, priests, deacons, and leaders of the altar servers are there to help you to be the best server you can be. Asking God for help through prayer is very important. Practice, do the best you can, and God will help you to serve Him well.

**RESPONSIBILITIES OF THE ALTAR SERVER:**
As an altar server, you and your parents are making a commitment. You commit yourself to be at all training sessions, to be a team player and work with your trainer, to serve on your scheduled times and days, and not be late or be a “no show”. You will be responsible for helping your parents by letting them know you need to be at Mass early, to arrange for a substitute if you cannot serve at Mass for some reason, and to make sure there is someone to serve any time you are there and someone else is missing.

**YEARLY ACTIVITIES:**

**Introductory Meeting:** Parents are invited to a meeting where the program is described and parental and candidates’ responsibilities are explained. Candidates for altar server training make a commitment at this meeting. Parents also make a commitment to ensure their son or daughter will have a ride to the church so that they may fulfill their obligations to serve. If there is a problem with the parent being unable to provide this service for their child, it should be addressed during this meeting. After completing some practical skill sessions in basic training and education, each candidate will be assigned to serve with two other servers.

**Liturgical Services:** An altar server is initially trained to serve Sunday Mass in the church. Additional training is required for other services, including: funerals, weddings, Stations of the Cross, Benediction, and special liturgies.

**Training Classes:** Usually during the school year, trainers conduct the training program for the altar server candidates.

**EASTER OR PASCHAL CANDLE:** A tall and large wax candle blessed at the Easter Vigil (Holy Saturday evening) with fire from the Paschal Fire, symbolizing the light of Christ rising in glory that scatters the darkness of sin and death. It is lit during all Masses of the Easter season, Baptisms and Funeral Masses.

**EUCHARIST:** The word means “thanksgiving.” It refers to the celebration of that part of the Mass (the Consecration) in which the bread and wine are transformed into the Body and Blood of Christ, in which the Sacrifice of Christ on Calvary is made present and in which the Church offers itself, together with Christ, to the Father in the unity of the Holy Spirit. In the Western Rite, the Eucharist is also called the Mass. The Eucharist also refers to Christ, both human and divine, who is substantially, really and truly present under the appearances of bread and wine.

**FINGER TOWEL:** The cloth used by the priest to dry his hands after the washing of his hands during the Offertory.

**GENUFECTION:** A sign of reverence toward the Blessed Sacrament. One briefly touches one’s right knee to the floor when approaching or leaving the sanctuary at the beginning or ending of Mass only—provided the Blessed Sacrament is in the tabernacle. Outside of Mass or other liturgical celebrations, one genuflects on one’s right knee briefly when passing in front of the Blessed Sacrament in the tabernacle, whether the Blessed Sacrament is exposed (e.g., Adoration) or inside the closed tabernacle.

**GOSPELS, BOOK OF THE:** The two church books containing only the Gospel readings for Sundays, Holy Days, minor feasts and daily Masses. The Book of Gospels can be borne in procession by the deacon and is placed on the altar. It remains at the ambo after the Gospel is proclaimed. It is borne from the altar to the ambo at the Gospel proclamation.

**HOLY WATER:** First blessed during the Easter Vigil for use at Baptisms. Also used for blessing of homes, persons, religious articles and other items. Holy water may be blessed by a priest or deacon.

**HOMILY:** The preaching done by the priest or deacon after the proclamation of the Gospel at Mass or other liturgical functions giving an explanation of the scriptural readings and applying it to daily Christian living leading to the celebration of the Eucharist.
COPE: A cape-like vestment that is placed over the shoulders of a priest or deacon in processions, exposition of the Blessed Sacrament, transfer of the Eucharist and other services.

CORPORAL: A square piece of white linen cloth that is spread over the altar cloth directly in front of the celebrant. The chalice, paten, ciboria and wine decanters are placed on it at the Offertory.

CREDENCE TABLE: A small side table in the sanctuary used to hold the chalice, Sacramentary, cruets, lavabo bowl, Communion cups, ciboria and other liturgical vessels when they are not being used at the altar.

CROZIER: A pastoral staff, modeled on a shepherd’s staff, held by bishops and abbots as a sign of their pastoral care for souls.

CROSS: The image of Christ crucified placed in the sanctuary to remind Catholics of Christ’s sacrifice and the path they must follow if they are to be joined to Christ.

CROSS, PECTORAL: A cross worn across the chest on a chain by the bishop.

CROSS, PROCESSIONAL: The cross of the crucified Christ borne on a tall pole at the head of a liturgical procession.

CRUET: A small crystal container with a spout that holds water and sometimes wine for the celebration of Masses.

DALMATIC: A long vestment with sleeves worn by deacons. It usually matches the liturgical color of the day.

DEACON: A minister ordained by the bishop to serve the church and assist the priest at Mass. Deacons can proclaim the Gospel, preach the homily, witness weddings, perform funeral rites, bless, lead others in prayer, baptize, lead Communion services, celebrate Benediction and distribute Communion. The Diaconate is the first part of the Sacrament of Holy Orders.

DECANTER: A large container used at the altar for holding wine to be changed into the Blood of Christ at the words of Consecration at the Mass. A decanter can also be called a “FLAGON.”

Investitures: During an investiture ceremony at one of the Sunday Masses, the altar servers who have completed their training and are eligible for service assignments are commissioned. At this ceremony, the trainers are recognized for their assistance.

Recognition Day: A special event usually held in the late spring to say “thank you” to the servers for their generous and consistent assistance.

APPEARANCE AND VESTING

Make sure your hands and face are clean and your hair is combed. Do not wear dirty shoes or sandals nor, if possible, white sneakers (especially on Sundays). Please wear socks. No tee shirts with pictures or writing on them. Servers should come to Mass dressed in their “Sunday best.” While serving, you will normally wear an alb, unless directed otherwise.

POSTURE AT MASS - ACTIONS TO LEARN

A posture is how you are using a part of your body at a particular time. A server has to carry out a number of different actions at Mass, and so there are a number of different postures.

Folded Hands: Servers have a simple rule: When the hands are not in use, they should be folded, except when the server is seated. Here is the primary way servers fold their hands:

- Put palm against palm.
- Put the left thumb over the right knuckle.
- Put the right thumb over the left thumb to form an X.
- Keep the elbows near the body.
- Hands are held in front of the breast with fingers pointing up at a 45-degree angle.

Hands should be folded in this manner whenever you are walking, genuflecting or kneeling.

Walking: We do a lot of walking every day and sometimes we get sloppy as we do it. Do not walk down the aisle or around the sanctuary stiffly like a tin soldier, but do not lumber around like a grizzly bear either. Walk with your back straight, with your
head held high, and with your eyes looking straight ahead. Be joyful,—go ahead and smile.

**Bowling:** Bowing and genuflecting are forms of reverence. There are two kinds of bows: a bow of the head (simple bow) and a bow of the body (profound bow). Bow of the head (or simple bow) -- this bow is a slow nod. Bows of the head are made whenever a server approaches or leaves the priest. For example, when bringing the wine or water, the servers approach the priest, stop when they reach him, bow their heads, and then proceed with the action. Bow of the body (or profound bow) -- a body bow is made from the waist with hands folded. In this bow, the shoulders and head are bent forward at about a 30-degree angle. It should be made slowly and reverently. A body bow is made:

- Before the altar.
- In the Profession of Faith (Creed) from the words, “and by the Holy Spirit was incarnate of the Virgin Mary, and became man.”

When several servers are bowing at the same time, care should be taken that the angle of the bow is the same for each and executed together.

**Kneeling:** When you kneel, your body should be upright and your hands should be in front of your chest, well above your waist.

**Genuflecting:** When you genuflect, keep your hands in front of your chest while you go down on your right knee. Keep your body upright. Be sure that your alb is not going to trip you on the way up or down.

**Sitting:** Sit down on your chair carefully and gracefully. Coordinate with the other servers. Once you are seated don’t slouch but sit with back straight. Place your hands in your lap or flat on your thighs in a relaxed manner. Watch how the priest holds his hands, and do as he does. Never cross your legs while sitting.

**Bow:** A sign of reverence to God. It may be **simple**, a slight bow of the head; or **profound**, the lowering of the head to waist level.

**Chair, Presider’s:** The chair used by the priest who presides at Mass and leads the assembly in prayer.

**Candles in Recessional:** Wax tapers that remind the believer of the light of Christ. There must be two lighted candles placed on or near the altar for Mass. Two candles may be used in procession with the Book of the Gospels for the proclamation of the Gospel.

**Cassock:** A long outer garment, usually black, but may be another color, worn by priests and other liturgical ministers including altar servers, in some parishes. A surplice is usually worn over the cassock when the alb is not necessary (a homilist).

**Chalice:** The large cup used at Mass by the priest to hold the wine that becomes the Blood of Christ at the words of Consecration. It can be made of gold, silver, crystal, ceramic or other semi-precious metals.

**Charcoal:** Used with incense to light it. It is lit and placed in the thurible before lighting the incense.

**Chasuble:** The word comes from the Latin meaning a “little house.” It is the long, flowing outer garment that the priest wears for Mass. Its color changes with the liturgical seasons and feasts.

**Ciborium:** A container used for reservation of the Blessed Sacrament in the tabernacle and for the distribution of the Body of Christ in Communion.

**Cincture:** A thin rope or band tied around the waist over the alb.

**Chrism:** Mixture of olive oil and balm, consecrated by a bishop for use in liturgical anointing at Baptisms, Confirmations, Holy Orders and the blessing of an altar.

**Communion Cup:** A metal or crystal cup that is used for the distribution of the Precious Blood of Christ at Communion.

**Concelebrant:** A priest or a number of priests who celebrate Mass together with another priest.
GLOSSARY OF LITURGICAL TERMS

ALB: The word means, “white.” It is a long, white dress-like garment worn by priests and deacons. All liturgical ministers including altar servers can wear it. It is usually fastened around the waist with a cincture.

ALTAR: The table of the Lord in which the sacrifice of Jesus is offered to the Father by the power of the Holy Spirit and made present to us, his Body. It is also the banquet table from which we receive the sacred Body and Blood of the Lord, a pre-figuration of the heavenly banquet, which we have been invited to share in.

ALTAR BREAD: Bread made of pure wheat flour and water and destined to become the Body of Christ at the Consecration of the Mass. It is unleavened (flat) in the Western or Latin rite and leavened (raised bread) in the Eastern rite. (See HOST)

ALTAR SERVER: A baptized Catholic who has received the Eucharist and has been specially trained to assist the priest or deacon at the celebration of the Mass or some other liturgical function.

ALTAR STONE: A piece or slab of natural solid stone enclosed in the altar into which are deposited the relic or relics of a martyr or other saints.

AMBO: Place where the Word of God (the Scriptures) is proclaimed, the homily given and the general intercessions announced. Also called the pulpit and lectern.

ASSEMBLY: The term used to describe the coming together of the church community for the celebration of Mass in which Christ becomes present in his Body, the Church.

BELLS: Used to call the faithful to worship and, optionally, and to signal the approach of the Consecration of the Mass and the showing of the Body and Blood of Christ to the people.

BENEDICTION: Devotional celebration to honor the Real Presence of Christ in the Eucharist in which a large consecrated host is placed in a monstrance and enthroned on the altar for adoration and prayer.

BOAT: A small container that holds the incense and a small spoon for incensations. This is usually carried by the thurifer in the right hand.

Attendance: A server and his/her parents must take seriously his/her commitment to minister at the altar of the Lord. This commitment requires good sense and willingness to give of yourself. You must be present on time for each assigned service without fail. Be in the sacristy 15 minutes before the service is to begin. If for some reason you cannot be present, you must find a substitute to take your place.

BEHAVIOR AT THE ALTAR

1. When at the altar, stand or sit up straight -- no slouching!
2. At the appropriate times, join with the clergy and the people and say the prayers aloud. Do not just stand there in silence.
3. If per chance you should need to yawn, COVER YOUR MOUTH WITH YOUR HAND! Do not make it obvious.
4. Do not fidget, but sit quietly and respectfully. Do not cross your legs while sitting.
5. If you should feel sick or “woozy”, leave the altar and go into the sacristy. Splash water on your face and sit down until you feel okay. Do not leave the altar to go into the sacristy for any other reason unless told to do so by a deacon or the priest.
6. Use the restroom BEFORE Mass or wait until AFTER, unless it’s an absolute emergency.

REVERENCE TO THE BLESSED SACRAMENT

1. When crossing in front of the tabernacle, be sure to genuflect or bow as a sign of respect for the Blessed Sacrament retained within (which is the true presence of Our Lord Jesus Christ). If there is no Blessed Sacrament (tabernacle left open and empty), this reverence is not necessary.
2. When genuflecting, touch the right knee to the floor, but keep your back straight and face the tabernacle.
3. When bowing, incline the head and upper body as one unit while facing the tabernacle.
SERVING MASS

The Sunday Masses are said in the main church.

PREPARATION BEFORE MASS

1. Come prepared for Mass with clean and proper dress, hands and face clean, hair combed. **Arrive to church 15 minutes early!**
2. Upon entering the church, make the sign of the cross with holy water and head to the sacristy. When next to the tabernacle, genuflect to our Lord Jesus and welcome Him into your heart.
3. Greet Father and the others when you arrive.
4. Put on an alb. Make sure it is the right size, about two inches above your shows. Tie a cincture around your waist. The color of the cincture depends on the season. **Ordinary Time: Green; Advent and Lent: Purple; Christmas, Easter and special solemnities: white/gold**
5. Check yourself in the mirror. Do you look presentable? Are your hands clean?
6. Be prepared to assist the priest, deacon, sacristan, or lead Eucharistic minister if you are asked.
7. If incense is used, make sure the stand is behind the front wall of the sanctuary. Light the charcoal upon arrival since our charcoal takes a long time to light.
8. Carry the two candles and cross to the back of church.
9. Light the two altar candles 5 minutes before Mass at the back of church (not in the sacristies or hallways to avoid setting off the fire alarms). If the Easter Candle is used, please get the help of an adult. Then line up for the entrance procession.

HOLY

Holy, Holy, Holy Lord God of hosts. Heaven and earth are full of your glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest. **(KNEEL)**

OUR FATHER

Our Father, who art in heaven, hallowed be thy name; thy Kingdom come, thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil.

For the kingdom, the power, and the glory are yours now and forever.

LAMB OF GOD

Lamb of God, you take away the sins of the world; have mercy on us.

Lamb of God, you take away the sins of the world; have mercy on us.

Lamb of God, you take away the sins of the world; grant us peace.

COMMUNION

Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed.

HAIL MARY

Hail Mary, full of Grace; the Lord is with you. Blessed are you among women and blessed is the fruit of your womb, Jesus. Holy Mary, mother of God, pray for us sinners, now and at the hour of our death. Amen.

GLORY BE

Glory be to the Father, to the Son, and to the Holy Spirit. As it was in the beginning, is now, and ever shall be, world without end. Amen.
**BASIC MASS PRAYERS**

**CONFITEOR**

I confess to almighty God, and to you, my brothers and sisters, that I have greatly sinned, in my thoughts and in my words, in what I have done and in what I have failed to do, (strike breast) through my fault, through my fault, through my most grievous fault; therefore I ask blessed Mary ever-Virgin, all the Angels and Saints, and you, my brothers and sisters, to pray for me to the Lord our God.

**GLORIA**

Glory to God in the highest, and on earth peace to people of good will. We praise you, we bless you, we adore, we glorify you, we give you thanks for your great glory, Lord God, heavenly King, O God, almighty Father. Lord Jesus Christ, Only Begotten Son, Lord God, Lamb of God, Son of the Father, you take away the sins of the world, have mercy on us; you take away the sins of the world, receive our prayer; you are seated at the right hand of the Father, have mercy on us. For you alone are the Holy One, you alone are the Lord, you alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father. Amen

**CREED**

I believe in one God, the Father almighty, maker of heaven and earth, of all things visible and invisible. I believe in one Lord Jesus Christ, the Only Begotten Son of God, born of the Father before all ages. God from God, Light from Light, true God from true God, begotten, not made, consubstantial with the Father; through him all things were made. For us men and for our salvation he came down from heaven, (bow for the next two lines) and by the Holy Spirit was incarnate of the Virgin Mary, and became man. For our sake he was crucified under Pontius Pilate, he suffered death and was buried, and rose again on the third day in accordance with the Scriptures. He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead and his Kingdom will have no end. I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is adored and glorified, who has spoken through the prophets. I believe in one, holy, catholic and apostolic Church. I confess one Baptism for the forgiveness of sins and I look forward to the resurrection of the dead and the life of the world to come. Amen.

**ENTRANCE PROCESSION**

1. On Saturday evening and Sunday, the processional cross is used. Join in the entrance procession with the other ministers. The order of procession, if all the ministers are present is:
   - Thurifer with incense
   - Cross bearer
   - Servers with candles (side by side)
   - Deacon (if present) with the Book of the Gospels
   - Eucharistic Ministers
   - Priest

2. Upon arriving at the altar, give the appropriate reverence in the manner used by the priest (bow). Servers carrying thurible, cross or candles do not genuflect, but stand and give a simple bow (head).

3. The processional cross is then placed in the stand beside the ambo. The candles are placed on either side of the Altar. All ministers should go to their places. If incense is used, the thurifer comes forward with the incense and hands it to the priest or deacon for the incensation of the altar. The priest then stands at his chair with the altar servers standing in front of their chairs.

4. When the priest says, “Let us pray,” the server approaches the preside and holds the Sacramentary open so that the priest can read it easily. After the priest closed the Sacramentary, the altar server returns to his/her seat.

5. After the opening prayer, all the servers sit as the priest sits down and listen attentively to the readings.

**LITURGY OF THE WORD**

1. After the second reading, if incense is used, the thurifer brings the incense to the priest who is still seated. After the priest puts incense in the thurible, the thurifer takes his place off the back corner of the altar and waits for the other two servers to get their lit candles from the altar and for the deacon (if present) or priest to begin processing with the Book of the Gospels.
2. The Gospel procession goes around the altar to the ambo where the candle bearers take their places on either side of the deacon (if present) or priest off the corner of the ambo. The thurifer stands behind the ambo and gives the thurible to the deacon or priest before the proclamation.

3. After the proclamation of the Gospel, the thurifer and candle bearers process back to the altar. The thurifer places the thurible on the stand and the servers place their candles on each side of the altar.

4. The servers then sit quietly and attentively during the homily, stand for the Creed and Prayers of the Faithful, and then sit for the collection.

LITURGY OF THE EUCHARIST

1. When the ushers begin taking the collection, the altar server needs to bring the chalice to the priest or deacon. The second server needs to remove the stand for the Gospels (place in sacristy on the counter, not on the credence table). The third server then takes the wooden tray with the cups up to the priest or deacon. All three servers then accompany the priest or deacon when he goes to the lower step to receive the gifts. The priest or deacon receives the gifts (book of prayer intentions, decanter of wine, ciboria of altar breads) and hands the gifts to the servers. The server places the book of prayers at the foot of the altar on the floor. The servers hand the priest (or deacon if present) the gifts and then proceed to the credence table to get the water cruet. One server brings it to the priest or deacon. Offer the cruet with the handle facing the person receiving it. When the cruet is returned, give a simple bow and return it to the credence table. Another server should be in position to receive the wine decanter from the priest after he has filled the cups, and place it on the tray on the credence table.

2. If incense is used, the thurifer comes forward with the incense and hands it to the priest (or deacon if present) for incensing the gifts and altar.

ALTAR SERVERS CHECK LIST

BEFORE MASS:
1. Did you arrive 15 minutes before Mass properly dressed?
2. Did you put on the proper alb?
3. Did you check in with the lead Eucharistic Minister or the deacon?
4. Decide position of each server before Mass?
5. Light candles 10 minutes before Mass? (Easter candles, Advent wreath candles?) Seek the help of an adult if you need to light the Easter candle.
6. Are candles, cross, incense ready for procession? (If used.)
7. Any special instructions from priest or deacon?

AFTER MASS:
1. With alb still on, put out candles. Do not pinch wick with your fingers.
2. Hang your alb neatly in closet.

A SERVER’S PRAYER

In the name of the Father and the Son and the Holy Spirit. Amen. Lord Jesus, I give myself to your service and the service of your Church. I give you my time, my helpfulness, my hands, my heart in prayer at your altar.

I thank you for this chance to serve you, to draw close to you at the altar, to say “I love you” in my prayer, song and service. Please help me to serve you and others well, reverently, faithfully, sincerely and lovingly.

I promise to serve you in the best way I can, for I know that by doing this, I can give you praise. I ask you to bless me in my serving, praying and giving myself to you. I make this prayer in your Holy Name. Amen.
AFTER COMMUNION

1. When the priest stands and says, “Let us pray,” all servers stand. The server holds the Sacramentary as at the beginning of Mass. After the final blessing, the cross bearer, followed by the candle bearers, proceeds to the front of the altar. Go about seven pews down the center aisle, turn and wait facing the altar. If no Eucharistic Ministers process, proceed to the first pew, turn and wait for the priest.

2. When all is ready, all give the appropriate reverence with the priest: a simple bow.

3. Then the cross bearer (or thurifer, if incense is used) leads the procession back to the entrance of the church.

AFTER MASS

1. Before removing your alb, do the following:
   - Put out all candles and return them back to the altar. When you blow out the candles, be careful to not get the wax all over the floor or your alb. Do not pinch the wicks with your fingers!

2. Hang your alb neatly in the closet and pick up any that may have dropped. Be sure to hang the alb on the correct hanger with the appropriate size marker. Put soiled albs in the basket on the floor of the closet.

THANK YOU!!!