

How to Serve the Old Mass

Correct Mass-Serving Made Easy

by Rev. H.E. Calnan, D.D.

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This Edition by the Association of St. John Fisher, 1993

Preface to the First Edition.

The purpose of this small book is to promote faultless serving at Low Mass. Using this book, the average Catholic school-boy, and the diffident layman who has never served Mass before, should have no further difficulty.

In most parishes, a dozen influences combine to restrict the supply of efficient Mass servers. Layfolk must be asked to serve at short notice, or without warning. A woman with knowledge of Latin may venture, because she has only to answer and not to move about. The layman, unless accustomed, shrinks from the risk of making mistakes and being conspicuous. And that shrinking feeling appears sometimes to begin early in life. The writer has more than once met Catholic parents who have become suddenly ashamed and a little indignant, on realising (in public, as it usually happens) that sons educated at good Catholic Schools, are quite unable to serve Mass when called upon. (But the writer is aware of some of the difficulties, even in Catholic Schools)

This small book has been made to give the necessary confidence to anyone: first by the printing of the answers in special type which springs to the eye: secondly by that simple rule of pronouncing every vowel: a rule which is as sound as any such simplification can be, and has certainly proved amazingly successful in practice among those who had never read Latin before: and thirdly, by the completeness as well as the simplicity of the directions. The author has based these directions on the carefully controlled practice at St John's Seminary, Womersley, and the Venerable English College, Rome. He firmly trusts that those great institutions will have no cause to regret their mention here. And he has checked everything by Martinucci and by Menghini.

Above all, care has been taken to persuade the server that his work in serving Mass is his most profitable method of assisting at Mass, and of preparing for Holy Communion. The directions themselves have been phrased with the intention of prompting the thoughts which should keep the server spontaneously united with the Holy Sacrifice. When proficiency comes, he may decide for himself whether he can risk using his Missal without interfering with this most sacred work of actually serving the Mass.

The Thanksgiving after Holy Communion is a translation (fairly close) of that set out in the Catechism of Pius X for use in the Roman Diocese and Province. And that saintly Pope certainly understood small boys in their relation to the Holy Eucharist. It is probable, too, that these prayers will meet the needs of those adults who wisely prefer simplicity.

H.E.C. *14th August, 1936*

Preface to the 1993 Edition.

The world is a very different place since Father Calnan wrote his "Correct Mass-Serving Made Easy." The vision that he lays before the altar boy of participation in the divine liturgy of heaven is one that seems so remote these days when any sort of ideal of perfection is difficult even to envision, let alone achieve.

Yet there has been a most encouraging revival of interest in the Immemorial Mass, and it seems good to prepare some sort of tutor to enable those who wish to learn to serve the Mass to do so with confidence and decorum. Fr. Calnan's book seems to fit the bill, and so it seems appropriate to offer it once more, and hope that it will be of use to many. I learnt, myself, to serve from the 1948 edition when I was a undergraduate and found it useful.

Clearly, the book is written for boys rather than men, but if older aspirants to the cotta will make allowances, they will find much of use herein.

Some adjustments have been made to the text, for instance to accommodate the rubrics of the 1962 Missale Romanum. Also, a few changes have been thought wise concerning the offertory procedure, where Fr. Calnan's recommendations are contrary to the customs prevalent, at least in this country, and must have seemed odd, even at the time. There have also been small additions, to account for the very changed attitudes and practices in the church. Hence, the passage concerning what to do if a

communicant demands Communion in the hand. But by and large, the original text is intact, and presented to you as Fr. Calnan intended.

S.A.F. 28th July 1993

CORRECT MASS-SERVING MADE EASY

BEFORE MASS

Arrive in the Sacristy ten minutes before time. Make sure that your hands are very clean. If you wear a cassock and cotta, see that all the buttons of your cassock are fastened. If you prepare the wine and the water, first make sure that both cruets are perfectly clean and dry inside. See that the candles are lit. If the Priest wishes you to help him vest, he will show you how to do it. But be very quiet: and do not speak unless you must.

GOING TO THE ALTAR.

When the Priest is ready, take the Missal (unless it is already on the Altar) with both hands at the bottom edge, with the opening to your left, and the top edge leaning against your chest. Bow to the Sacristy-Crucifix when the Priest does so: and then walk a yard or two in front of the Priest to the Altar. If there is Holy Water at the Sacristy door, take some on the finger-tips of your right hand, and offer it to the Priest; then bless yourself, and walk on.

AT THE ALTAR

*Wait at the foot of the steps in front of the Epistle-side (this is the right-hand side of the Altar as you look at it) till the Priest comes level on your left. Take the weight of the Missal on your left arm and hand, and receive the Priest's biretta into your right hand. Genuflect when the Priest genuflects or bows here. Put the biretta on the seat, or somewhere tidily at the side. (If you leave it on the Altar steps it will probably be in the way, and will certainly look untidy.) Then go up and put the Missal on the stand, so that the opening is towards the middle of the altar. Do not open the Missal. Turn right, go down the side steps, turn **by your left**, and walk round the corner of the steps to the right, genuflect in the middle, and go on and kneel on the floor at the foot of the*

front steps on the Gospel side. (This is the left-hand side of the Altar as you look at it.) So the Priest will be on your right, when he comes down the steps to begin Mass.

THE MASS BEGINS

*Make the sign of the Cross with the Priest. Your answers are here in **big black print**. Say every bit of every word. A good way to do this is to look for the vowels (a,e,i,o and u) and make up your mind to pronounce every one that you see: the other letters will soon come right. The small diagonal line ('accent') over a syllable means that you have to pronounce that syllable (or that vowel) more strongly than any other syllable in that word: for instance *Dóminus, Confíteor, laetíficat, juventútem*. (There are some more hints at the end of this book) Do not hesitate; and do not hurry. It is not clever to say the answers at express speed: it is simply silly, and often irreverent, too, because if bits of words are left out, the meaning of the answers will be changed or destroyed; and these answers mean something very important. So do not hurry: the Priest will be glad to wait for you, if he sees that you are being careful.*

1. In nómine Patris, et Fílii, + et Spíritus Sancti. Amen. Introíbo ad altáre Dei.

Ad Deum qui laetíficat juventútem meam.

(When the Priest wears black vestments, or during Passiontide just before Easter, he will go straight from here to No. 7 "Adjutorium".)

2. Júdica me, Deus, et discérne causam meam de gente non sancta: ab hómine iníquo et dolóso érué me.

Quia tu es, Deus, fortitúdo mea: quare me repulísti, et quare tristis incédo dum afflígit me inimícus?

3. Emítte lucem tuam, et veritátem tuam: ipsa me deduxérunt, et adduxérunt in montem sanctum tuum et in tabernácula tua.

Et introíbo ad altáre Dei: ad Deum qui laetíficat juventútem meam.

4. Confitébor tibi in cíthara, Deus, Deus meus: quare tristis es ánima mea, et quare contúrbas me?

Spera in Deo, quóniam adhuc confitébor illi: salutáre vultus mei et Deus meus.

5. Glória Patri, et Fílio, et Spíritui Sancto.

Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen.

6. Introibo ad altare Dei.

Ad Deum qui laetificat juventutem meam.

7. Adjutorium + nostrum in nomine Domini.

Qui fecit caelum et terram.

8. Confiteor Deo ... etc. *(The Priest is now saying the 'I confess.' You will say it after your next answer. The Priest ends with the words:-*

"orare pro me ad Dominum Deum nostrum."

(Bow a little towards the Priest while you say:)

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

9. Amen.

(Bow towards the Altar while you say:)

Confiteor Deo omnipotenti, beatae Mariae semper Virgini, beato Michaelo Archangelo, beato Joanni Baptistae, sanctis Apostolis Petro et Paulo, omnibus Sanctis, *(turn slightly towards Priest)* et tibi, Pater, quia peccavi nimis cogitatione, verbo et opere: *("through my fault"; strike your breast each time.)* mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaelum Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes Sanctos, *(turn slightly towards Priest)* et te, pater, orare pro me ad Dominum Deum nostrum. *(Remain bowing).*

10. Misereatur vestri omnipotens Deus, et, dimissis peccatis vestris, perducat vos ad vitam aeternam.

Amen *(Kneel up straight and make + with Priest).*

11. Indulgentiam, absolutionem et remissionem peccatorum nostrorum tribuat nobis omnipotens et misericors Dominus.

Amen. *(Bow slightly forward).*

12. Deus, tu convérsus vivificábis nos.

Et plebs tua laetábitur in te.

13. Ostende nobis, Dómine, misericórdiam tuam.

Et salutáre tuum da nobis.

14. Dómine, exáudi oratióem meam.

Et clamor meus ad te véniat.

15. Dóminus vobíscum.

Et cum spírítu tuo.

16. Orémus. (*No reply*)

As soon as he has said "Oremus" the Priest will go up to the Altar. At once, stand, move a pace to the left, and kneel on the step. (But if that is the level on which the Priest is standing, kneel on the floor.)

The Priest goes to the Missal and says the Introit. Your next answer is when he comes to the middle, and says :-

Kýrie eléison.

Kýrie eléison. (*Kée-ree-ay ay-láy-ee-son*)

Kýrie eléison.

Christe eléison.

Christe eléison.

Christe eléison.

Kýrie eléison.

Kýrie eléison.

Kyrie eléison. (No reply.) Notice how your answers go there: Once "Kyrie", twice "Christe", and once "Kyrie".

Very often, but not at every Mass, the Priest next says the "Gloria in excelsis" Do not say "Amen" at the end; your next answer will be when the Priest turns round and says:

Dóminus vobiscum.

Et cum spíritu tuo.

Now the Priest goes to the Missal again to say the Collect. Watch and listen. He is praying for you and for all of us. You will see him bow and then he will end a Collect by saying :-

...Per ómnia saécula saeculórum.

Amen. *(This may occur twice just here)*

Now the Priest reads the Lesson, or Epistle. Watch him. At the end he will give you a sign, by turning his head, raising his hand, or laying his left hand down on the altar. At once say:-

Deo Grátias.

*(NOTE. In Advent and Lent, and on some Ember Days, if the Priest is wearing purple vestments, be prepared to see him go straight to the Missal directly after the "Kyrie eleison", and before the "Dominus Vobiscum" to say **several** Collects and Lessons. In that case, whenever you hear "Per omnia saécula saeculórum," at once answer "**Amen**"; and whenever the Priest signs to you at the end of a Lesson, answer "**Deo gratias**". BUT NEVER GO TO MOVE THE MISSAL UNLESS THE PRIEST HAS ALREADY SAID "DOMINUS VOBISCUM" SINCE SAYING THE "KYRIE ELEISON". You will find this a very useful rule).*

Having said "Deo Grátias", rise, genuflect at the middle, and walk round the corner of the the steps on the Epistle-side, and stand on the lowest step on the right of the Priest, but slightly behind him. When he leaves the Missal, take it with its stand, turn left, go obliquely down the steps to the middle, genuflect, and go obliquely up the steps, and place the Missal with its stand on the Gospel-side of the Altar near the end, and turned slightly inwards towards the middle of the Altar. Turn left; go down one step at the side; turn right about to face the Missal, and wait there to answer the Priest at:-

Dóminus vobíscum.

Et cum spíritu tuo.

Sequéntia sancti Evangélii secúndum (Matthaeum)

Glória tibi, Dómine.

Sign yourself on forehead, lips and heart (with the front of your right thumb; hand open), when the Priest does so. Then wait a moment: you will probably hear the Holy Name, Jesus; at that, bow your head. Then turn right, descend, and walk left round to the Epistle side (genuflecting in the middle), halt at the front of the steps, just before you reach the corner; then turn left and stand facing the Missal while the Priest is reading the Gospel. When he finishes, be ready to say at once:-

Laus tibi, Christe. *Then kneel, upright.*

On Sundays and some feastdays, the Priest will now say the Credo. Remain kneeling, but bow your head while the Priest genuflects at the words "Et incarnatus est," etc. (In England there is a custom that servers stand during the Credo. It is not exactly wrong.)

Then, whether he has said the Credo or not, the priest will turn round and say:-

Dóminus vobíscum.

Et cum spíritu tuo.

OFFERTORY AND LAVABO

*Now rise and **go directly** to the credence-table. Take the wine in your right hand and the water in your left. Go to the Epistle end of the Altar and wait for the Priest to come. You should be standing on the first step downwards, with the side edge of the Altar directly in front of your chest, (but not touching).*

When the Priest comes with the Chalice to the end of the Altar, take the wine-cruet which is in your right hand and present it to the Priest, with the handle (if there is one) towards him. At once, transfer the water cruet to your right hand. Receive the wine from the Priest with your left hand and present the water with your right; receive it back with the same hand. (Note: It is correct, here, to kiss the cruets when presenting them to the Priest, and when receiving them back. But in England it is customary for layfolk to omit this.)

Bow to the Priest, then return to the credence-table with the cruets. Leave them down, and pick up the lavabo towel, laying it over the left wrist. Take up the dish or bowl in the left hand and the water cruet in the right hand, and return to the Altar. This time you should not be at the side of the Altar, but a pace or so to the left so that the Priest will be exactly in front of you when he comes. The Priest will hold his fingers over the dish. Pour water gently upon them, catching it in the dish underneath. The Priest will take the towel from your wrist, dry his fingers, and return the towel to you. Bow, and return to the credence-table where you lay down everything and make it tidy.

Return now to your place at the Epistle-side, taking the bell with you (if that is on the credence) without ringing it. Kneel.

Do all that smoothly, without wasting time, and without hurry. Very soon the Priest will turn round and say:- (in a low voice)

Oráte, fratres...

Wait till he turns back to the Altar, and then answer:-

Suscípiat Dóminus sacrificium de mánibus tuis, ad laudem et glóriam nóminis sui, ad utilitátem quoque nostram, totiúsque Ecclésiae suae sanctae.

THE PREFACE

Soon, now, you will see the Priest turn over pages of the Missal to find the Preface. You will see him place his hands on the Altar and then he will say:-

...per ómnia saécula saeculórum.

Amen.

Dóminus vobíscum.

Et cum spírítu tuo.

Sursum corda.

Habémus ad Dóminum.

Grátias agámus Dómino Deo nostro. (*Bow slightly*)

Dignum et justum est.

Now the Priest says the Preface. At the end, he drops his voice, joins his hands, and says in a low tone "Sanctus, Sanctus, Sanctus" etc. When you see and hear that, give the bell three, short, double rings.

*Watch the Priest now. He is supplying the worship which you owe to Almighty God and which you cannot pay without the Mass and the Priest. Your duty here is not to read a lot of the prayers for yourself, but to help actively in the great act of Public Worship now being done by our Divine Lord and His Church, through the Priest, **with your help**. You are now part of the work. And to keep your soul joined with it while you are waiting, you may keep on saying in your heart "Dear Lord Jesus, please help me to do my part perfectly."*

Watch the Priest. You will see that his hands are separated, just in front of his shoulders. Presently he will join them, and bow his head for a moment: he is praying for special living persons, probably for you in particular. Watch him: he will separate his hands again, and pray to be helped by the prayers and merits of Our Lady, and the Apostles, and all the Martyrs and Saints. Then he will join his hands again: and when you see him stretch his arms forward, and hold his hands, palms downwards, over the Chalice, then - but not till then, - give the bell one, short, double ring.

THE CONSECRATION

Now put the bell - without ringing it - on the top step. Go up and kneel slightly to the right of the Priest, but behind him, just below the level on which he is standing. Do not touch the chasuble (the coloured outer vestment) yet; and kneel very still. Now :-

1. a. *When the Priest genuflects, bow deeply, give the bell one double ring, and kneel upright again.*
b. *When the Priest raises ("elevates") the Sacred Host, lift the lower edge of the Chasuble a little with your left hand, look right up and greet Our Lord, ("My Lord and my God") give the bell one double ring: and as the Priest lowers his hands, release the Chasuble.*
c. *When the Priest genuflects again, again bow deeply, give the bell one double ring, kneel upright again and remain quite still.*
2. *Do just those same three things again, when the Priest*
 - a. *Adores, b. Elevates, and c. Adores again the Precious Blood in the Chalice.*

Then, very quietly, take the bell, rise, turn left, come down the steps, turn right, and go and kneel where you were before the Consecration. PUT THE BELL DOWN QUIETLY.

AFTER THE CONSECRATION

Our Divine Lord, now, using the Priest as the link between Himself and you in His Church, is offering himself to God the Father, to pay our debts of honour and praise to God. He is also begging God the Father to grant to you and to all of us, graces and blessings which we cannot possibly get except through Him. He is placing again before God the Father the very Sacrifice which he offered on the Cross on Calvary: presenting it with all the members of His Church, and for them all. So the more closely those members are joined to the Mass, the more richly they share in its fruits. Just see where you are. You are actually helping to offer the Mass properly: you are joined to Our Lord in the Mass, more closely than anyone except the Priest. So your share in the fruits of the Mass may easily be richer than the share of anyone else, except the Priest. That is your great privilege here. So keep on thinking about that, and do not distract yourself from your sacred work here, by trying to say prayers of your own. Our Divine Lord is saying His prayers for you. Thank him by doing his work perfectly here.

Even if you are going to receive Holy Communion, you cannot prepare yourself better than by doing this work of serving Mass as perfectly, and carefully, and lovingly as you can. You are very close to Our Lord just now; you are working for Him and with Him; you are helping Him to do the greatest act of His life. He knows all about you, and what you are thinking. This work is the best possible preparation for the moment when He will give himself to you.

Watch the Priest, then, all the time, as much as you can and very reverently. Soon you will see and hear him remind himself and all of us that we are sinners, needing God's mercy; he will strike his breast, and say in a low voice, "Nobis quoque peccatoribus." Strike your breast, too, and remember that this Mass is the Sacrifice of Calvary, which was offered to save sinners; and that through Jesus, and with Him, and in Him, God the Father receives all honour and glory from us.

THE PATER NOSTER AND AGNUS DEI

Soon now you will see the Priest, after genuflecting, lay his hands on the Altar; and then he will say, in an ordinary voice:-

...per ómnia saécula saeculórum.

Amen.

Orémus.... The Priest recites the Pater Noster alone; follow it in your mind; you know it in English as the Our Father. It ends

...et ne nos indúcas in tentatiónem.

Sed líbera nos a malo.

Watch carefully. You will see the Priest divide the Sacred Host into three parts, and hold one part over the Chalice, while he says aloud:-

...per ómnia saécula saeculórum.

Amen.

Pax Dómini sit semper vobíscum.

Et cum spírítu tuo.

Then the Priest genuflects, and says the Agnus Dei. Watch and listen. He is saying it for you. Strike your breast three times when he does so. "Lamb of God who takest away the sins of the world: have mercy on us. Lamb of God who takest away the sins of the world: have mercy on us. Lamb of God who takest away the sins of the world: grant us peace." - And if you notice that at the Agnus Dei the Priest is not holding the Sacred Host, whereas at the Domine non sum dignus he is holding It, you will not ring the bell by mistake.

THE PRIEST'S COMMUNION

The Priest remains slightly bowing, and says three very wonderful prayers to prepare himself, as the Priest of the Sacrifice, to be united with the Victim of the Sacrifice, by Holy Communion, and thus to make the Sacrifice complete. Having finished these prayers, he genuflects again and takes the Sacred Host into his hands. Watch carefully, and you will see him again strike his breast three times, but much more slowly this time, while he says thrice:-

Domine, non sum dignus... If you are not watching and listening carefully, you may perhaps not hear him say those words, because he has to say them in a low voice (though aloud). So watch to see him strike his breast while he is holding the Sacred

Host; and give the bell one short double ring each time he does so. Soon you will be able to say it with him, and still serve perfectly: "Lord, I am not worthy that Thou shouldst enter under my roof; but only say the word and my soul shall be healed." (Three times.)

Now bow your head a little and keep quite still while the Priest receives the Sacred Host. Wait till the Priest genuflects, then rise at once, take up the bell (do not ring it) and go straight (without genuflecting) to the credence-table. Put the bell down. Look to see whether anyone has approached the altar rails for Communion. If there are Communicants, take the communion plate. If you are receiving Communion yourself, go without genuflecting up to the top step of the altar at the front on the Epistle side and kneel down. Otherwise kneel on the lowest step at the Epistle side. The Priest will turn, holding up a small Host, and will say:-

Ecce Agnus Dei, ecce qui tollit peccáta mundi.

He will then add the following prayer aloud three times. Strike your breast each time. In some churches it is customary for all to join in aloud with the Priest.

Dómine, non sum dignus, ut intres sub tectum meum, sed tantum dic verbo et sanábitur ánima mea.

Receive our Blessed Lord reverently, holding the communion plate under your chin. Do not answer "Amen". Then rise immediately and accompany the Priest to the first Communicant on the Epistle-side end of the rails. (Or, if there are no rails, wherever the communicants are kneeling). Precede the Priest along the line of communicants, holding the plate under each chin. Should a Host drop onto the plate, do not panic: this is what the plate is there for. Simply let the Priest remove the Host, and then continue along the line; the Priest will remove any fragments later, but you must be very careful not to let any fall to the ground.

It may be that a communicant will improperly attempt to receive Our Lord on the hand. You should allow the priest to make the decision how to deal with it. Simply remove the plate a little to one side, or hold it between the Priest and the hands of the communicant. Do not ever attempt to solve the situation by placing the plate on the communicant's hands. It is quite possible that an ugly scene might result, and this would be much more displeasing to Our Lord. Let the priest find his own way to persuade the communicant to open his mouth!

After the last communicant has received, accompany the Priest back to the Altar. He may take the plate from you. If he does not, lay it on the Altar near the middle, where the Priest can see it. Then go immediately to the credence table, and take the wine

cruet in your right hand and the water in your left. Go quietly up to the Priest at the middle of the Altar (not too close). When he holds the Chalice towards you, pour wine (only) into it very gently till he tells you to stop. (The correct amount, here, is just about the same as the Priest poured in to be consecrated. But the Priest will judge it.) Go to the Epistle end of the Altar, and when the Priest comes to you, first pour wine very gently over his fingers into the Chalice, till he tells you to stop. (It will be very little.) Then pour water gently in the same way.

(All of this should be done over the "Table" of the Altar. The Priest should not have to hold the Chalice directly above the floor. He may do this only when the server is very small. So be careful to stand in the right place, here, with the side-edge of the Altar directly in front of you. And if you are careful, on this occasion, to hold the cruet in your right hand, with your thumb near the base and directly under the lip of the cruet, and just the the tops of two or three other fingers directly opposite your thumb, you will easily avoid the awkwardness of so many servers, who have to move their elbows, and their shoulders, and their whole body sideways in order to pour a little liquid from a small cruet.)

When the Priest returns to the middle, take the cruets back to the Credence-table, also the Communion plate, if there have been communicants, and leave all tidy.

Now you have to move the Missal. Walk right round to the middle, genuflect, continue right round the corner of the steps, and go up the side steps of the Gospel-side. Lift the Missal and its stand well clear of the Altar (and of the Priest), turn right, go obliquely down to the floor, genuflect in the middle, and go obliquely up to the Epistle-end of the Altar, and place the Missal and its stand where they were at the beginning of the Mass. Remember that on this side the Missal always faces squarely to the front. Turn right, go down the side steps, turn by your left and walk round the steps to the right, genuflect in the middle, and go and kneel on the lowest step on the Gospel-side where you were at the beginning of Mass.

AFTER THE COMMUNION.

The Priest will cover the Chalice, and go to the Missal to read the Post-Communion. Then he comes to the middle, turns round and says:-

Dóminus vobíscum.

Et cum spírítu tuo.

He then goes to the Missal again and reads certain prayers like those which he read before the Epistle. They end:-

...per ómnia saécula saeculórum.

Amen.

And that may occur twice here also. Then the Priest comes to the middle, turns to the people and says:-

Dóminus vobíscum.

Et cum spíritu tuo.

Ite, missa est.

Deo grátias.

(If it is a Requiem Mass, the Priest says, not Ite, Missa est, but:- Requiescant in pace. And your answer then is:- Amen. And no blessing will follow.)

Benedícat vos omnípotens Deus, Pater, + et Fílius, et Spíritus Sanctus.

Amen.

Remain kneeling until the Priest comes in front of you to begin the Last Gospel from the Altar-card. Then stand.

Dóminus vobíscum.

Et cum spíritu tuo.

Inítium sancti Evangéllii secúndum Joánnem.

Glória tibi, Dómine.

Turn right, genuflect in the middle, and go and stand where and as you stood for the first Gospel. Genuflect when the Priest does so; and it ends:-

...plenum grátiae et veritátis.

Deo grátias.

The Priest will now come down and kneel in the middle of the bottom step to say the Prayers after Mass. If there is a card, have it to hand, and kneel on his right.

If the Missal has to be taken back to the Sacristy, go up and get it when the Priest goes up to get the Chalice, after saying the Prayers. Then get the biretta. Meet the Priest at the foot of the steps. (You are on his right). Genuflect when the Priest genuflects or bows; then hand him his biretta.

Turn and walk quietly in front of the Priest to the Sacristy. Put yourself on the Priest's left and bow to the Crucifix with him. Turn then to the Priest and bow to him. Then put down the Missal, if you have it with you; and return to the Altar to clear away. Extinguish the candles (use a snuffer, do not blow them out) and bring everything in to the Sacristy that needs to be brought in. It may also be your duty to clean and dry the cruets and finger-bowl. When all is finished, you can go and take off your own cassock and cotta and leave everything tidy.

You have not quite finished your work yet. If you have received Holy Communion, you have still your Thanksgiving to make. And even if you have not received Holy Communion, you have still to thank Our Lord for allowing you to serve this Mass. Thank Him simply and carefully. Ask Him to make you understand better and better, what a wonderful favour he has given to you: ask Him to help you to serve more perfectly every time; ask Him to make you remember it all day long. Then say a Hail Mary, and ask our Blessed Lady to take care of you, so that she will always be proud and happy to see you waiting on Her Divine Son at the Altar.

SOME HINTS FOR THE CAREFUL SERVER

1. Don't rush your answers. The Priest will be glad to wait for you when he sees that you are taking care. Pronounce every syllable of the Latin carefully and clearly.
2. Don't begin your answer till the Priest has finished.
3. Don't destroy Signs of the Cross. Make two definite straight lines with your right hand; one from your forehead to your heart, the other from left shoulder to your right; not stiffly, but carefully and naturally. It is an action to be proud of.
4. Don't destroy your genuflections. Bring your right knee down to the ground close to your left foot, keeping head and shoulders erect.

5. Don't rush about the Sanctuary, and don't dawdle, either. Just go carefully and quietly.

6. Don't be afraid to join your hands properly: palms together, right thumb over left; or if you prefer, clasp one hand in the other, without separating the fingers. And when your hands are joined, keep your forearms horizontal, neither pointing upwards, nor hanging downwards. If one hand is doing something and the other nothing, put the unemployed hand on your heart. (Your heart is not right over to the left).

7. Don't go to the middle just to make a genuflection. Genuflect at the middle only when you *are obliged* to pass across the middle.

8. Remember, even if the Blessed Sacrament is not on or behind the Altar where you are serving, the server always genuflects. Only the Priest is allowed to bow.

9. Don't clasp your hand right round the cruet when you offer it to the Priest, or, if there is a handle, don't keep the handle pointing towards yourself. Hold the cruet near the base with the tops of your fingers and thumbs.

10. Don't rub the cruet (or your fingers) against the Priest's fingers at the Lavabo (or at any other time). Leave him room to move his fingers.

11. Don't give the Priest anything with your left hand.

12. Don't ring the bell as though it were an alarm. It is a signal. A double ring is sufficient; a single ring might be an accident, and often is; a double ring makes everything clear.

13. Don't fail to *watch* for the Domine non sum dignus. Remember that the Priest has to say it in a low tone, and if there is a noise, you might not hear him.

14. Don't stretch along the Altar to pour wine into the Chalice. Go quietly up to the side of the Priest. And be ready to do so:-(a) if there are no communicants: as soon as the the Priest has received the Precious Blood from the Chalice; (b) if there are Communions, as soon as you return to the Altar.

15. Don't turn the pages of the Missal to find the place for the Priest at a Low Mass. To have that done for him is the privilege of a Bishop.

16. Don't rest your hands on the Altar. Only the Celebrant may do that, and he only sometimes.

17. Don't lean against the Altar. Not even the celebrant may do that.

PRAYERS AFTER HOLY COMMUNION
(Taken from the Catechism of St. Pius X)

Act of Faith and Adoration.

My Lord, Jesus Christ, I believe that Thou art truly here within me, with thy Body, Blood, Soul and Divinity. Humbled in my nothingness, I adore thee profoundly as my God and my Lord.

Act of Hope.

Since Thou art come into my soul, O Lord, never let me drive thee away by sin; but remain there always by thy grace. I hope for this from Thy goodness and mercy.

Act of Charity.

I love thee, O Lord, my God, with all the love that I can find; and I desire to love Thee ever more earnestly. Make me love Thee above all things, now, always and for ever.

Act of Offering.

Since Thou, O Lord, has given Thyself completely to me, I give myself completely to Thee. I offer Thee my heart and my soul. I consecrate my life to Thee. I intend to be thine for all eternity.

Act of Petition

Grant me, O Lord, all the spiritual and temporal favours which Thou knowest will be useful to my soul. Help my parents and relations; help those who help me; help my friends and my superiors. Release the Holy Souls in Purgatory.

SOME HINTS FOR THE LATIN

1. Pronounce each vowel carefully.

A as in bah; Amen is ah-men.

E like ay in bay. Meam is may-ahm

(ae and oe sound like plain e; laetificat is lay-tificat.

coelum is chay-lum.

I sounds like ee in bee. Laetificat is lay-tee-fee-caht.

O sounds like o in got. Confiteor is con-fee-tay-or.
U sounds like oo in room. Juventutem is yoo-ven-too-tem.

2. Words like Ideo, where there are three vowels: pronounce each vowel carefully:-

Ee-day-o; not I-doh.

3. The consonants are much as we use them, except:

C, when followed by e or i is pronounced ch as in Child. Caelum is
chay-loom

G is as in got, except when followed by e or i when it is pronounced j as
in just. Affligit is afflée-jeet.

H is not pronounced at all, properly. But no-one will worry if you do.
Habemus is abáymoos.

J is pronounced as an English Y Justum is yoostoom.

R. This letter is usually rolled, but don't worry if you can't.

GN when they are together, are pronounced like the ne in new. Dignus is
dee-nyoos
