

ACOLYTES AT HIGH MASS

These inferior minister positions are normally fulfilled by those who have received the last of the minor orders, that of acolyte. In many respects, the positions of the first and second acolytes, hereafter Ac1 and Ac2, are the same as exercised by the acolyte during Low Mass. The acolytes are also the direct assistants of the MC, and should assist him coordinating the other servers' tasks before and after Mass.

Those scheduled to serve the positions of Ac1 and Ac2 should be in the sacristy 15 minutes before Mass begin and have these tasks completed within the first 5 minutes of their arrival

- they should both be vested in cassock and surplice,¹
- **Ac1:** if the sacristan does not perform these tasks, then he will need to set up the altar cards, missal stand with its veil and the missal (which the MC will set), and his stool.² Six high altar candles will need to be lighted about five minutes before Mass begin,
- **Ac2:** again, unless the sacristan performs these tasks,³ he will prepare the credence table with the cruets on a tray,⁴ bowl,⁵ finger towel, bell,⁶ Communion plate (covered until needed), while leaving sufficient space on the back corners for the processional candle, and finally his stool.⁷ He will also ensure the processional candles are of the same and of suitable height and if used, the followers are not askance. These candles should be lighted upon queuing in the sacristy just before the processional.

General Rules

As at Low Mass, when the acolytes walk together to the same place, they do so *shoulder to shoulder* (not in single file), and when turning next to each other, they always turn *inwards* (towards each other).

In addition to the acolytes' usual duties at Low Mass:

- both acolytes normally⁸ carry their processional candles during Mass for the processional, the Gospel action and the recessional,
- the acolytes' normal position⁹ is at their seats¹⁰ usually placed against the Epistle side wall, while their usual deportment of the acolytes during High Mass is standing,¹¹ occasionally sitting and kneeling at various times,

¹ And if a member of the Archconfraternity of St. Stephen, the appropriate cord with medal, for which there is no vesting prayer, though the blessed medal may be kissed before putting it on (ensuring the Chi Rho symbol is facing the correct direction).

² Which of the two acolytes ought to be closest to the altar.

³ Though nevertheless, Ac2 should always check and ensure that the credence has been prepared correctly to allow the acolytes to act as efficiently as possible during the Mass.

⁴ It is recommended that a *separate* cruet tray (not the one used to pour the water into during the *Lavabo*) be used to prevent any perspiration or drips from the cruets wetting, and thereby wrinkling or staining the credence cloth (especially if red wine is used). Also, to further prevent any staining, the cruet stoppers should be placed on the tray when the cruets are being used.

⁵ Or a small, shallow bowl.

⁶ A single-tongued bell fits the liturgical prescriptions completely, though a set of bells, with a single-tongue for each bell also meets the prescriptions; cf. *Matters Liturgical*, n. 160, *Church Building and Furnishing: The Church's Way*, Rev. J.B. O'Connell (University of Notre Dame Press, 1955), p 231 and in *The Celebration of Mass: A Study of the Rubrics of the Roman Missal* (Bruce, 1964—for 1962 *Missale Romanum*—Preserving Christian Publications reprint, 2006), also *How to Serve in Simple, Solemn and Pontifical Functions*, Dom Matthew Britt, OSB (Bruce, 1934—TAN Books reprint, 2008), p 24, *Sacra Liturgia*, Bishop Joseph Van der Stappen (Dessain, 1911), Vol. III, p 116 et al. Unfortunately, many manufacturers of liturgical wares fit their bells with several tongues per bell, which not only is impractical (as these tend to ring merely by moving them), but also undignified, let alone not meeting the rubrical prescription.

⁷ To the left of Ac1's stool.

⁸ Cf. the particular ceremonies' notes for omissions or additions.

⁹ The *Cæremoniale Episcoporum* (and most rubricians) place the acolytes (and the thurifer between them) when standing in front of the credence, while sitting elsewhere (often behind the credence or sedilia). However, this arrangement is usually impractical in a typical parish church due to a lack of sanctuary space, consequently within these notes, the acolytes' standing and sitting positions have been merged into one that the average parish sanctuary can accommodate.

¹⁰ These seats can be in the form of a bench or individual stools, however, these must not have backs, as this is a privilege reserved to a bishop. Neither should the acolytes ever lean against the wall when sitting, but should sit up erect. The acolytes "...may never sit at the sedilla" (Fortescue, p 104, ff 1; cf. also L. O'Connell, p 268, ff 18 et al), hence neither on *either side* of the sedilia (which is tantamount to the same thing as sitting at the sedilla, which would mistakenly put these inferior ministers on the same hierarchical level as the sacred ministers).

¹¹ As opposed to Low Mass, when the usual deportment is kneeling, as C does not chant any of the propers.

- when a word or phrase is said¹² or sung by either C *aloud* or the schola¹³ that requires a reverence,¹⁴ the acolytes when:
 - a. **standing:** turn and make a simple bow towards the altar.
 - b. **sitting or kneeling:** bow¹⁵ straight ahead.
- Ac1 removes and replaces the missal during the incensations of the altar.¹⁶
- Ac2 retrieves the boat at the incensations of the altar.¹⁷
- when the acolytes are with the crossbearer (Cb) bearing the cross (e.g., during the processional and recessional), the acolytes do not make any type of reverence, *i.e.*, a genuflection or bow.¹⁸ If enough room to accommodate both acolytes and Cb walking abreast does not exist, the acolytes should allow Cb to proceed first, as he is carrying the cross and thereby takes precedence,¹⁹ and when space allows again, close up rank to flank Cb once again.
- however, if a Cb is not present, the acolytes will make a reverence as normally required.
- if the acolytes leave or enter the sanctuary (*i.e.*, to go to the sacristy), they always perform a single knee genuflection at (or within) the doorway,²⁰ even after the Consecration.²¹ Only during the distribution of Communion are they required to make a double-knee genuflection.²²

The processional candles

The candleholders used for the acolytes' processional candles ought to be of substantial height²³ and of lightweight construction,²⁴ while the wax candlesticks²⁵ used ought to be nearly the same height as the candleholders themselves,²⁶ with followers, and where draughty conditions prevail, draft-resistors. There are four parts to the typical processional candle, the:

1. crown (where any dripping wax is caught),
2. stem (the vertical portion, or shaft),
3. node (the protrusion normally found dividing the stem; sometimes, there may be two of these)

¹² In either the loud tone meant to be heard by all, or the medium tone meant to be heard only by those in the sanctuary.

¹³ *i.e.*, when C is not saying anything at the altar; e.g., during the *Gloria*, after C has completed saying it at the altar and goes to sit at the sedilia.

¹⁴ Cf. *The General Principles of Ceremonies of the Roman Rite (For Inferior Ministers)*, Louis J. Tofari (Romanitas Press, 2008).

¹⁵ Depending on the word or phrase involved, either simply, or moderately, however, never profoundly.

¹⁶ While some rubricians have the MC or even the thurifer perform this duty, if Ac1 performs it instead, it allows the MC and thurifer to flank the celebrant as the deacon and subdeacon do at Solemn Mass.

¹⁷ If the position of boatbearer is employed, he will always perform the task of retrieving the boat instead of Ac2.

¹⁸ This is a general principle of ceremonies: anyone carrying or accompanying one who is actually carrying Our Lord, or an image of Our Lord (*i.e.*, the cross, the Gospel opened, the Christ Child, etc.) does not make any form or reverence. Cf. L. O'Connell, *The Handbook of Ceremonies* (Bruce, 1958); p 229, ff. 46, J. B. O'Connell, *The Celebration of Mass (1964—1962 Missale Romanum—reprinted by Preserving Christian Publications, 2006)*; p 462, *The Ceremonies of the Roman Rite Described*, Rev. Adrian Fortescue (1962—reprinted by St. Austin Press, 1996); p 104.

¹⁹ And if even room for two walking abreast does not exist, continuing the rule of precedence, Ac1 followed by Ac2.

²⁰ In some sanctuaries, it may be necessary for the acolyte to depart via the Communion rail gate. If this is the case, they proceed to the foot, genuflect, turn right and then proceed out. The same is repeated upon returning into the sanctuary.

²¹ SRC 4135³, cf. L. O'Connell, p 38, ff 18, d, because the Blessed Sacrament is not considered exposed to the *inferior ministers* who are *in plano*.

²² For then the Blessed Sacrament is considered exposed to those *in plano*; cf. L. O'Connell, p 38, ff 18, b. If for some reason however, they must ascend to the predella (and not merely the first or second altar step), then they are required to genuflect *in plano* before ascending and upon descending (*ibid*, p 38, ff 18, d), once again *in plano* (as inferior ministers do not have the privilege of genuflecting on the predella except for cases of *ratione accommodatione*).

²³ *i.e.*, at least two feet high.

²⁴ For the sake of convenience, e.g., during the Gospel, these are often borne for a lengthy amount of time.

²⁵ Of bleached (*i.e.*, white-colored) wax consisting of at least 51% beeswax. Unbleached (*i.e.*, orange-colored) candles may be used for Requiem Masses, and are prescribed in the 1955 Rite of Holy Week for accompanying the crucifix on Good Friday, though bleached are prescribed for accompanying the Blessed Sacrament.

²⁶ It is absolutely miserly and not in keeping with the spirit and dignity of the sacred liturgy to use candles that are practically mere stubs (e.g., less than six inches tall), and this certainly destroys their symbolic significance (the Light of Christ) as well the elegance that ought to adorn the ceremonies. This is especially significant during the Gospel action when their accompanying of the book of the Gospels, the Word of God, demonstrates how it illuminates the darkness and error of the world with the light and truth of Christ, hence the candles and their flames should be readily visible to all in the church (*i.e.*, do not hide your lamp under a basket).

4. and foot (or base of the candleholder).

-when carrying the processional candles, it is imperative that the acolytes hold these vertically straight (to keep the burning wax from dripping) and horizontally level, this despite the fact that the acolytes may be called upon to walk, turn inwards (and thereby change hands in the process), genuflect or even kneel when holding their candles. With some practice, all of these actions can be done gracefully following these rules every time:

- place your **inside** hand (next to your partner) under the foot and your **outside** hand (furthest from your partner) under the node;²⁷ a good way to remember this positioning is: “*Don’t elbow your partner,*” because if your inside hand is under the node, it will inevitably bump against your fellow acolyte, possibly causing him to shake his candleholder.
- hold the foot **away from your body** by at least two inches (*i.e.*, do not lean it against your abdomen); this will always ensure that the candle is *vertically straight*.
- hold the candleholder so the **crowns are at eye level**; this ensures that candles are being held *horizontally level* at all times. Servers of similar height should be scheduled to serve as the acolytes, nevertheless, it occasionally happens that one of the acolytes may be of shorter stature than the other, and when this occurs, they should use the eye level of the *shorter* server.

In the sacristy

When the sanctuary and credence tasks are completed, the acolytes return to the sacristy, and if necessary assist the junior servers with fulfilling their duties. Upon the MC’s signal, the acolytes line up in their *processional* formation on either side of Cb, Ac1 on Cb’s right and Ac2 on his left. If there is no Cb, then the acolytes line up shoulder to shoulder.

The processional

-when C has finished vesting, the MC will signal all to bow to the processional cross, but the acolytes with the Cb do not bow. However, if there is no Cb, and thereby no processional cross, the MC will signal all to bow to sacristy cross, to which the acolytes will also bow. At the same time the MC will say, “*Procedamus in pace,*” to which C and all of the servers reply, “*In nomine Christi, Amen.*”²⁸

-the acolytes and Cb turn inwards (Ac2, Cb turn to the right and Ac1 to the left), Ac1 & Ac2 then switch sides behind

C and process shoulder to shoulder behind Th at a distance of about four pews (about ten feet).²⁹

The processional continued

-upon reaching the foot,³⁰ the acolytes and Cb turn inwards (Ac2 and Cb to their right, and Ac1 to his left),³¹ Ac1 meeting Cb at Ac1’s right, and Ac2 meeting Cb at Ac2’s left, and then proceed shoulder to shoulder to the credence.³² There they place their candles on the opposite back corners of the credence, then turn inwards and proceed to stand in front of their stools³³ with Ac1 on the right and Ac2 on the left. This is the acolytes normal position.

-as soon as the MC arrives at the foot, Ac1 should go to his right side and momentarily await the arrival of C. When C arrives, MC takes the biretta, gives it to Ac1, who then takes it immediately to the sedilia, placing the

²⁷ If the candleholder has two nodes dividing the stem, use the underside of the *upper* node.

²⁸ Pronounced as: een noh-meh-nee chree-steh, ah-mehn.

²⁹ It is very important that enough room separates Th and the acolyte with Cb, so that they do not have to stop behind Th while he is genuflecting. A procession should move continuously and smoothly.

³⁰ The Acs and Cb should stop just in front of the first altar step (the foot).

³¹ This sheet assumes that Cb is sitting on the Epistle side of the sanctuary (*cf.* J. B. O’Connell, p 462). However, if due to space limitations, Cb must sit on the Gospel side then the Acs upon arriving at the foot, immediately turn inwards (while Cb waits in the center), meet shoulder to shoulder behind Cb, and then proceed to the credence. The Acs should not slow down however to allow Cb to part off his own way, and then genuflect due to his absence, as the Cb and Acs are considered during processions and thereby ought to act as an inseparable group, hence, when the Acs process in or recess out with Cb, they should never genuflect since they are meant to accompany the image of Christ, and thereby following the principle for this special task.

³² This inward turning action should resemble the opening of a door; it must be executed smoothly and with precision, though with some practice it is quite easy to do. Coordination is the key to performing this action well.

³³ The more correct position for the acolytes to stand at is directly in front of the credence. However, it is more often the case, due to space limitations, that the acolytes stand in front of their stools, which are usually placed against the Epistle sanctuary wall, near to or on either side of the credence.

biretta on the sedilia so that the middle fin is *facing the front edge* of the sedilia and so (if possible) that it is not on the vestments. AcI then returns to his position.

During the Asperges

- the acolytes kneel at the MC's signal (when C kneels).
- the acolytes stand at the MC's signal (after C signs himself³⁴).
- when the acolytes are sprinkled by C, they make a simple bow to him and sign themselves with the cross.
- the acolytes turn towards the altar and make a simple bow during the *Gloria Patri*.
- the acolytes turn towards the altar and make a simple bow at "*Oremus*."

After the Asperges oration

- while the MC and C proceed to the sedilia (to remove the cope and put on the maniple and chasuble), AcI goes to the sedilia, and receives the cope in his outstretched arms (in the receiving position) from the MC.
- AcI then takes the cope to the sacristy, genuflecting at the doorway before departing.
- When AcI returns, he genuflects again at the doorway and returns to his position.

General actions during Mass

- the acolytes respond, stand, kneel, sit, turn and bow in unison with the other servers. It is important for the acolytes to remember to perform these actions uniformly.

At the first incensation of the altar before the Introit

- after the MC and Th have ascended to the predella, the acolytes proceed to the foot on the Epistle side of the altar, directly in front of the foot (they are facing across the sanctuary).
- when the MC holds out the boat, both acolytes immediately ascend the steps to the predella; AcI picks up the missal and Ac2 takes the boat from the MC, then both turn inwards and descend together to the floor.³⁵
- AcI remains at the foot of the Epistle side of the altar, while Ac2 returns the boat to the credence, and then resumes his normal position in front of his stool.
- after C has incensed the Epistle side of the altar, AcI ascends to the predella, puts the missal carefully back on the corner, facing straight, turns by his right, and then returns to his stool.

During the first incensation, if there is a Bb

- Bb will take the place of Ac2 for this step. Ac2 will remain at his stool during this time

Whenever C sits at the sedilia (during the *Gloria*, pre-Gospel chants, or *Credo*)

- whenever C goes to the sedilia to sit, AcI³⁶ proceeds to the rear of the sedilia and assists the MC with the chasuble. The chasuble should be draped over the sedilia in such a manner that will not cause damage by folding the appliqué.³⁷
- after AcI has finished assisting with the chasuble, he returns to his stool and then all of the servers sit in unison.³⁸
- just before C rises (when the MC receives the biretta from C), AcI and Ac2 rise with the other servers in unison.

At the Gospel

- when the MC and Th ascend to the altar to have incensed imposed (AcI & Ac2 remain at their stools) and C has *begun* to impose incense into the thurible, both acolytes proceed to the credence shoulder to shoulder, pick up

³⁴ L. O'Connell, p 229.

³⁵ It is important that both acolytes ascend and descend at the same time, and not rather AcI ascending first to retrieve the missal, and then Ac2 to receive the boat. This coordination of action is very conducive to the smoothness and visible dignity of the ceremony.

³⁶ If space allows behind the sedilia, Ac2 should accompany AcI and assist with the chasuble, rather than the MC performing this task from the side.

³⁷ It is for this reason and because the privilege of a seat with a back belongs to a prelate, that the SRC has ruled that high backed chairs should not be used as a sedilia, but rather a bench or stool without a back, or at least a *low* back.

³⁸ The servers do not bow to the altar, to C nor to other servers before sitting; they simply sit. Servers are not sacred ministers, they are *inferior ministers*, and even the sacred ministers do not bow to the altar, nor to C before sitting, but rather to each other, however, inferior ministers do not (as all rubricians confirm implicitly).

their candles, taking care to hold them at the same height, turn inwards and then proceed to their stools, and face across the sanctuary.

-Th will then descend from the predella, placing the boat on the credence (unless there is a Bb), and then Th will lead the acolytes (who are behind Th, shoulder to shoulder) to the center of the foot.

-upon reaching the foot, the acolytes stand shoulder to shoulder behind Th and MC (who has the missal) in a box formation³⁹ like this:

Th MC
Ac2 Ac1

-on Th's signal, all genuflect in unison, MC ascends with missal to predella, then the acolytes swing like a door, and follow behind Th shoulder to shoulder to the Gospel side of the altar and stand at the foot in the same box formation again.

-during the Gospel, the acolytes neither genuflect nor bow during any of the passage, as they are carrying the candles. The acolytes do not sign themselves with the cross during the pericope, nor do they bow with the MC or Th when they incense the celebrant.

-after C has been incensed, Th leads the acolytes back to the center of the foot in the same manner, then all genuflect at MC's signal, and then the acolytes swing like a door and walking shoulder to shoulder, follow behind Th back to the credence, where they place their candles on the corner again, and then return to their positions.

If there is a sermon

-when at the center of the foot, the acolytes should not be shoulder to shoulder to allow C to pass between them while going to the pulpit. After C has passed, then the acolytes close up the space between them).

During the Credo

-the acolytes genuflect in unison with C when he is at the altar while saying the *Credo*. They also kneel when the MC signals a kneel for the people (during the sung part)⁴⁰ and make a moderate bow at the words, "*Et homo factus est.*"

Offertory (presenting of cruets)

-as soon as C removes the chalice veil, the acolytes proceed to the credence shoulder to shoulder and prepare their cruets (they should switch sides while actually proceeding, so that upon arrival at the credence they are on the correct sides: Ac1 on the left, and Ac2 on the right; when they turn to present the cruets they will be on the correct sides again).

-Ac1 takes the wine cruet and Ac2 takes the water cruet.

-the acolytes turn inwards, and proceed to the Epistle side of the altar, at the foot, inside the edges of the altar. Ac1 is on the right, and Ac2 is on the left.

-when C makes the sign of the cross with the paten and Host over the altar, the acolytes immediately ascend⁴¹ to the second altar step.

-when C comes towards the acolytes, both make a simple bow to him in unison and then kiss their cruets at the same time. They present their cruets as they would at Low Mass.

-**after** Ac2 has received the water cruet back, both acolytes *kiss their cruets first*, then they make a simple bow in unison to C. They turn inwards, descend the altar steps, and proceed to the credence shoulder to shoulder.

Offertory incensation

-Ac1 proceeds immediately to the center of the foot, genuflects, proceeds around the altar steps to stand at the foot on the Gospel side of the altar and awaits the sign to remove the missal from the Gospel side of the altar.

-Ac2 proceeds to stand at the foot on the Epistle side of the altar (facing Ac1 across the sanctuary).

³⁹ Due to the lack of space between the foot and Communion rail, it may be necessary in some sanctuaries to have the MC, Th and acolytes form a line formation in this fashion; from left to right: Ac2 Th MC Ac1
In this case Ac2 waits for Ac1 to meet him shoulder to shoulder before proceeding.

⁴⁰ The acolytes are in the sanctuary, so they first follow what is taking place in the sanctuary. Once C has completed saying the *Credo* at the altar, then they follow what is still being sung by the choir.

⁴¹ A bow is not made before ascending to the predella. The bow to C is made directly in front of him while standing on the second altar step.

-when the MC holds the boat out towards Ac2, **both acolytes ascend to the predella at the same time**, Ac1 picks up the missal and Ac2 takes the boat, then both turn outwards (Ac1 left, Ac2 right) and then **both acolytes descend from the predella to the floor at the same time**.

-when Ac1 reaches the floor, he turns by his right and remains there in front of the foot, until C has finished incensing the Gospel side of the altar. Then Ac1 ascends back to predella and places the missal back on the altar. Ac1 must take care to put the missal next to the unfolded corporal (but not on it) at about a 45 degree angle. Then Ac1 turns left, descends to the floor, proceeds to the center of the foot, genuflects, meets Ac2 on his right side at the Epistle side near the foot, and takes the finger towel from him, holding it as at Low Mass.

-when Ac2 reaches the floor, he immediately goes to the credence, puts the boat there, picks up all of the *Lavabo* items as he would as a single server at Low Mass and then proceeds to the Epistle side of the altar, near the foot (outside the edges of the altar), but not directly in front of it (there must be enough room for the MC and Th to incense C there; the acolytes are behind the MC and Th [box formation] while they incense C). The acolytes do not bow with MC and Th when they incense C.

During the Offertory incensation, if there is a Bb

-when the acolytes return to the credence, Ac2 will immediately pick up the *Lavabo* items as he would as a single server at Low Mass.

-Bb will receive the boat from MC, ascending and descending in unison with Ac1.

Lavabo to the incensation of the acolytes

-when the MC and Th have finished incensing C and have left, both acolytes ascend to the second altar step, standing *outside* the edge of the altar. Both acolytes make a simple bow to C, perform the *Lavabo* as usual, then bow to C, turn inwards and descend to the credence shoulder to shoulder.

-after replacing the stoppers on the cruets, both acolytes turn inwards and proceed to their stools.

-the acolytes then turn towards Th, make a simple bow back to him, are incensed, and then return Th's bow.

Ringling of the bells

-Ac1 rings the bells in the same manner and number of times as at Low Mass. There is a minor difference though: Ac1 should keep the bells on the credence, and pick them up only when he needs to ring them (he should go to the credence at the cues listed on the Low Mass sheet). This will prevent accidental rings from occurring. After Ac1 has completed ringling the bells for each part, he should return to his stool.

-the acolytes remain standing during the entire Canon, except during the Consecration.

At the Hanc igitur

-if there is a Bb, he will impose the incense instead of Ac2. Ac2 will simply remain at his stool during this time.

-after Ac1 rings the bells at the *Hanc igitur*, Ac2 retrieves the boat from the credence, puts one spoonful of incense into the thurible (this should be done at the stools, away from the credence).

-then Ac2 returns the boat to the credence and returns to his stool.

-Ac1 remains at the credence to ring the bells for the Consecration.

During the Consecration

-at the MC's signal (when C wipes his thumbs and forefingers on the corporal at the *Qui pridie*), all of the servers kneel in their positions.

-each time C genuflects before and after each Elevation, the acolytes make a moderate bow, while Ac1 rings the bells as usual.

-during each Elevation, the acolytes simply gaze upon the Blessed Sacrament with folded hands; they do not make any gestures.

-after the Consecration, when the MC signals, all stand, Ac1 returns the bells to the credence and then returns to his stool.

At the Pater noster

-the acolytes turn and bow towards the altar at "*Oremus*."

C's Communion

-when C consumes the Sacred Host, the acolytes turn towards the altar and make a moderate bow.

Option for Communion rail cloth

-after C has received the Sacred Host, he will straighten to an erect position: this is the signal for the acolytes to proceed together shoulder to shoulder to the center of the foot. There they genuflect, turn inwards and go to their respective sides of the Communion rail; Ac1 to the Epistle side and Ac2 to the Gospel side. There the acolyte turn over the Communion rail cloth, working towards the center.

-once in the center of the Communion rail, both acolytes proceed immediately to the foot, and line up with the other servers, standing on either side of Cb.

C's Communion continued to Confiteor

-when C removes the pall from the chalice, both acolytes proceed shoulder to shoulder to the foot, allowing room for Cb to stand between them (the line formation looks like this: MC Ac2 Cb Ac1 Th).

-all genuflect and then kneel on the MC's signal.

-while C consumes the Precious Blood, all make a simple bow, then at MC's lead, all recite the *Confiteor*. The acolytes strike their breasts during the *Confiteor* and make the sign of the cross at the *Indulgentiam* as usual.

-all stand and genuflect at the MC's signals, and then ascend to the predella and then kneel on the MC's signal again.

-the acolytes strike their breasts for each "*Domine non sum dignus*" as usual.

-after having received Holy Communion, the acolytes remain on the predella until Th signals the servers to rise, then they descend (Ac2 turns by his right, Cb by his left, and Ac1 by his left) to the foot, genuflect on Th's signal, and return in single file to their stools and kneel.

After the distribution of Communion

-when the MC signals all to stand (when the tabernacle door is closed), the acolytes immediately proceed to the credence and retrieve their respective cruets.

-the acolytes then turn inwards, and proceed shoulder to shoulder to the foot on the Epistle side of the altar, standing *outside* the edge of the altar.

-when C tilts the chalice towards the acolytes, both ascend, Ac1 goes to the predella, but Ac2 goes only to the second altar step.

-Ac1 makes a simple bow to C first, then pours wine into the chalice, stopping upon C's signal. Then Ac1 makes a simple bow to C, turns right, takes the Communion plate with him, placing it in front of the *Lavabo* card, goes to the second altar step and stands *inside* the edges of the altar. At the same time, Ac2 turns, and closes the gap between the acolytes, so he is standing *inside* the edges with Ac1.

-when C arrives at the Epistle edge of the altar, both acolytes make a simple bow and then perform the ablutions as usual, then they make another simple bow, Ac1 picks up the plate, both turn inwards and return to the credence.

Changing the missal and veil

-immediately after placing the stoppers on their cruets at the credence, both acolytes turn inwards, proceed shoulder to shoulder to the center of the foot, genuflect and then switch the missal and veil as at Low Mass. Ac2 should ensure that the emblem on the veil is facing the people when switching it.

-after switching the missal and veil, both acolytes return to the center of the foot *per longiorem*, genuflect, turn inwards and proceed shoulder to shoulder back to their stools.

Option for Communion rail cloth

-immediately after switching the missal and veil, both acolytes return to the center of the foot, *per longiorem*, genuflect and repeat the same steps as previously mentioned.

-once at the center of the rail, both acolytes proceed to the foot, genuflect, turn inwards and return to their stools.

The Last Gospel

-after all the servers have signed themselves with the triple cross for the Last Gospel, the acolytes proceed shoulder to shoulder to the credence, retrieve their candles, turn inwards, switch sides behind Cb (who is standing in front of the credence) and go to each side of Cb.

-when Th (and Bb) have genuflected and left the foot, the acolytes and Cb proceed shoulder to shoulder to the foot.⁴²

-without bowing or genuflecting, acolytes and Cb turn inwards (Cb, Ac2 to the right and Ac1 to the left) and proceed to stand between Th and the foot (leaving enough room for Tbs, MC and C: about fifteen feet).

-at the words, "*Et Verbum caro factum est,*" the acolytes and Cb do nothing.

The recessional

-when the MC signals a genuflection, the acolytes and Cb do nothing, but *after* Th, Tbs, MC and C have genuflected, they turn inwards (as mentioned just above), and then recess out of the sanctuary, at about a distance of four pews away from Th.

Blessing of servers in sacristy

-upon arriving in the sacristy, the acolytes and Cb take the same positions as they had before the processional.

-while servers bow to cross and C, the acolytes and Cb do nothing.

-during the blessing, the acolytes and Cb remain standing and do not bow, nor kneel.

-acolytes then perform their after Mass duties.⁴³

⁴² If Cb is sitting on the Gospel side, the acolytes after picking up their candles will go to stand in front of their stools. When Th has left the foot, the acolytes will approach the foot and meet Cb there, who will take position between the acolytes; they then turn and take position as described.

⁴³ It is recommended that in churches where a chapter of the Archconfraternity of St. Stephen has been established, the prescribed prayers of the Guild should be recited by all of the servers as a group at the foot of the altar ten minutes before the start of Mass, and immediately after the blessing in the sacristy (after the recessional musical piece has been completed).