

HOW SERVE MASS PROPERLY

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The
Proper Way to Serve Mass

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INTRODUCTION

Many years ago in a small Belgian town there lived an altar boy. His name was John Berchmans. Early, every morning, he would hurry down to the parish church and serve Mass.

The priests noticed how well John served Mass. The people in church noticed it, too. In fact so many people remarked how well John served Mass, that finally the Holy Father in Rome heard about it, and after John died Pope Pius IX made him the "Patron of altar boys." From that day to this he has been called Saint John Berchmans.

The Holy Father has told all altar boys to imitate Saint John. But what made him such a perfect altar boy? The secret was that Saint John knew that God Himself was on the Altar. He loved Our Lord so much that he gave to Him his very best. His Latin responses were clear. His actions at the Altar were reverent. "After all," Saint John used to say, "Our Lord said: 'Be Perfect.'"

Serving Mass can teach boys many things that are necessary in the training of a good Catholic man such as prayer, mortification, obedience and reverence for the Priesthood. But above all the altar boy should learn to love Jesus in the Blessed Sacrament and always to give his very best to Our Lord.

THE LATIN

It is most important that the Mass Server recite his Latin clearly and distinctly. He is praying to God and answering the Priest in the name of all the people in the church.

The Mass Server should memorize the Latin. This means hard work and study, but it can be done by an average boy. The Latin responses are arranged here in four sections; these sections can be likened to the quarters of a football game. As we complete each quarter, we are closer to winning the great privilege of serving at the Altar. The first and second quarters are a bit difficult, but the third and fourth are fairly easy. The English sound of the Latin word is written above each Latin word and the words are broken down into parts, so that the Server can sound them out.

The boy should not aim for speed right away. It will come with practice. First, the important thing is to pronounce every word distinctly and correctly.

First the Mass Server should memorize his Latin. When he begins to serve Mass, however, he should read the responses from a card or missal. Certainly, every veteran Mass Server should have a daily missal with him each time he serves. If he reads the responses, he will always be sure to give the responses correctly and devoutly. If he depends on his memory, and no one has a perfect memory, in a few months the Latin will be forgotten, and the Mass Server will be mumbling a strange language of his own, which neither Priest nor people understand.

In studying the Latin responses it is well to remember three simple rules.

i in Latin has an ee sound (tree)
e in Latin has an ay sound (day)
a in Latin has an ah sound (car)



I. FIRST QUARTER — Psalm 42

Ahd day-um kwee lay-tee-fee-cat you-ven-tu-
1. AD DE-UM QUI LAE-TI-FI-CAT JU-VEN-TU-
tem may-ahm.
TEM ME-AM.

Kwee-ah tu es day-us for-tee-tu-doh may-ah
2. QUI-A TU ES, DE-US, FOR-TI-TU-DO ME-A:
kwa-ray may ray-pul-is-tee et kwa-ray
QUA-RE ME RE-PU-LIS-TI, ET QUA-RE
tris-tees in-chay-doh doom ah-flee-git may
TRIS-TIS IN-CE-DO, DUM AF-FLI-GIT ME
in-ee-mee-cus?
IN-I-MI-CUS?

Et in-tro-ee-boh ahd al-tah-ray day-ee ahd
3. ET IN-TRO-I-BO AD AL-TA-RE DE-I: AD
day-um kwee lay-tee-fee-cat you-ven-tu-
DE-UM QUI LAE-TI-FI-CAT JU-VEN-TU-
tem may-am.
TEM ME-AM.

Spay-rah in day-oh kwoh-nee-ahm ahd-hook
4. SPE-RA IN DE-O, QUO-NI-AM AD-HUC
con-fee-tay-bor ill-lee sah-lu-tah-ray vul-
CON-FI-TE-BOR IL-LI: SA-LU-TA-RE VUL-
tus may-ee et day-us may-us.
TUS ME-I, ET DE-US ME-US.

See-cut er-rat in prin-chip-ee-oh et noonk et
 5. **SI-CUT E-RAT IN PRIN-CI-PI-O, ET NUNC, ET**
 sem-per et in say-cu-lah say-cu-lor-um
SEM-PER: ET IN SAE-CU-IA SAE-CU-LOR-UM.
 ah-men.
A-MEN.

Ahd day-um kwee lay-tee-fee-cat you-ven-
 6. **AD DE-UM QUI LAE-TI-FI-CAT JU-VEN-**
 tu-tem may-am.
TU-TEM ME-AM.

Kwee fay-chit chay-lum et ter-rahm.
 7. **QUI FE-CIT COE-LUM ET TER-RAM.**

II. SECOND QUARTER — THE CONFITEOR

Mee-say-ray-ah-tur tu-ee om-nee-poh-tens day-us
 1. **MI-SE-RE-A-TUR TU-I OM-NI-PO-TENS DE-US,**
 et dee-mee-sees pay-cah-tees tu-ees per-du-
ET, DI-MIS-SIS PEC-CA-TIS TU-IS, PER-DU-
 caht tay ahd vee-tam ay-ter-nahm.
CAT TE AD VI-TAM AE-TER-NAM.

Con-fee-tay-or day-oh om-nee-poh-ten-tee bay
 2. **CON-FI-TE-OR DE-O OM-NI-PO-TEN-TI, BE-**
 ah-tay mah-ree-ay sem-per vir-gee-nee bay-ah-
A-TAE MA-RI-AE SEM-PER VIR-GI-NI, BE-A-

toh Mick-ay-lee Ark-an-jay-loh bay-ah-toh
TO MI-CHA-E-LI ARCH-AN-GE-LO, BE-A-TO

Yoe-ahn-nee Bap-tis-tay, sahnk-tees ah-pos-to-
JO-AN-NI BAP-TIS-TAE, SANC-TIS A-POS-TO-

lees Pay-tro et Pow-lo om-nee-bus sahnk-tees
LIS PE-TRO ET PAU-LO, OM-NI-BUS SANC-TIS,

et tee-bee Pah-ter kwee-ah pay-cah-vee nee-mees
ET TI-BI, PA-TER: QUI-A PEC-CA-VI NI-MIS

coh-gee-tah-see-oh-nay ver-boh et oh-pay-ray
CO-GI-TA-TI-O-NE, VER-BO ET O-PE-RE:

may-ah cul-pah may-ah cul-pah may-ah max-
ME-A CUL-PA, ME-A CUL-PA, ME-A MAX-

ee-mah cul-pah ee-day-oh pray-cor bay-ah-tahm
I-MA CUL-PA. I-DE-O PRE-COR BE-A-TAM

mah-ree-ahm sem-per vir-gee-nem bay-ah-tum
MA-RI-AM SEM-PER VIR-GI-NEM, BE-A-TUM

Mick-ay-lem Ark-an-jay-lum bay-ah-tum
MI-CHA-E-LEM ARCH-AN-GE-LUM, BE-A-TUM

Yoe-ahn-nem Bap-tees-tam, sahnk-tos ah-pos-
JO-AN-NEM BAP-TIS-TAM, SANC-TOS A-POS-

toh-los Pay-trum et Pow-lum, om-nays
TO-LOS PE-TRUM ET PAU-LUM, OM-NES

sahnk-tos, et tay, Pah-ter, oh-rah-ray pro
SANC-TOS, ET TE, PA-TER, O-RA-RE PRO

may ahd doh-mee-num day-um noh-strum.
ME AD DO-MI-NUM DE-UM NOS-TRUM.

Ah-men.

3. A-MEN.

Ah-men.

4. A-MEN.

III. THIRD QUARTER — THE "ET" RESPONSES

Et playbs tu-ah lay-tah-bee-tur in tay.

1. ET PLEBS TU-A LAE-TA-BI-TUR IN TE.

Et sah-lu-tah-ray tu-um dah noh-bis.

2. ET SA-LU-TA-RE TU-UM DA NO-BIS.

Et clah-mor may-us ahd tay vay-nee-aht.

3. ET CLA-MOR ME-US AD TE VE-NI-AT.

Et cum spee-ree-tu tu-oh.

4. ET CUM SPI-RI-TU TU-O.

THE KYRIE

Kir-ree-ay ay-lay-ee-son.

5. KY-RI-E, E-LE-I-SON.

Chris-tay ay-lay-ee-son.

6. CHRIS-TE, E-LE-I-SON.

Chris-tay ay-lay-ee-son.

7. CHRIS-TE, E-LE-I-SON.

Kir-ree-ay ay-lay-ee-son.

8. **KY-RI-E, E-LE-I-SON.**

Et cum spee-ree-tu tu-oh.

9. **ET CUM SPI-RI-TU TU-O.**

Ah-men.

10. **A-MEN.**

THE EPISTLE

Day-oh grah-see-as.

11. **DE-O GRA-TI-AS.**

THE GOSPEL

Et cum spee-ree-tu tu-oh.

12. **ET CUM SPI-RI-TU TU-O.**

Gloh-ree-ah tee-bee doh-mee-nay.

13. **GLO-RI-A TI-BI, DO-MI-NE.**

Louse tee-bee chris-tay.

14. **LAUS TI-BI, CHRIS-TE.**

Et cum spee-ree-tu tu-oh.

15. **ET CUM SPI-RI-TU TU-O.**

FOURTH QUARTER — THE SUSCIPIAT

Sue-cip-ee-aht Doh-mee-nus sah-cree-fee-see-um

1. **SU-CI-PI-AT DO-MI-NUS SA-CRI-FI-CI-UM**

day mah-nee-bus tu-ees ahd lou-dem et

DE MA-NI-BUS TU-IS AD LAU-DEM, ET

gloh-ree-ahm noh-mee-nis su-ee ahd oo-ti-
GLO-RI-AM NO-MI-NIS SU-I, AD U-TI-

lee-tah-tem kwoh-kway nohs-trum toh-see-us-
LI-TA-TEM QUO-QUE NOS-TRAM, TO-TI-US-

kway ay-klay-see-ay su-ay sahnk-tay.
QUE EC-CLE-SI-AE SU-AE SANC-TAE.

THE PREFACE

Ah-men.

2. A-MEN.

Et cum spee-ree-tu tu-oh.
ET CUM SPI-RI-TU TU-O.

Hah-bay-mus ahd doh-mee-num.

3. HA-BE-MUS AD DO-MI-NUM.

Deen-num et yus-tum est.

4. DIG-NUM ET JUS-TUM EST.

Ah-men.

5. A-MEN.

THE PATER NOSTER

Sed lee-bay-rah nos ah mah-lo.

6. SED LI-BE-RA NOS A MA-LO.

Ah-men.

7. A-MEN.

Et cum spee-ree-tu tu-oh.

8. ET CUM SPI-RI-TU TU-O.

Con-fee-tay-or Day-oh om-nee-poh-ten-tee.

9. CON-FI-TE-OR DE-O OM-NI-PO-TEN-TI, etc.

This entire prayer, and the two Amen responses are recited if Communion is distributed.

Ah-men.

10. A-MEN.

Ah-men.

11. A-MEN.

THE POST COMMUNION

Et cum spee-ree-tu tu-oh.

12. ET CUM SPI-RI-TU TU-O.

Ah-men.

13. A-MEN.

Et cum spee-ree-tu tu-oh.

14. ET CUM SPI-RI-TU TU-O.

Day-oh Grah-see-ahs.

15. DE-O GRA-TI-AS. Or in Requiem Masses Ah-men.

THE BLESSING

Ah-men.

16. A-MEN.

THE LAST GOSPEL

Et cum spee-ree-tu tu-oh.

17. ET CUM SPI-RI-TU TU-O.

Gloh-ree-ah tee-bee Doh-mee-nay.

18. GLO-RI-A TI-BI, DO-MI-NE.

Day-oh Grah-see-ahs.

19. DE-O GRA-TI-AS.

THE PROPER WAY TO SERVE MASS

TWO SERVERS

1. The Sacristy

(A) The two Servers should appear at the door of the Sacristy vested in Cassock and Surplice, five minutes before Mass begins.

(B) Complete silence is to be maintained because the Servers are so near to the Blessed Sacrament. If talking is necessary, it is to be done in a whisper.

(C) The Servers will be clean and neat in appearance, their hands and faces washed, their nails clean, their hair combed, their shoes shined, because they are to be very close to Jesus Christ in the Blessed Sacrament. The use of a scrub brush for the hands and fingernails is essential.

(D) The hands are always joined palms and fingers touching each other and pointing upwards like a church spire. The right thumb is crossed over the left thumb. The elbows are close to the body. When one hand is occupied, the empty hand is to be placed over the heart.

(E) The Servers should act together in all actions. They should use the same speed in genuflecting, walking and bowing.

(F) In genuflecting, the right knee touches the floor, next to the left heel. The head is held erect, the back is straight.

(G) The Servers must walk in a very special way. They should stand like soldiers, very straight. They should walk in a reserved manner, without rushing, but with a smoothness and reverence befitting the Blessed Sacrament.

(H) A simple bow is performed by inclining the head only. A profound bow is performed by inclining the head and shoulders.

(I) As a general rule the Servers are never to walk backwards down the steps and are never to turn their backs completely on the Blessed Sacrament.

(J) The Server on the right is known as the **FIRST SERVER**. The server on the left is known as the **SECOND SERVER**. The First Server (1st S.) sees that the Cruets and Lavabo dish and towel are ready and checks whether the red Missal or black Missal is to be used. The Second Server (2nd S.) sees that the candles are lighted. In lighting the candles, the candles on the right side (the Epistle side), nearest the crucifix are to be lighted first. In extinguishing the candles, the candles on the left side (the Gospel side), farthest away from the crucifix are to be extinguished first.

(K) Mass Servers who perform their duties around the Altar in a devout and reverent manner give glory to God and inspiration to the people.

2. The Mass Begins

(A) When the Priest gives the signal, the Servers bow to the Crucifix and walk in front of the Priest to the foot of the Altar. If it is the custom to offer holy

water to the Priest or ring a bell, the First Server (1st S.) does these things.

(B) Arriving at the center of the Altar, the Priest gives his biretta to the 1st S. If it is the custom, he kisses the hand of the Priest, and then the biretta of the Priest. All three genuflect. The 1st S. brings the biretta over to the bench, and returns to his place. When the Priest comes down the Altar steps, both SERVERS kneel on the floor. They pick up the prayer cards and prepare to read the responses in a *clear and distinct* manner. The SERVERS are answering the prayers for all the people in the Church and must be heard by the Priest.

3. Prayers at the Foot of the Altar

(A) The Priest makes the Sign of the Cross, and the SERVERS do likewise. The prayers begin with Psalm Forty-two of the Old Testament. This prayer is omitted in Requiem Masses and at Passiontide.

PRIEST:

Introíbo ad altáre Dei.

I will go to the Altar of God.

SERVERS:

Ad Déum qui laetíficat ju-
ventútem méam.

To God, who gives joy to my
youth.

PRIEST:

Júdica me, Deus, et discerne
causam meam de gente non
sancta: ab hómine iníquo, et
dolóso erue me.

Give judgment for me, O God,
and distinguish my cause from
the nation that is not holy;
deliver me from the unjust
and the sinful man.

SERVERS:

**Quia tu es, Deus, fortitudo
mea: quare me repulisti,
et quare tristis incedo, dum
affligit me inimicus?**

For thou O God are my strength. Why has thou forsaken me? And why must I go about in sadness while the enemy attacks me?

PRIEST:

Emitte lucem tuam, et veritatem tuam: ipsa me deduxerunt, et adduxerunt in montem Sanctum tuum, et in tabernacula tua.

Send forth thy light and thy truth, that they may lead me and guide me to thy Holy mountain and to thy tabernacle.

SERVERS:

**Et introibo ad altare Dei:
ad Deum qui laetificat
juventutem meam.**

And I shall go to the Altar of God; to God who gives joy to my youth.

PRIEST:

Confitebor tibi in cithara, Deus, Deus meus: quare tristis es, anima mea, et quare conturbas me?

I shall give Thee praise with the harp; O God, my God. Why are you sad, my soul, and why do you trouble me?

SERVERS:

**Spéra in Déo, quoniam
adhuc confitebor illi: salu-
tare vultus mei, et Deus
meus.**

Hope in God. I still will give praise to Him, my rescuer and my God.

PRIEST:

Glória Patri, et Filio, et Spíritui Sancto.

Glory be to the Father and to the Son and to the Holy Ghost.

While the Priest says this prayer, the SERVERS bow their heads (a simple bow), then straighten up and answer:

SERVERS:

Sicut erat in principio, et nunc, et semper: et in saecula saeculorum. Amen. As it was in the beginning, is now and ever shall be, world without end. Amen.

This response ends Psalm Forty-two.

The prayers at the foot of the Altar begin here at Requiem Mass:

PRIEST:

Introibo ad altare Dei. I will go unto the Altar of God.

SERVERS:

Ad Deum qui laetificat juventutem meam. To God, Who gives joy to my youth.

PRIEST:

Adjutorium nostrum in nomine Domini. Our help is in the name of the Lord.

While the Priest says this prayer he makes the Sign of the Cross and the SERVERS do likewise and then answer:

SERVERS:

Qui fecit coelum et terram. Who made heaven and earth.

4. The Confiteor

(a) While the Priest is reciting the *Confiteor* the SERVERS do not bow their heads but kneel erect until the Priest says the words:

Et vos, fratres, orate pro me ad Dominum Deum nostrum.

At these words the SERVERS turn toward the Priest and bowing (simple bow) they say:

SERVERS:

Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducat te ad vitam aeternam.

May almighty God have mercy on you, forgive you your sins and bring you to life everlasting.

The Priest answers AMEN and the SERVERS bow (profound bow) toward the Altar and recite the *Confiteor*.

(b)

SERVERS:

Confiteor Deo omnipotenti, beatae Mariae semper Virgini, beato Micháeli Archángelo, beato Joánni Baptistae, sanctis Apóstolis Pétro et Páulo, omnibus Sanctis, et tibi, Pater (Here the SERVERS turn their heads toward the Priest), quia peccavi nimis cogitatione, verbo et opere: (Here the SERVERS strike their hearts three times, saying méa culpa, méa culpa, méa máxima culpa. Ideo precor Beátam Mariám semper Virginem, Beátum Micháelem Archángelum,

I confess to almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the Holy Apostles Peter and Paul, to all the Saints, and to you, Father, that I have sinned exceedingly in thought, word and deed, through my fault, through my fault, through my most grievous fault. Therefore, I beseech the Blessed Mary ever Virgin, Blessed Michael the Archangel, Blessed John the Baptist, the Holy Apostles Peter and Paul, and all the Saints, and you, Father, to

**Beátum Joánnem Baptís-
tam, Sánctos Apóstolos
Pétrum et Paúlum, ómnes
Sánctos, et te, Páter (Here
again the SERVERS, turn
toward the Priest), oráre
pro me ad Dóminum Déum
nóstrum.**

pray to the Lord our God for
me.

(c) After completing the *Confiteor*, the SERVERS remain in the profound bow position, while the Priest says:

PRIEST:

Misereátur vestri omnípotens
Deus, et, dimíssis peccátis ves-
tris, perdúcat vos ad vitam
aetérnam.

May almighty God have
mercy on you, forgive you
your sins and bring you to
life everlasting.

SERVERS:

Amen.

Amen.

The SERVERS answer Amen and kneel erect, blessing themselves as the Priest says:

PRIEST:

Indulgéntiam, absolutiónem, et
remisiónem peccatórum nos-
trórum tríbuat nobis omni-
potens et miséricors Dominus.

May the almighty and merci-
ful God grant us pardon, ab-
solution, and remission of our
sins.

SERVERS:

Amen.

Amen.

5. Prayers After the Confiteor

The SERVERS bow their heads (simple bow) and continue to answer the Priest.

PRIEST:

Deus, tu convérsus vivificábis nos.

Thou will turn, O God, and bring us to Life.

SERVERS:

Et plebs túa laetábitur in te.

And your people shall rejoice in thee.

PRIEST:

Osténde nobis, Dómine, misericórdiam tuam.

Show us O Lord, thy mercy.

SERVERS:

Et salutáre túum da nóbis.

And grant us thy salvation.

PRIEST:

Dómine, exáudi oratiómem meam.

O Lord, hear my prayer.

SERVERS:

Et clámor méus ad te véniat.

And let my cry come unto Thee.

PRIEST:

Dóminus vobíscum.

The Lord be with you.

SERVERS:

Et cum spírítu túo.

And with your spirit.

PRIEST:

Orémus.

Let us pray.

After the Priest says "Oremus" he ascends the steps. The SERVERS should then rise and kneel on the first step.

6. The Introit and the Kyrie

(a) The Priest blesses himself as he begins the Introit and the SERVERS should do the same. After reciting the Introit, the Priest returns to the middle of the Altar and says:

PRIEST:
Kyrie, eléison. Lord have mercy on us.

SERVERS:
Kyrie, eléison. Lord have mercy on us.

PRIEST:
Kyrie, eléison. Lord have mercy on us.

SERVERS:
Chríte, eléison. Christ have mercy on us.

PRIEST:
Chríte, eléison. Christ have mercy on us.

SERVERS:
Chríte, eléison. Christ have mercy on us.

PRIEST:
Kyrie, eléison. Lord have mercy on us.

SERVERS:
Kyrie, eléison. Lord have mercy on us.

PRIEST:
Kyrie, eléison. Lord have mercy on us.

(b) The Priest may or may not say the *Gloria*. He finally turns toward the people and says:

PRIEST:
Dóminus vobíscum. The Lord be with you.

SERVERS:
Et cum spírítu túo. And with your spirit.

The Priest returns to the Missal and recites the Orations. The Orations always end with the words:

PRIEST:
Per omnia sáecula saeculórum. World without end.

SERVERS:

Amen.

Amen.

(c) In some Masses the Priest genuflects as he reads the Orations and says:

PRIEST:

Flectámus génuá.

Let us bend our knee.

SERVERS:

Leváte.

Rise.

7. The Epistle and Gospel

(A) The Priest begins to read the Epistle with the word "Lectio." He puts his hands on the edges of the Missal. When he is finished, he touches the Altar with his left hand and this is the signal that the Servers should answer:

SERVERS:

Déo grátias.

Thanks be to God.

(B) The Servers then rise. The 2nd S. genuflects in the middle and walks in front of the 1st S. to the Epistle side of the Altar. He stands on the bottom step, facing the rear wall until the Priest moves away from the Missal. Then he takes the Missal stand in his hands and goes down the center steps (no bows), genuflects and ascends the steps to the Gospel side of the Altar. He places the Missal on the Altar in a cater-cornered position and stands on the step before the predella facing the Missal.

PRIEST:

Dóminus vobíscum.

The Lord be with you.

SERVERS:

Et cum spírítu túo.

And with your spirit.

Then the Priest starts to sign himself and both SERVERS sign themselves also.

PRIEST:

Sequéntia sáncti evangéllii se- The Holy Gospel according to
cúndum Joánnem or Mat- John or Matthew.
theum.

SERVERS:

Glória tibi Dómine. Glory be to thee, O Lord.

The SERVER signs himself by joining the fingers of the right hand together and with his thumb makes a small cross on his forehead, his lips and his heart. The crosses are made in a straight line, from the forehead to the chest.

(C) The SERVER then waits until he hears the word JESUS or until the first five words are read, then he bows (simple bow), turns to his right and goes to his former place. He remains standing while the Gospel is read. When the Priest finishes the Gospel, he immediately will pick up the book and kiss it or else he will move the Missal stand to the center. The SERVERS say.

SERVERS:

Laus tibi Chríste. Praise be to Thee, O Christ.

They kneel immediately on the step.

The Priest may or may not say the Credo. If the Credo is said, the SERVERS bow their heads when the Priest genuflects. Then the Priest turns and says:

PRIEST:

Dóminus vobíscum.

The Lord be with you.

SERVERS:

Et cum spírítu túo.

And with your spirit.

8. The Offertory

(A) After the Priest finishes the Offertory prayer, he takes the veil from the Chalice and places it on the Altar. The **SERVERS** rise and come to the center, slowly and with precision. They genuflect and go to the credence table.

(B) The 1st S. takes the wine cruet; and 2nd S. takes the water cruet. They stand on the step before the predella facing the rear wall. The 1st S. leads, the 2nd S. stands behind him. The cruet is held at the base in the right hand; the left hand is open and placed over the heart. Just where is the best place for the **SERVERS** to stand when presenting the cruets or washing the hands of the priest? It is suggested that the 1st S. stand near the corner of the Altar, so that when he turns and faces the Priest, an imaginary line from the front corner of the Altar would touch his left side. The 2nd S. stands next to him on his left.

(C) As the Priest approaches them, they turn toward him, bow and kiss the handles of the cruets. The cruets are kissed by merely raising the cruet handle to touch the lips. This custom is done out of reverence for the hands of the Priest. Those hands have been consecrated and will soon touch the Body and Blood of Our Lord. The cruets are presented to the Priest with the handles toward him. As they are received back by the **SERVERS** the handles are once again kissed. Both **SERVERS** bow and turn toward each other and return to the credence table. (In Requiem Masses and Masses said in the presence of the Blessed Sacrament exposed, kisses are omitted.)

9. The Washing of Hands (The Lavabo)

(A) The 1st S. takes the towel. The 2nd S. takes the dish and the water cruet. The water cruet is held in the right hand, the dish rests in the palm of the left hand. The SERVERS stand on the step before the predella facing the rear wall. As the Priest approaches them, they turn and bow to him. The 2nd S. gently pours the water about an inch over the Priest's fingers. The 1st S. has the towel prepared, holding it open at the two top corners. As soon as the Priest returns the towel to the 1st S., both SERVERS bow, turn toward each other and return to the credence table. They should be careful to see to it that the cruets and towel are not placed in the wet dish.

(B) The SERVERS return to the center, walking slowly and with precision, genuflect and kneel erect in their places. They pick up the cards and prepare themselves for the SUSCIPIAT prayer.

PRIEST:

Orate fratres: ut meum ac vestrum sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

Brethren, pray that my sacrifice and yours may be acceptable to God the Father Almighty.

SERVERS:

Suscípiat Dóminus sacrificium de mánibus túis, ad láudem, et glóriam nóminis súi, ad utilitátem quoque nostram, totiúsque Ecclésiae súae sánctae.

May the Lord receive the Sacrifice at thy hands, to the praise and glory of His name, to our own benefit, and to that of all His holy Church.

PRIEST:

Amen.

10. The Preface

(A) The Priest reads the Secret prayers to himself and finally says:

PRIEST:

Per omnia saecula saeculorum. World without end.

SERVERS:

Amen. Amen.

PRIEST:

Dóminus vobíscum. The Lord be with you.

SERVERS:

Et cum spírítu túo. And with your spirit.

PRIEST:

Sursum corda. Lift up your hearts.

SERVERS:

Habémus ad Dóminum. We have lifted them up to the Lord.

PRIEST:

Grátias agámus Dómino Deo Let us give thanks to the
nostro. Lord, our God.

SERVERS:

Dígnum et jústum est. It is worthy and just.

(B) The Priest then goes on to recite the Preface in a fairly loud voice. He finishes with the words: **SANCTUS, SANCTUS, SANCTUS.**

(C) At these words, the 1st S. rings the bells three times. The bell has a better tone if rung gently. The SERVERS are to remember this and ring the bells softly and with reverence.

11. The Consecration

(A) The Priest continues reading the prayers of the Canon. At the prayer *HANC IGITUR*, he crosses his thumbs and holds his hands, palms down, over the bread and wine. At this signal, the bell is rung again by the 1st S. Then the 1st S. quietly places the bell on the predella.

(B) When the Priest joins his hands, the SERVERS rise, walk up the step and kneel on the predella. After he pronounces the words of Consecration, the Priest genuflects to adore the Host. The 1st S. rings the bell. When the Priest elevates the Host, the bell is rung again and both SERVERS hold the edge of the Priest's chasuble. As the Host is raised by the Priest, the SERVERS look at the Host and say silently: *MY LORD AND MY GOD*. Then the SERVERS bow their heads. The Priest genuflects again after placing the Host upon the Altar and the bell is rung once more.

(C) The SERVERS remain kneeling as the Precious Blood becomes present on the Altar. The bell is rung for the genuflections and the chasuble is held at the elevation. The SERVERS adore the Precious Blood and say silently: *MY JESUS, MERCY*.

(D) The SERVERS rise, turn toward each other, step down, genuflect on the floor and then return to their places.

12. The Pater Noster

(A) When the Priest has finished the prayers at the end of the Canon, he says:

PRIEST:

Per ómnia saécùla saeculórum. World without end.

SERVERS:

Amen.

Amen.

PRIEST:

Pater Noster, qui es in caelis.
. . . et cetera. . . Et ne
nos indúcas in tentationem.

Our Father, Who art in
Heaven . . . And so forth . . .
And lead us not into temp-
tation.

SERVERS:

Sed líbera nos a málo.

But deliver us from evil.

After reciting a short prayer, the Priest breaks a particle of the Host and says:

PRIEST:

Per ómnia saécùla saeculórum. World without end.

SERVERS:

Amen.

Amen.

(B) The Priest makes the Sign of the Cross over the chalice with the particle and says:

PRIEST:

Pax Dómini sit semper vo-
biscum.

May the peace of the Lord
be always with you.

SERVERS:

Et cum spírítu túo.

And with your spirit.

13. The Communion

(A) After reciting the *Agnus Dei*, the Priest reads the three prayers before Communion, genuflects and says in a voice that can be heard: "*Domine, non sum dignus.*" The 1st S. rings the bell three times, once each time the Priest says these words. Both SERVERS strike their hearts and say to themselves: "Lord, I am not worthy that You should come under my roof, but say only the word and my soul shall be healed."

(B) The SERVERS bow their heads as the Priest consumes the Host. They are in the presence of God.

(C) When the Priest takes the pall off the chalice, the 2nd S. rises, goes to the center and genuflects, then walks to the credence table for the Communion plate.

(D) As the 2nd S. returns to the center, the 1st S. rises and joins him. They both genuflect. They rise and kneel on the first step in the center. There should be about three or four feet between them.

(E) The Priest takes the chalice in his hands and raises it from the Altar to drink it. The Servers bow profoundly and say the same CONFITEOR which they said at the beginning of Mass. This prayer is important and must be recited correctly and completely. The SERVERS should read it from the card. Immediately after reciting the CONFITEOR, they kneel upright. They answer "AMEN" to the MISEREATUR VESTRI prayer of the Priest. They make the Sign of the Cross, as the Priest blesses them with the INDULGENTIAM prayer, and answer "AMEN" to this prayer, also.

(F) If the SERVERS intend to receive, they rise immediately and step up to kneel on the predella. The 2nd S. passes the Communion plate to the 1st S. They keep the three feet distance. After the 1st S. receives, he passes the plate to the 2nd S. The Priest gives

Communion to the 2nd S. and passes between the SERVERS to give Communion to the people. The 2nd S. rises and follows him to hold the Communion plate. The 1st S. then rises, walks down the center steps, genuflects, and returns to his place to say his private prayers of thanksgiving.

(G) The SERVER with the Communion plate stands to the right of the Priest and allows him enough room. He must keep the plate level at all times, so that no Particles of the Host slide to the floor. His eyes are kept on the Hosts at all times. If unfortunately one of the Hosts drops to the floor, the Priest will immediately pick it up. He will send the SERVER for a white cloth to cover the place where the Host was dropped. The SERVER should know where this white cloth is kept. He holds the plate with his right hand about six inches beneath the chin of the communicant. His left hand is over his heart. He never touches the communicant with the plate. If while giving out Holy Communion, the Priest must return to the Altar to obtain more Hosts, the SERVER kneels next to the Altar rail where he was standing. He kneels there facing the tabernacle until the Priest returns.

(H) When the Priest finishes distributing Communion, he usually will take the Communion plate from the SERVER. The SERVER accompanies the Priest to the center of the Altar, genuflects, goes to the credence table and kneels there. If the Priest does not take the Communion plate from SERVER, the SERVER will follow the Priest up to the Altar, place the Communion plate on the Altar and kneel at the credence table. The SERVERS must remain kneeling as long as the tabernacle door is open. Once the tabernacle door closes, both SERVERS rise. The 1st S. joins the 2nd S. at the credence table.

(I) If the SERVERS do not intend to receive, they merely remain kneeling on the bottom step. They adore

the Host that the Priest holds up at the ECCE AGNUS DEI prayer, saying silently to themselves, "My Lord and my God. Lord, I am not worthy that You should come under my roof, but say only the word and my soul shall be healed." When the Priest passes between them to distribute Communion, the 2nd S. follows him with the Communion plate.

(J) If no one is receiving at the Mass, the SERVERS rise when the Priest takes the pall from the chalice. How are the SERVERS to know if no one is receiving? A quick look over the shoulder will decide, not turning all the way around in the manner of an awkward giraffe. They genuflect in the center and go to the credence table for the ablutions.

14. The Ablutions

(A) When the tabernacle door is closed, the SERVERS rise and go to the credence table. The 1st S. takes the wine cruet; the 2nd S. takes the water cruet. They immediately go to the step before the predella on the Epistle side and face the Priest.

(B) The Priest will put the chalice to his lips and then hold it out with his right hand. At that point, the 1st S. steps up on the predella and pours wine into the chalice. He should not hesitate in this. The Priest represents Our Lord and is not to be kept waiting. He should hold the cruet by the handle, not kissing the cruet, however, because the Priest will not touch it. The 1st S. will not hold the cruet too close to the chalice when he pours the wine. The Priest will signal the 1st S. when he has had enough by raising the chalice slightly. The cruet should be held high enough above the chalice so that it does not strike against it when the Priest raises the chalice. After the signal,

the 1st S. stops pouring and bows to the Priest. He then takes his place next to the 2nd S. on the step.

(C) They both remain facing the Priest and bow when the Priest moves toward them. The 1st S. then pours in a little wine, until the Priest raises his fingers as a signal that it is enough. Then the 2nd S. pours the water making sure not to splash the whole cruets into the chalice. The SERVERS should be especially careful to pour the wine and water correctly.

(D) When the Priest raises his fingers, and 2nd S. stops pouring the water. Then the 1st S. takes the Communion plate from the Altar. Both SERVERS then bow, turn toward each other and return to the credence table. They replace the cruets and walk slowly and with precision to the center where they genuflect.

15. The Postcommunion Prayers

(A) After the genuflection, the 1st S. crosses in front of the 2nd S. and walks up the steps to change the book. The 2nd S. moves up to change the veil.

(B) The SERVERS should wait until each has picked up the Missal and veil from the Altar. When both are ready, they stand erect for a moment and then go down the steps. They do not bow. They genuflect in the center.

(C) The 1st S. walks up the steps to the Epistle side of the Altar. He places the Missal straight and near the end of the Altar. The 2nd S. goes up and places the veil on the Gospel side of the Altar, so that the cross or design on the veil, hangs down the front of the Altar. He places it near the center of the Altar so that the Priest may easily reach for it.

(D) The SERVERS should wait until they have placed the Missal and the veil on the Altar correctly. Then they bow, turn toward the tabernacle, and walk down the side steps. The 1st S. walks down the Epistle side steps, the 2nd S. walks down the Gospel side steps. Then the SERVERS come around and meet in the center. They genuflect and kneel at their places.

(E) After the Priest reads the Communion prayer, he returns to the center of the Altar, turns to the people and says:

PRIEST:

Dóminus vobíscum. The Lord be with you.

SERVERS:

Et cum spírítu túo. And with your spírít.

(F) The Priest returns to the Missal and reads the Postcommunion prayers. He ends these prayers with the words

PRIEST:

Per omnia sáecula saeculórum. World without end.

SERVERS:

Amen. Amen.

In the event that there is more than one Postcommunion prayer, the SERVERS will answer "AMEN" only when the Priest gives them the signal by saying "PER OMNIA SAECULA SAECULORUM."

(G) When the Priest closes the Missal after the Postcommunion prayers, he comes to the center of the Altar, kisses it and turns to the people saying:

PRIEST:

Dóminus vobiscum.

The Lord be with you.

SERVERS:

Et cum spíritu túo.

And with your spirit.

PRIEST:

**Ite Missa est. (Or "Benedicá-
mus Domino.")**

Go, the Mass has been offered.
(Let us bless the Lord.)

SERVERS:

Déo grátias.

Thanks be to God.

In **REQUIEM MASSES** this last prayer is omitted and in its place, the Priest says:

PRIEST:

Requiescant in pace.

May they rest in peace.

SERVERS:

Amen.

Amen.

(H) Twice in the year, on Palm Sunday and at the third Mass of Christmas, the Missal must be changed and brought over to the Gospel side of the Altar for the Last Gospel. The signal to remember is the Missal left open by the Priest after the Postcommunion prayer. The 2nd S. stands, genuflects in the center, walks to the Epistle side of the Altar and goes up the side steps, takes the Missal and goes down the front steps. He genuflects, and waits for the blessing of the Priest. Then he rises and goes up the steps, places the Missal in a cater-cornered position and stands facing the Priest. He signs himself as the Priest does, and an-

swers, "GLORIA TIBI DOMINE." Then he bows at the Holy Name or after the first five words and returns to his place.

16. The Last Gospel

(A) The Priest turns toward the tabernacle, kisses the Altar and says:

PRIEST:

Benedícat vos omnípotens	May almighty God bless you
Deus, Pater, et Filius, et Spíri-	Father, Son and Holy Ghost.
tus Sanctus.	

The SERVERS bless themselves and answer:

SERVERS:

Amen.

Amen.

This blessing is omitted in REQUIEM MASSES.

(B) The Priest moves to the Gospel corner of the Altar, to read the Gospel of St. John on the card. The SERVERS rise in their places.

PRIEST:

Dóminus vobíscum.

The Lord be with you.

SERVERS:

Et cum spírítu túo.

And with your spirit.

(C) The Priest signs himself once again on the forehead, the lips and the heart. The SERVERS do likewise.

PRIEST:

Initium Sancti Evangelii secundum Joannem. The beginning of the Holy Gospel according to St. John.

SERVERS:

Glória tibi, Dómine. Glory be to Thee, O Lord.

(D) When the SERVERS have signed themselves and the Priest begins reading the words of the Gospel, the 1st S. goes over to the bench and gets the biretta. He returns to his place and puts it on the predella in front of him, when he kneels for "ET VERBUM CARO FACTUM EST." Both SERVERS genuflect at the words, "ET VERBUM CARO FACTUM EST." (And the Word was made flesh). The Priest finishes the Last Gospel and the SERVERS say:

SERVERS:

Déo grátias. Thanks be to God.

(E) The SERVERS remain standing until the Priest comes down the steps, and then kneel with the Priest.

17. Prayers After Mass and the Conclusion

(A) The SERVERS respond and take part in the prayers. The first has the prayer card ready.

(B) When the prayers are concluded, the Priest walks up the steps to take his chalice. Both SERVERS rise and stand in their place. The 1st S. holds the biretta.

(C) The Priest comes down the steps with his chalice. All genuflect. The 1st S. then hands the biretta to

the Priest, with the middle ridge nearest the Priest. If it is the custom, he kisses the biretta, then kisses the hand of the Priest.

(D) The SERVERS walk reverently toward the sacristy door as partners. They take their place in the rear of the sacristy, then they bow to the crucifix with the Priest. If the Priest turns to them and thanks them, they answer "You're welcome, Father."

In the event that the Priest saying the Mass is the Pastor, or a Bishop, or Monsignor, it is good manners to ask him for his blessing and kneel down to receive it.

(E) The SERVERS then see to it that the candles are put out, the cruets brought in, and everything is in order.

They retire quietly to the Altar Boy room, change their cassocks and depart.

If they have received Holy Communion, they should never leave church without stopping to make their thanksgiving.

THE PROPER WAY TO SERVE HOLY MASS

ONE SERVER

Serving Mass alone is easy if we have learned to serve with a partner. The rules are almost the same with the few exceptions listed below:

1. The SERVER leads the Priest out and stands on his right side so that he can take his biretta.

2. The SERVER always kneels on the side opposite the Missal, so that if the Missal is on the Epistle side, he kneels on the Gospel side of the Altar.
3. At the Offertory, he is kneeling at the Epistle side. When the Priest takes the veil off the chalice, he goes over to the credence table *without* coming to the center and genuflecting. As a general rule, he never genuflects in the center unless he has to pass the center to carry out his duties.
4. At the Offertory, he holds the wine cruet in his right hand, the water in his left hand. He kisses them before and after.
5. At the washing of hands, (*the Lavabo*) he holds the dish in his left hand, the towel, unfolded, upon his left forearm and the water cruet in his right hand. After pouring the water, he turns to face the rear wall and the Priest can easily take the towel from his left forearm and replace it there when he is finished. Then the SERVER turns and bows to the Priest and departs.
6. The SERVER rings the bells as usual. He kneels on the predella and holds the chasuble during the Elevation.
7. At the Communion, after the Priest takes the pall off the chalice, he goes immediately to the credence table and takes the plate. He returns to where he had been kneeling, says the *Confiteor* and acts according to the rules with two SERVERS. He genuflects when he returns to the Altar with the Priest and goes over to the credence table and kneels.

8. When the tabernacle door has been closed, he rises from his position next to the credence table and takes the wine in his right hand, the water in his left. He ascends the predella, pours the wine immediately without bowing. (The Priest represents Our Lord and is not to be kept waiting.) He bows after pouring the wine and returns to the step. He remains facing the Priest and bows as the Priest moves toward him. He pours the wine carefully with his right hand. Then he switches the wine cruet to his left hand, the water to his right hand. He puts the smallest finger of his left hand through the handle of the wine cruet. Once the finger holds the wine cruet, the water cruet is transferred to the right hand and poured with the right hand. The SERVER then bows and goes back to his place.

9. The SERVER changes the Missal only. The Priest takes care of the veil himself.

10. At the Prayers after Mass, the SERVER sees to it that the Priest has the prayer card, if he wishes, and that he has his biretta.

BRIEF REVIEW OF SOME OF THE ACTIONS THAT THE MASS SERVER MUST PERFORM

Signal	Action
1. The Priest arrives at the center of the Altar.	The SERVER takes the biretta and genuflects with the Priest. He brings the biretta to the bench. Returns to his place and kneels on the floor.

Signal	Action
2. The Priest nearing the end of his Confiteor says "ET VOS FRATRES ORARE PRO ME AD DOMINUM DEUM NOSTRUM."	The SERVER bows to the Priest ready to begin the MISEREATUR Prayer.
3. The Priest ascends the steps to the Altar.	The SERVER rises and kneels on the step.
4. The Priest touches the Altar after reading the Epistle.	The SERVER says "DEO GRATIAS" and goes over to change the Missal.
5. The Priest signs himself at the Gospel.	The SERVER signs himself and says "GLORIA TIBI DOMINE."
6. After the Gospel the Priest kisses the Missal.	The SERVER says "LAUS TIBI CHRISTE" and kneels.
7. The Priest takes the veil off the chalice.	The SERVER goes to present the wine and water. He stands on step before the predella facing the rear wall.
8. At the Offertory the Priest walks over to the SERVER carrying his chalice.	The SERVER (1) turns; (2) bows; (3) kisses the cruet, and; (4) presents it to the Priest. Next follows the washing of hands and then comes the SUSCIPIAT Prayer.

Signal	Action
9. The Priest says "SANCTUS, SANCTUS, SANCTUS."	The SERVER rings the bell three times.
10. The Priest holds his hands palms down over the chalice.	The SERVER rings the bell once.
11. The Priest takes his hands from the chalice and joins them.	The SERVER stands up and kneels on the predella.
12. The Priest elevates the Host and chalice.	The SERVER rings the bell three times at each elevation and holds up the chasuble of the Priest. He then steps down, genuflects and returns to his place.
13. The Priest says "DOMINE NON SUM DIGNUS."	The SERVER rings the bell three times.
14. The Priest takes the pall from the chalice.	The SERVER gets the Communion plate or, if there are no Communions, goes over to the credence table for the water and wine.
15. The Priest raises the chalice from the Altar to drink it.	The SERVER bows and begins his CONFITEOR.

Signal

Action

16. The tabernacle door closes. The SERVER stands, prepares to pour the cruets.
17. The Priest stands in the center and holds out the chalice. The SERVER comes up on the predella and pours the wine into the chalice.
18. The Priest returns to the center of the Altar after the SERVER has poured the wine and water. The SERVER leaves the credence table and prepares to change the Missal.
19. The 1st S. always takes the wine.
The 2nd S. always takes the water.
The 1st S. takes the bells.
The 2nd S. changes the Missal and holds the Communion plate.

BENEDICTION OF THE MOST BLESSED SACRAMENT

The SERVERS appear in the sacristy ten minutes before the Benediction is to begin.

The MASTER OF CEREMONIES sees that the veil is at the bench, the bells and card are on the Altar steps, the Missal, Missal stand and cards are off the Altar.

The THURIFER sees that his thurible is well lighted and that there is incense in the boat.

The ACOLYTES prepare their own candles and see to it that the six high candles are lighted as well as the branch candles, if these are on the Altar. The two Mass candles are not lighted.

At the proper time, the Thurifer leads the servers out into the sanctuary. He carries his thurible in his right hand and the boat in his left hand. He moves out to the deep center of the sanctuary. The Acolytes follow the Thurifer to the center of the sanctuary and stand on each side of him. The Master of Ceremonies leads the Priest to the foot of the Altar and stands next to him, on his right. All genuflect together.

The Acolytes go immediately to the sides of the Altar. The First Acolyte kneels on the bottom step, Epistle side, and faces the tabernacle. The second Acolyte kneels on the bottom step, Gospel side and faces the tabernacle. They place their candles in front of them on the predella. The Thurifer moves about three steps to his right and kneels. The Master of Ceremonies takes the biretta to the bench, and comes back to kneel on the bottom step next to the Celebrant.

The Acolytes

The Acolytes remain kneeling throughout the Benediction. They only bow during the hymn, TANTUM ERGO at the words "VENEREMUR CERNUI"—no other time. When the Host is placed back in the tabernacle and the tabernacle door is closed, the Acolytes rise and return to deep center. They genuflect with the Celebrant and follow the Thurifer into the sacristy.

The Thurifer

After the Celebrant has exposed the Blessed Sacrament, he bows and rises to fill the thurible. The Thurifer rises and comes to the Celebrant, to present the thurible for incense. He gives the boat to the Master of Ceremonies. He first transfers the thurible to his left hand so that he holds the top of the chains with his left hand. His right hand is free. There are now three simple actions with the right hand.

- (1) He pulls up the ring at the bottom of the chains near the cover of the thurible about six inches.
- (2) He pulls up the ring at the top of the chains, at the disk, six inches.
- (3) He reaches down for the chains near the cover, grasps them between the second and third fingers and holds up the thurible for incense. He must be sure to hold the thurible high enough for the Priest to place the incense in it without effort.

When the thurible has been filled, the Thurifer presses down hard with his right hand and closes the thurible. He passes it with his left hand to the Master of Ceremonies. Then he steps behind the Celebrant (no genuflection) and kneels on the first step to the Celebrant's left. He bows when the Celebrant bows and holds the fringe of the Celebrant's cope as the Celebrant incenses the Blessed Sacrament. He bows again

with the Celebrant, rises and takes back the thurible at the Master of Ceremonies' right hand, returns to his place and kneels. At the beginning of the second verse of the hymn "TANTUM ERGO," he bows with the Celebrant, rises and goes through the same procedure.

When the Celebrant rises to walk up the steps and give the Benediction, the Thurifer rises and moves to deep center where he kneels. He incenses the Blessed Sacrament with three double swings; one as the Celebrant brings the monstrance down; two as he brings it to his left; three, as he brings it to his right.

How does the SERVER hold the thurible when he is incensing?

He holds the top of the chains with his left hand and places his left hand over his heart.

With his right hand he holds the chains about three inches from the bottom, holding them between his second finger or index finger and his third finger. He holds up the thurible at about the level of his shoulders and with his right forearm and his three fingers, he swings the thurible toward the Blessed Sacrament. He swings the thurible out in a gentle arc. It is normal for the thurible to swing back and hit the chains. One double swing means that the thurible is held out and swung twice at the object. A single swing means that the thurible is held out and swung once at the object. There is a rhythm and a grace to swinging the thurible. It requires practice.

When the Celebrant places the monstrance back on the Altar, the Thurifer rises, returns to his place and kneels. After the tabernacle door is closed, the Thurifer rises and stands at deep center. The Acolytes are on either side of him. He genuflects with the Celebrant and leads the procession into the sacristy.

The Master of Ceremonies

After the Celebrant has exposed the Blessed Sacrament, he bows and rises to fill the thurible. The Master of Ceremonies rises also and stands at the right hand of the Celebrant. The Thurifer gives the Master the boat. When the thurible has been filled, the Celebrant and the Master kneel. The Master places the boat on the step. The Thurifer passes the thurible to him and he passes it to the Celebrant. He does this by holding the top of the chains with his right hand, the lower part of the chains with his left. He swings his right hand toward the Celebrant. When the Celebrant takes the thurible, the Master holds the fringe of his cope with his left hand. The Master bows when the Celebrant does. When the Celebrant completes the incensation, he passes the thurible to the Master of Ceremonies. The Master holds the thurible out with his right hand until the Thurifer takes it from him.

At the beginning of the second verse of the hymn TANTUM ERGO the Master bows with the Celebrant, rises and goes through the same procedure for the second incensation.

After the second incensation, the Master gives the Celebrant the card for the prayer. At the word "OREMUS," the Master rises and goes to the bench for the humeral veil. Taking the veil by the two clasps, he returns to his place and kneels. He receives the card from the Celebrant and rises to place the veil around the Celebrant's shoulders. During the Benediction itself, he rings the bell three times. One, as the Celebrant brings the monstrance down, two, as he brings it to his left, three, as he brings it to his right. When the Celebrant kneels on the step again, he passes the card to him and then rises immediately to take the veil from the shoulders of the Celebrant. The Master brings the veil to the bench, folds it carefully. He folds the humeral veil in three parts and makes the crease at the first third and

at the second third of the veil. This prevents damage to the Cross or design which is usually on the middle of the veil. He quickly returns to his place and kneels.

When the tabernacle door is closed, the Master stands and picks up the biretta, if the Celebrant had one. He genuflects with the Celebrant, hands him the biretta and follows the Acolytes into the sacristy.

THE REQUIEM LOW MASS

A Requiem Mass is a Mass offered for a deceased person with special prayers for that deceased person. The color of the vestments is black.

Serving a Requiem Low Mass is the same as serving any other Low Mass, with the following exceptions:

1. The SERVERS see to it that the black Missal is placed on the Missal stand.
2. At the Requiem Mass the kissing of the cruet handles and the biretta is omitted.
3. Psalm 42 is omitted and so prayers at the foot of the Altar are very much shortened.

The Priest begins the prayers by saying:

PRIEST: "INTROIBO AD ALTARE DEI"

SERVERS: "AD DEUM QUI LAETIFICAT
JUVENTUTEM MEAM"

Then the Priest blesses himself and says:

PRIEST: "ADJUTORIUM NOSTRUM IN NO-
MINE DOMINI"

SERVERS: "QUI FECIT COELUM ET TERRAM"

The **SERVERS** bless themselves with the Priest.

The Priest then begins the **CONFITEOR** and the Mass continues the same as any other Mass.

4. After the Postcommunion prayers the Priest comes to the center of the Altar and says:

PRIEST: "DOMINUS VOBISCUM"

SERVERS: "ET CUM SPIRITU TUO"

The Priest then turns around to the tabernacle and says:

PRIEST: "REQUIESCANT IN PACE"

SERVERS: "AMEN"

The Priest begins the last Gospel immediately. He does not turn around and bless the people at the Requiem Mass.

TWENTY-FIVE DEFINITIONS EVERY MASS SERVER SHOULD KNOW

1. **ABLUTION** (ab l6o shun)—

The Priest cleans the chalice and his fingers after Communion with water and wine.

2. **ALB** (alb)—

A long robe of white linen. Meaning: The complete whiteness or purity of the soul and body of the priest.

3. **AMICE** (ám iss)—

A white linen cloth which the Priest wears around his neck and soulders. Meaning: A helmet to protect the head of the Priest from distracting thoughts.

4. **BENCH** (bench)—
The bench in the Sanctuary where the Priest sits. Called also **SEDILIA** (say dee lee ah) or, **SCAMNUM** (skam num).
5. **BOAT** (boat)—
A small cup which looks something like a boat, containing grains of incense.
6. **BURSE** (burce)—
A square pocket or purse in which the Priest carries the Corporal. The color is the color of the chausuble.
7. **CHALICE** (chá liss)—
A gold cup in which the wine is changed into the precious Blood of Our Lord.
8. **CHALICE VEIL** (chá liss veil)—
A square piece of cloth which covers the chalice. The color is the color of the chausuble.
9. **CHASUBLE** (chása bul)—
The beautifully colored outer garment which covers the Priest from the neck to the knees. Meaning: God's Grace and Goodness covers the Priest.
10. **CIBORIUM** (see bór ee um)—
A large gold or silver cup in which the Communion Hosts are kept.
11. **CINCTURE** (sínk chur)—
A long, thick cord which the Priest ties around his waist. Meaning: Strength in doing God's Will.
12. **COPE** (kope)—
A large cloak, coming down to the Priest's ankles, worn at Benediction.
13. **CORPORAL** (kór por al)—
A square piece of white linen, like a napkin. It is unfolded on the altar and the host, the Corpus Christi (body of Christ) is placed on it.
14. **CREDENCE TABLE** (krée dense)—table
A small table in the Sanctuary where the wine and water cruets, dish and towel are kept.

15. **HUMERAL VEIL** (hew mer al)—veil
A long, narrow, silk cloth that is placed over the Priest's shoulders at Benediction.
16. **LAVABO DISH** (lah váh bo)—dish
It is used when the Priest washes his hands in the Mass. Lavabo means in Latin "I shall wash."
17. **MANIPLE** (mán i pul)—
A band of cloth worn on the left arm of the Priest.
Meaning: The Priest must be a hard worker for souls.
18. **MISSAL** (míss al)—
The book on the altar which contains the prayers of the Mass.
19. **PALL** (paul)—
A small, square piece of white linen that is a cover for the Chalice.
20. **PATEN** (pát en)—
A small gold plate which first holds the large white bread and later the Body of Christ.
21. **PREDELLA** (pree déll ah)—
The top platform where the Priest stands at the altar.
22. **PURIFICATOR** (púre if ee kate or)—
A small white linen cloth used to clean or purify the chalice after Communion.
23. **STOLE** (stole)—
A long strip of cloth the same color as the chasuble that the Priest wears around his neck and over his shoulders.
Meaning: God has placed authority over the shoulders of the Priest.
24. **TABERNACLE KEY** (táb er nack el)—Key
The key that opens the tabernacle. The tabernacle is kept locked to protect the Sacred Hosts.
25. **THURIBLE** (thúr i bul)—
A metal bowl suspended on chains in which a piece of charcoal is lighted to burn incense.

