

The
ALTAR SERVERS'
HANDBOOK



issued by
THE ARCHCONFRATERNITY OF SAINT STEPHEN

CONTENTS

<i>Preface</i>	<i>i</i>
<i>Editor's Note</i>	<i>ii</i>
<i>Petitions and Rescripts</i>	<i>ii</i>
<i>Archconfraternity of Saint Stephen</i>	
<i>Object and History</i>	<i>1</i>
<i>Membership and Rules</i>	<i>2</i>
<i>Constitution and Organization</i>	<i>3</i>
<i>Indulgences</i>	<i>4</i>
<i>Prayers</i>	<i>5</i>
<i>Ceremony of Enrollment</i>	<i>57</i>
<i>Hymn to Saint Stephen</i>	<i>63</i>
<i>Directions</i>	
<i>The Postulant</i>	<i>8</i>
<i>General Directions</i>	<i>8</i>
<i>The Manner of Serving</i>	
<i>Low Mass</i>	<i>13</i>
<i>Communion outside Mass</i>	<i>34</i>
<i>Benediction</i>	<i>36</i>
<i>High Mass</i>	<i>39</i>
<i>Missa Cantata</i>	<i>44</i>
<i>High Mass of Requiem</i>	<i>48</i>
<i>Mass before the Blessed Sacrament Exposed</i>	<i>49</i>
<i>Devotions</i>	
<i>Other prayers after Holy Communion</i>	<i>50</i>
<i>Prayers according to the Seasons</i>	<i>53</i>
<i>Prayer of Saint Thomas More</i>	<i>55</i>

PREFACE

ARCHBISHOP'S HOUSE,
WESTMINSTER,
LONDON, S.W.1.

I WELCOME the appearance of a new edition of the handbook of the Archconfraternity of Saint Stephen for Altar-Servers. I thank and congratulate its present compiler and wish every blessing to its readers.

To serve at the altar, as to sing in the choir, is next to the priesthood the highest privilege which a layman can enjoy. He represents the faithful and takes a most intimate part in the rich treasures of the Church's liturgy and ceremonial. Those sacred ceremonies should be carried out with devotion, dignity and attention to detail.

I would say, therefore, to those who use this manual: Remember that whether you hold the office of Master of Ceremonies, or the more humble one of Torch Bearer, that you are in the service of the King of Kings and are always on parade. The success and the rhythm of a parade is secured by the attention given by each member to the minutest detail. So pay the greatest attention to every small detail.

But the value of your service will be measured and indeed enhanced by your own sanctity and by the personal love you have for our Blessed Lord and devotion to His sacred mysteries. This manual will help you to secure this.

May Almighty God and Saint Stephen bless all the members of the Archconfraternity.

✠ *BERNARD CARDINAL GRIFFIN,*
Archbishop of Westminster.

EDITOR'S NOTE

It is a privilege to offer this handbook to Altar-Servers. Most humbly I thank His Eminence Cardinal Griffin for the preface in which he welcomes it. I offer sincere thanks to Msgr. Canon J. Collings for helpful counsel, as well as to Father G. Harrison, of the Priests of the Sacred Heart, who compiled the pages on serving Low Mass; and to both for their invaluable help in correcting the proof and revising my faulty work.

EDITOR

PETITIONS AND RESCRIPTS

BEATISSIME PATER,

ARCHIEPISCOPUS *Westmonasteriensis infrascriptus, ad pedes Sanctiatis Vestrae provolutus, humillime supplicat ut Apostolicam Benedictionem digneris Societati Altaris ministrorum Westmonasteriensis impertire, quam in hunc finem instituit ut nimirum juvenes quorum est sacris Ecclesiae ritibus ministrare, tum normam, usum, ipsam historiam harum caeremoniarum exactius discant, tum praesertim ad zelum domus Dei, ad laetum servitium cordis ac corporis coram altari incitentur.*

Quare, etc.

✠ FRANCISCUS BOURNE

L.S.

Archiep. Westmonasteriensis.

Westmonasterii, die 1 Octobris, 1905.

Dilectis filiis fausta quaeque et salutaria a Domino adprecantes Apostolicam Benedictionem peramanter impertimus.

die 5 No. 1905,

✠ PIUS, PP. X.

BEATISSIME PATER,

IN *Ecclesia Metropolitana Westmonasteriensis canonice instituta est Sodalitas nuncupata Societas Altari Inserventium Westmonasteriensis sub patrocinio Sancto Stephani Diaconi et Protomartyris, eo fine ut pueri et juvenes, in Ecclesiae Ritibus instituti, sacris functionibus accurate simul et intellegenter peragendis incumbant. Quo magis autem Sodalium fervor et devotio augeatur, ipsa Sodalitas humillime petit ut Sanctitas Vestra eam Indulgentiis ditare dignetur, scilicet tribus Indulgentiis plenariis: una in die aggregationis Sodalium; altera in die festo principali Sodalitatis, nempe die 26 Decembris; tertia in articulo mortis; quatuor Indulgentiis septem annorum et totidem quadragenarum in sequentibus festis: scilicet, Sancti Joannis Ap. et Ev., die 27 Decembris; Sancti Joseph, die 19 Martii; SS. Apostolorum Petri et Pauli, die 29 Junii; et Sancti Michaelis Archangeli, die 29 Septembris: -in super Indulgentia quinquaginta dierum quotiescumque quisque Sodalium Sacrosancto Missae Sacrificio inservit, necnon quando recitat orationem praeparatoriam ad inserviendum, h.e. Actiones nostras cum Salutatione Angelica Ave Maria.*

✠ FRANCISCUS BOURNE

Archiep. Westmonasteriensis.

N. 74120.

Ex Audientia SSmi habita die 22 Maii, 1906

SSmus D. N. Pius Div. Prov. PP. X referente me infrascripto S. Congñis de Propaganda Fide Secretario, benigne adnuere dignatus est pro gratia in omnibus juxta preces, in perpetuum, servatis consuetis conditionibus.

Datum Romae ex Aed. S. C. de Prop'da Fide die et anno praedictis.

Pro Secret° -J. BRUNI, Offs.

GUILD OF ALTAR SERVERS, UNDER THE PATRONAGE OF SAINT STEPHEN, DEACON AND MARTYR

OBJECT

THE object of the Guild is the sanctification of the Altar-Server by teaching him that to serve in the Sanctuary is a great religious privilege, by instructing him the manner of observing the rites and ceremonies of the Church according to the rubrics and to the decrees of the Sacred Congregation of Rites and the interpretations of the most generally accepted authorities, and by encouraging him to understand the meaning and the purpose of the ceremonies in which he takes part.

HISTORY

THE Guild was formed in March, 1905, by Father Hamilton MacDonald, chaplain to the Sacred Heart Convent, Hammersmith, by permission of the Archbishop of Westminster, the late Cardinal Bourne, and it was blessed by His Holiness Pope Pius X in the following November.

On the 4th December, 1906, the Holy Father erected the Guild into an archconfraternity “prima primaria” having the power to affiliate to itself other similar Guilds outside the Archdiocese of Westminster in the British Isles.

On the 19th February, 1934, His Holiness Pope Pius XI extended this privilege throughout the British Empire.

MEMBERSHIP

MEMBERSHIP of the Guild is open to any boy or man, without any limit of age, who can serve Mass, and who has shown proof of a desire to conform to the object of the Guild. It is recommended that a server after admission to the Sanctuary serve at least six months before being admitted to membership of the Guild. The local Director of the church decides whether a candidate is eligible, and is empowered to perform the ceremony of enrollment according to the form prescribed on page 61 and to invest the server with the Guild medal. The medal and cord, and also the Guild handbook, may be obtained from the General Secretariate.

Every member on enrollment promises to observe the following rules:

RULES

1. **To serve at the Altar reverently, intelligently and punctually.**
2. **To make the short acts of preparation before, and of thanksgiving after, serving Mass.**
3. **To observe silence in the sacristy, and great reverence in the Sanctuary.**
4. **To recite daily the Guild prayer.**

Postulants and members are recommended to receive Holy Communion as often as possible, particularly when serving Mass. Enrolled members should always wear the Guild medal when serving.

Unless taking part in the ceremonies, members are recommended always to use a missal when assisting at Mass.

CONSTITUTION AND ORGANIZATION

The Archconfraternity is divided into local chapters. At the head of the chapter is the Director, who is a priest.

The Director oversees the whole chapter, leads the regular meetings, and enrolls the members into the Guild. The Director should appoint a lay President of that chapter, who directs meetings and practices in his absence.

The President should be a server who knows the serving rubrics thoroughly, has the ability to coordinate the other servers and is capable of serving as Master of Ceremonies for the more complicated ceremonies of the Church. The President is responsible for preparing a regular serving schedule and should also directly oversee the servers in their training and in their observance of the Guild rules

THE GUILD'S SYSTEM OF PROMOTION

The serving ranks within the Archconfraternity

Postulant. The Postulant is one who has the desire to join the Guild. He begins learning his Latin responses and the movements for Torchbearer at High Mass and 2nd Acolyte at Low Mass. The probation period is dependent upon the individual server's ability, though six months may be commendable. When he has been admitted and enrolled into the Guild, he is done so as a Junior Acolyte.

Junior Acolyte. The requirements for having the rank of Junior Acolyte are as follows: He must have his Latin responses mastered, know in detail how to serve as Torchbearer at High Mass and 2nd Acolyte at Low Mass and successfully passed a test regarding these positions. The Junior Acolyte wears a plain red cord with a pewter medal and upon enrollment is presented with a certificate of enrollment.

Senior Acolyte. The Senior Acolyte must know how to serve in detail Low Mass by himself, as well as the High Mass

positions of 1st and 2nd Acolyte and Thurifer, and passed a test regarding these positions. The Senior Acolyte trades the plain cord for a red cord with tassels, but retains the pewter medal.

Master of Ceremonies. The MC must have proven his reliability as well as his fidelity to the rule of punctuality, intelligence and reverence while serving, must have a thorough knowledge of all the serving positions at Low Mass and High Mass and passed a test regarding the position of MC at High Mass. The MC trades his pewter medal for a gold medal, and retains the red cord with tassels.

President. The President wears a two-tone, gold and black medal with the red cord and tassels.

INDULGENCES

With the object of increasing the fervour and devotion of members of the Guild, the Holy Father, on the 22nd May 1906, granted the following indulgences:

I. THREE PLENARY INDULGENCES:

- (1) On the day of admission.
- (2) On the patronal feast of the Guild, 26th December.
- (3) At the hour of death.

II. AN INDULGENCE OF SEVEN YEARS AND EVEN QUARANTINES (Forty Days) on each of the following feasts:

- (1) Saint John, Apostle and Evangelist, 27th December.
- (2) Saint Joseph, 19th March.
- (3) Saints Peter and Paul, 29th June.
- (4) Saint Michael, 29th September.

AN INDULGENCE OF 300 DAYS every time a member before serving Mass recites the prayer: *Direct, we beseech Thee, O Lord, our actions* (p.6).

In England and Wales an **INDULGENCE OF 200 DAYS** may also be gained every time a server recites the Guild prayer: *O God, Who dost graciously accept the ministry of Thy servants* (p.6).

GUILD PRAYER

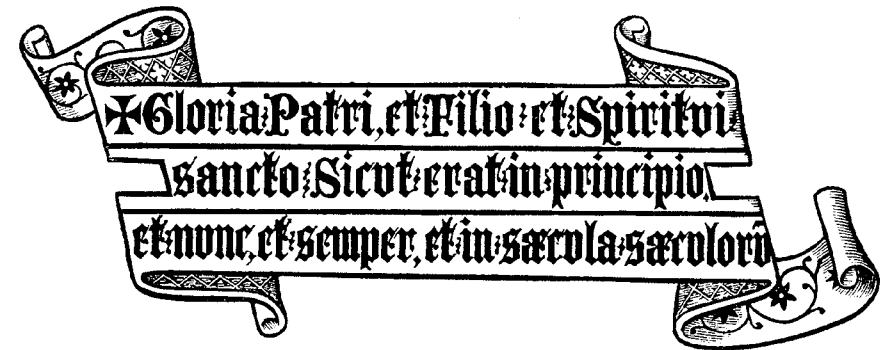
(To be recited daily)

O God, Who dost graciously accept the ministry of Thy servants and allow us to share in the service of Thine Altar: grant that, whilst in serving Thee we follow the example of our Patron, Saint Stephen, the first Martyr, we may, like him, come to see Thy Son standing at the right hand of Thy Majesty, and so enter into the Kingdom of Our Lord and Savior, Jesus Christ, Who livest and reignest with Thee in the unity of the Holy Ghost, God, world without end. Amen.

Hail Mary

Saint Stephen, Pray for us.

Saint Pius X, Pray for us.



PRAYERS BEFORE SERVING MASS

IN the name, etc.

Come, O Holy Ghost, fill the hearts of Thy faithful, and kindle in them the fire of Thy love.

V. Send forth Thy Spirit, and they shall be created.

R. And Thou shalt renew the face of the earth.

Let us pray.

OGOD, Who hast taught the hearts of the faithful by the light of the Holy Ghost, grant that, by the gift of the same Spirit, we may be truly wise, and ever rejoice in His consolation. Through Christ our Lord. Amen.

OGOD, Who dost graciously accept the ministry of Thy servants and allow us to share in the service of Thine Altar: grant that, whilst in serving Thee we follow the example of our Patron, Saint Stephen, the first Martyr, we may, like him, come to see Thy Son standing at the right hand of Thy Majesty, and so enter into the Kingdom of Our Lord and Saviour, Jesus Christ, Who livest and reignest with Thee in the unity of the Holy Ghost, God, world without end. Amen.

DIRECT, we beseech Thee, O Lord, our actions by Thy inspiration, and further them by Thy continual help; that every prayer and work of ours may always begin from Thee, and through Thee be likewise ended. Amen.

Hail Mary,

V. Saint Stephen.

R. Pray for us.

V. Saint Pius X.

R. Pray for us.

PRAYERS AFTER SERVING MASS

Our Father, Hail Mary, Glory be.

Anima Christi

Soul of Christ, sanctify me.

Body of Christ, save me.

Blood of Christ, inebriate me.

Water of Christ's side, wash me.

Passion of Christ, strengthen me.

O good Jesus, hear me.

Within Thy wounds hide me,

Suffer me not to be separated from Thee.

Against the malignant enemy, defend me.

At the hour of my death, call me,

And bid me come unto Thee,

That with Thy Saints I may praise Thee

Forever and ever. Amen.

Prayer before the Crucifix

Behold, O kind and most sweet Jesus, I cast myself on my knees in Thy sight, and with the most fervent desire of my soul, I pray and beseech Thee that Thou wouldst impress upon my heart lively sentiments of faith, hope, and charity, with true contrition for my sins, and a firm purpose of amendment, while with deep affection and grief of soul, I ponder within myself and mentally contemplate Thy five wounds; having before my eyes that which David the prophet put on Thy lips concerning Thee: "They have pierced My hands and My feet; they have numbered all My bones."

V. Saint Stephen.

R. Pray for us.

V. Saint Pius X.

R. Pray for us.

THE POSTULANT

FIRST THOUGHTS “No ministry, except that of those who by ordination are set apart for the service of the altar,” wrote the late Cardinal Bourne in his preface to the first edition of this handbook, “deserves greater thought and consideration than the duty entrusted to those laymen and youths who have the office of assisting the priests of God in the discharge of their sacred functions.” Willingly you have come forward to take up this exalted office, to enjoy the privilege which Holy Mother Church grants you of wearing the sacred dress of a cleric, namely, cassock and cotta, and of performing duties in the Sanctuary for which originally men were set apart from others by tonsure and minor orders. Your first impulse is a generous one. You value this high privilege and you feel a secret joy at giving yourself to it. You are going to be often in a holy place, performing sacred duties, and you will appear very publicly in the sight of all the congregation. To fulfill such an office worthily you will need to be holy in your own life, and edifying always in the sight of other people. Your great help will be Prayer, Holy Mass and the Sacraments.

GENERAL DIRECTIONS

ALL actions should be done deliberately, thoroughly and without hurry, but not slowly. All the words should be spoken audibly, each syllable articulated, every sentence reverently pronounced.

The Hands, when serving, should be held together on the breast, palm to palm, with the fingers extended and close together pointing upwards, the thumbs being crossed right over left. When one hand is being used, the other should lie with the open palm upon the breast. When not employed the hands may be held merely folded together right over left against the front of the body at the height of the elbows.

Bowing is simple or moderate. A *simple* bow is made by bowing the head only; a *moderate* bow is made by bowing the head and shoulders.

Genuflections are single and double. A *single* genuflection is made by dropping the right knee to touch the ground near the left heel; a *double* genuflection is made by kneeling with both knees on the ground, a moderate bow being then made before rising.

Walking and Turning. All movements in the sanctuary should be noiseless and graceful. When two or more servers are together, they should move as one body. The rule for turning is: Never unnecessarily turn your back on the Blessed Sacrament. To observe this rule, remember, whenever you have to turn away from the altar, either by your right or left, always to turn back again the reverse way, so as never to turn completely round.

Lighting the Candles. To light the candles use a taper and always begin with the candle or candles on the Epistle side of the altar. When there are several candles to be lighted on each side, begin with the one nearest to the crucifix, and light in order from the topmost downwards.

To Extinguish the Candles reverse the whole of the above order, and begin with the candle or candles on the Gospel side of the altar, and, if there are several candles to be put out, with the candle farthest from the crucifix and lowest down, proceeding upwards so that the first candle that was lighted will be the last one extinguished.

The Bell is not rung by the server serving Low Mass at a side altar during Exposition of the Blessed Sacrament, or any solemn service at the high altar, or from the *Gloria in excelsis* on Holy Thursday until the *Gloria in excelsis* on Holy Saturday.

The bell is rung with the right hand as follows: Grasp firmly the handle of the bell, then raise and immediately lower it so as to sound two distinct strokes at each time of ringing.

At the *Sanctus* and at each elevation and at the *Domine, non sum dignus*, three double strokes are rung. At the *Hanc igitur*, only one stroke of the bell is required.

The Thurible and Incense Boat are used as follows: Before the fire is blessed, i.e. on first entering the sanctuary, or when the thurible is given back to the thurifer after the incense has been blessed and used, he should grasp the chains with his LEFT hand just under the cap, letting the thurible swing freely backwards and forwards. In his RIGHT hand he should carry the incense boat in front of him at elbow level.

In order to present the thurible to the priest so that he may put incense on to the charcoal, the thurifer first gives the incense boat to the Deacon (or First Assistant or the Master of Ceremonies as the occasion requires) and after raising the lid of the thurible by means of the ring at the top of the center chain, he grasps the chains just above the lid with his RIGHT hand and raises the thurible to the level of the priest's hands, taking care to place the LEFT hand holding the cap against his breast. After the priest has put the incense on the charcoal (and blessed it) the thurifer lowers the thurible, closes the lid and passes the thurible to his RIGHT hand. He then receives the incense boat with his LEFT hand and gives the thurible to the Deacon (First Assistant or Master of Ceremonies) with his RIGHT hand. While the thurible is being used the thurifer may put the incense boat on the credence table or transfer it to his RIGHT hand if he wishes to keep it with him. The thurifer receives back the thurible in his LEFT hand and stands *in plano* on the Epistle side swinging the thurible gently to and fro as before.

PARTICULAR INSTRUCTIONS

THE SERVER IN THE SACRISTY

Behavior. All servers should take a pride in punctuality, personal cleanliness and good behavior, and while serving strictly avoid staring about them. The service in which they assist is no common service but sacred and solemn, and the place is most holy, therefore must the server constantly remind himself of the presence of God and His holy angels if he would serve well.

The Sacristy is the antechamber of the sanctuary and within the precincts of God's house; therefore the server will regulate his conduct and behave well there, after the example of the Holy Child and His saints. As a member of the Guild of St. Stephen he will place himself under the protection of that faithful deacon and brave martyr, invoke his intercession and follow his example.

THE SERVER AT THE ALTAR

The first thing that every server at Low Mass should be careful about is the correct pronunciation of the Latin. Those servers who have never learnt Latin, and they are the majority, should invariably use a book or a card when serving. It is so easy to make mistakes without realizing it, and these mistakes tend to increase until in the course of time the answers will no longer be Latin at all but merely a succession of sounds somewhat resembling that language.

He should follow the Mass. His duty is SERVE the priest. He must, therefore, attend to what the priest is saying and doing, so as to be ready to answer at the correct time, and be rather beforehand than behindhand with his ministrations. It is for the priest and not the server to set the pace.

The following “DON'TS” will remind servers in a short but arresting way of some of the common faults to be avoided in serving at Low Mass.

1. DON'T look round when anyone passes in front of or near the altar. The Server should be either following the Mass in his Missal or watching the priest.
2. DON'T stand during the “Credo,” kneel as soon as you have answered “Laus tibi, Christe.”
3. DON'T ever put the cruets on the altar without the lavabo cloth under them, and, at the Offertory, don't leave them on the altar for the priest to take: hand each cruet to the priest with the right hand.
4. DON'T kiss the chasuble before or after the Elevation, and hold it up only when the priest raises his arms.
5. DON'T kneel at the side to receive Holy Communion, always move to the front facing the altar on the Epistle side, after the priest has said “Indulgentiam.”
6. DON'T carry the chalice veil to the Gospel side; either unfold it on the Epistle side and leave it there, or do not touch it.
7. DON'T come to the center for the priest's blessing, remain at the Gospel side until the priest has begun the last Gospel.

HOW TO SERVE AND PRAY AT LOW MASS

Arrive in good time.

If you have to pass through the church, kneel down, pray to Our Lord and say your Guild Prayers before Serving.

If you enter by the sacristy, vest first, and then go into church or a side-chapel and say your prayers.

Always walk slowly and reverently. Genuflect to the ground, keeping your body upright, and facing forward.

Prepare the cruets; light the candles beginning by the one at the Epistle side; prepare your book if you use one. Help the priest to vest.

If you are not serving at the Blessed Sacrament Altar, tell the priest if you or other people want Holy Communion, stating the number. If you forget this, you can still present altar-breads to the priest up till the Offertory, or even any time before the Elevation.

Never talk or play in the sacristy.

When the priest is ready, for Mass, take the Missal if this is the custom, bow to the Cross, and precede the priest, offering him Holy Water with your right hand and then making the sign of the Cross yourself. Ring the sacristy bell if this is the custom. If you are carrying the Missal, lean it on your left arm to do all these actions.

On reaching the Altar, be at the priest's right: receive the biretta if he is wearing it, kissing first his hand, then biretta (**Note A**, p.29), and genuflect, even if the priest only bows (**Note B**, p.29). Put the biretta on the step or the credence table, and if you have to put the Missal on the stand, go round by the side.

Then if necessary, close the sanctuary gates, genuflect and go to the foot of the steps at the gospel side so as to be on the priest's left. Have your book open ready.

When the priest comes down and bows or genuflects, kneel directly on the floor.

HOLY MASS

(The numbers show what the server has to do or say)

1. *Sign of the Cross, while the Priest says:*
Priest. In nomine Patris et Filii et Spiritus Sancti. Amen.
(Anthem). Introibo ad altare Dei:
2. *Server.* **AD DEUM QUI LAETIFICAT JUVENTUTEM MEAM.**
(In Requiem Masses, pass along to No. 9).
(Psalm 42). P. Judica me, Deus, et discerne causam meam de gente non sancta: ab homine iniquo et doloso erue me.
3. **S. QUIA TU ES, DEUS FORTITUDO MEA, QUARE ME REPULISTI, ET QUARE TRISTIS INCEDO, DUM AFFLIGIT ME INIMICUS.**
P. Emitte lucem tuam et veritatem tuam: ipsa me deduxerunt et adduxerunt in montem sanctum tuum, et in tabernacula tua.
4. **S. ET INTROIBO AD ALTARE DEI: AD DEUM QUI LAETIFICAT JUVENTUTEM MEAM.**
P. Confitebor tibi in cithara, Deus, Deus meus; quare tristis es, anima mea, et quare conturbas me?
5. **S. SPERA IN DEO, QUONIAM ADHUC CONFITEBOR ILLI: SALUTARE VULTUS MEI ET DEUS MEUS.**
6. *Bow slightly while the P. says:*
P. Gloria Patri, et Filio, et Spiritui Sancto.
7. *Upright.*
S. SICUT ERAT IN PRINCIPIO, ET NUNC, ET SEMPER: ET IN SAECULA SAECULORUM. AMEN.
P. *(Anthem).* Introibo ad altare Dei.
8. **S. AD DEUM QUI LAETIFICAT JUVENTUTEM MEAM.**

9. *Sign of the Cross, while the P. says:*
P. Adjutorium nostrum in nomine Domini.
10. **S. QUI FECIT CAELUM ET TERRAM.**
Do NOT bow during the Priest's Confiteor, and do NOT strike your breast.
P. Confiteor Deo omnipotenti, beatae Mariae semper virgini, beato Michaeli archangelo, beato Joanni Baptistae, sanctis Apostolis Petro et Paulo, omnibus sanctis, et vobis fratres, quia peccavi nimis cogitatione, verbo et opere; mea culpa, mea culpa, mea maxima culpa; ideo precor beatam Mariam semper virginem, beatum Michaelem archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes sanctos, et vos fratres, orare pro me ad Dominum Deum nostrum.
11. *Bow, turning slightly towards the Priest:*
S. MISEREATUR TUI, OMNIPOTENS DEUS, ET DIMISSIS PECCATIS TUIS, PERDUCAT TE AD VITAM AETERNAM.
P. Amen.
12. *Begin immediately, bowing head and shoulders in front, without leaning your hands or book on the step:*
S. CONFITEOR, DEO OMNIPOTENTI, BEATAE MARIAE SEMPER VIRGINI, BEATO MICHAELI ARCHANGELO, BEATO JOANNI BAPTISTAE, SANCTIS APOSTOLIS PETRO ET PAULO. OMNIBUS SANCTIS,
Here turn a little towards the priest:
ET TIBI, PATER,
Turn back:
QUIA PECCAVI NIMIS COGITATIONE, VERBO, ET OPERE,
Strike your breast three times:
MEA CULPA, MEA CULPA, MEA MAXIMA CULPA. IDEO PRECOR BEATAM MARIAM SEMPER VIRGINEM, BEATUM MICHAELEM ARCHANGELUM,

**BEATUM JOANNEM BAPTISTAM, SANCTOS AP-
POSTOLOS PETRUM ET PAULUM, OMNES SANC-
TOS,**

Here turn a little to the priest:

ET TE, PATER,

Turn back:

**ORARE PRO ME AD DOMINUM DEUM NOS-
TRUM.**

Remain bowing:

*P. Misereatur vestri, omnipotens Deus; et dimissis peccatis
vestris perducatur vos ad vitam aeternam.*

13. **S. AMEN.** *Kneel upright. Make the sign of the Cross with
the priest:*

*P. Indulgentiam, absolutionem, et remissionem peccatorum
nostrorum tribuat nobis omnipotens et misericors Domi-
nus.*

14. **S. AMEN.**

15. *Bow slightly forward till the end:*

P. Deus, tu conversus vivificabis nos.

16. **S. ET PLEBS TUA LAETABITUR IN TE.**

P. Ostende nobis, Domine, misericordiam tuam.

17. **S. ET SALUTARE TUUM DA NOBIS.**

P. Domine, exaudi orationem meam.

18. **S. ET CLAMOR MEUS AD TE VENIAT.**

P. Dominus vobiscum.

19. **S. ET CUM SPIRITU TUO.**

P. Oremus.

20. *Kneel now on the lowest step.*

*If the altar has only one step or footpace, remain kneeling
on the floor.*

*This is your position for the rest of the Mass, at whatever
side you are.*

The Priest now kisses the altar and reads the INTROIT.

KYRIE ELEISON.

21. **S. KYRIE ELEISON.**

Kyrie eleison

CHRISTE ELEISON.

Christe eleison.

CHRISTE ELEISON.

Kyrie eleison.

KYRIE ELEISON.

Kyrie eleison.

*If the priest does not say the GLORIA IN EXCELSIS, pass
to No. 22. If he does say it, say this prayer:*

*Glory be to God on high, and on earth peace to men of
good will. O Lord God, heavenly King, God the Father al-
mighty, we praise Thee, we bless Thee, we adore Thee, we
glorify Thee, we give Thee thanks for Thy great glory.*

*O Lord Jesus Christ, the only begotten Son, Lamb of God,
have mercy on us; receive our prayers; for Thou alone art
holy, and our sovereign Lord.*

*Glory too be given to the Holy Ghost, one God with the
Father and the Son. Amen.*

P. Dominus vobiscum.

22. **S. ET CUM SPIRITU TUO.**

Pass to No. 23.

*If the priest omits DOMINUS VOBISCUM and goes
straight to the missal, it is because there are several
Epistles (see p.30).*

23. *On ordinary days the priest says the* **COLLECTS.**

During the first one say:

*O God, we offer to Thee the Prayers of Thy Church and
of all the faithful throughout the world, humbly begging
Thee to pardon sinners, to pity the dying, and to confirm
in grace all those who love Thee: for the sake of Our Lord
Jesus Christ.*

P. Per omnia saecula saeculorum.

S. AMEN.

If there are other prayers, say:

O God, we pray Thee, for the sake of Blessed Mary our Queen, and of all the Holy Martyrs, bless and strengthen the Catholics of this country; and bring back into Thy Church all those who stray through ignorance outside the one true Fold or Peter.

O God, make us faithful servants at Thy Altar and call to the Sacred Priesthood all those Thou seest to be worthy; make us generous in Thy service like our Holy Patron St. Stephen, and for his sake, ever keep us in Thy holy grace.

P. Per omnia saecula saeculorum.

S. AMEN.

24. *While the priest reads the EPISTLE, say this prayer:*

O Lord God, Thou has spoken to us by the voice of Thy Prophets and Apostles; and Thy still speakest to us in the person of our Holy Father the Pope and our Bishops and priests; make us obedient to their advice. But especially do Thou make us attentive to the voice of a right conscience and to the inspirations of the Holy Ghost, that we may be truly wise in all our actions and ever glad to love and serve Thee.

25. **DEO GRATIS** *is answered at the end of the Epistle. (N.B.—The priest turns his head slightly towards the server, or raises his left hand slightly).*

Change the Missal to the Gospel side, placing it slanting on the altar.

Answer:

P. Dominus vobiscum.

S. ET CUM SPIRITU TUO.

Make three small crosses on your forehead, lips and heart:

P. Sequentia sancti Evangelii secundum...

S. GLORIA TIBI, DOMINE.

Pass over to the Epistle side and stand, slightly turning to the priest.

During the gospel, say what you can of this prayer:

O Lord Jesus, Thou didst come into the world for the space of a life-time, doing good to all, speaking words of truth and love, and finally dying on the Cross for our salvation. Thou art still with us in the Blessed Sacrament, and we read Thy sacred words in the Holy Gospel. We believe Thou art the Son of God: all that Thou has said is true, and Thou alone canst teach us the right way of life. Today and every day we will deny ourselves, take up our cross, and follow Thee.

26. **LAUS TIBI, CHRISTE** *is answered at the end of the Gospel.*

Then KNEEL DOWN, even if the priest says the Credo.

During the Credo, say your I BELIEVE.

P. Dominus vobiscum.

S. ET CUM SPIRITU TUO.

P. Oremus.

OFFERTORY

27. *When the priest begins unveiling the Chalice, go straight to the credence table, without genuflecting in the center.*

Present the WINE and WATER, then the WATER, BASIN and TOWEL as you have been taught. (Note D., p.32.)

Return directly to your place without genuflecting in the center.

28. *P.* Orate fratres.

Wait till the priest has turned back to the altar; then say without bowing:

S. SUSCIPIAT DOMINUS SACRIFICIUM DE MANIBUS TUIS, AD LAudem ET GLORIAM NOMINIS SUI, AD UTILITATEM QUOQUE NOSTRAM, TOTIUSQUE ECCLESIAE SUAE SANCTAE.

While the priest reads the SECRET PRAYERS, say what you can of the following:

O Lord God, receive the Bread and Wine which we offer by the hands of Thy priest, for they will become the Body and Blood of Jesus; and for His sake grant us Thy grace and blessing.

O God, we offer Thee our poor actions, prayers, and sacrifices of this day, together with the glorious merits of Our Lady and the Martyrs, for the conversion of our beloved country.

Deign to receive, O Lord, the homage of all devout Altar Servers together with the virtues and merits of St. Stephen; and for his sake bless us and make us fervent and faithful.

29. *P.* Per omnia saecula saeculorum.

S. AMEN.

P. Dominus vobiscum.

S. ET CUM SPIRITU TUO.

P. Sursum corda.

S. HABEMUS AD DOMINUM.

P. Gratias agamus Domino Deo nostro.

S. DIGNUM ET JUSTUM EST.

While the priest reads the PREFACE say:

It is truly right and just, O God our Father, that every day and in all places we should praise and thank Thee for all Thy mercies bestowed upon us through Jesus Christ our Lord. We invite all the Angels to help us to thank Thee worthily, and we join with them to sing Thy praises.

30. *P.* Sanctus, Sanctus, Sanctus.

Give three distinct double rings with your BELL, saying: Praise be to God Who is most holy; and blessed be Jesus, Who comes to save us.

CANON OF THE MASS

For the Church. O most loving Father, deign to receive these offerings and bless Thy Church: our Holy Father Pope (...), our Bishop (...), our priests and all missionaries and religious people. Bless all those who attend Mass today all over the world and all who are in need of Thy grace.

Personal Intentions. Here name all those you want to pray for.

The Saints. O Lord God, we know that Our Blessed Lady, St. Joseph, the Holy Angels, SS Peter and Paul and all the holy Apostles and Martyrs are attentive to this sacrifice, and, as it were, present around this altar to pay homage to Jesus Who is coming. May we be fervent and pious here in their glorious company; and grant that as they are invisibly beside us here on earth, we may be with them in heaven after this life and see them with Thee in Thy glory.

31. *When the priest spreads his HANDS over the chalice, give one double ring with your BELL.*

Then go up the steps without genuflecting in the center, and kneel close to the priest a little to the right.

At each Elevation, when the priest genuflects, BOW then raise the edge of the chasuble slightly with your left hand and LOOK UP and BOW again when the priest genuflects, giving three distinct double rings with your BELL.

Looking up for the first time at the Sacred Host, say: MY LORD AND MY GOD.

When looking at the Chalice say: GLORY TO JESUS WHO HAS SAVED US WITH HIS BLOOD.

Return directly to your place without genuflecting.

Now say these prayers:

Remembering the Passion. O loving Father, we remember how Jesus, now present in the altar, died on the Cross for our salvation, offering His life in sacrifice to Thee; and how Thou didst reward Him by His glorious Resurrection

and Ascension into heaven. So today we offer Thee with confidence the same sacrifice, begging Thee to forgive our sins and to make us worthy of entering into heaven to enjoy the glory of Our Saviour.

For the Souls in Purgatory. O merciful God, deliver from Purgatory all the suffering souls, especially those I have known and now pray for:... Eternal rest give unto them, O Lord, and let perpetual light shine upon them; may they rest in peace.

For yourself. O Lord God, have mercy also on us poor sinners, and prepare us to be admitted one day into the company of St. John Baptist, of St. Stephen, and of all Thy Holy Martyrs. Do not weigh our merits, but pardon our sins, for the sake of Jesus Our Lord.

Little Elevation. May all possible Honour and glory be given to Thee, O God the Father with the Holy Ghost, by all Christians together with Jesus our Brother, our King, and our Redeemer.

32. *P.* Per omnia saecula saeculorum.
S. AMEN.

COMMUNION

From now onwards, all your prayers should prepare you for Holy Communion, the "Daily Bread" of our souls.

Say our "OUR FATHER" with the priest, thinking how each request can be fulfilled by Holy Communion.

33. *P.* Et ne nos inducas in tentationem.
S. SED LIBERA NOS A MALO.

34. *P.* Per omnia saecula saeculorum.
S. AMEN.

P. Pax Domini sit semper vobiscum.

S. ET CUM SPIRITU TUO.

Strike your breast three times, saying:

Lamb of God, Who takest away the sins of the world,

Have mercy on us;
Have mercy on us;
Grant us peace.

O Lord Jesus, at the Last Supper Thou didst promise peace to Thy Apostles; grant then that receiving the Sacrament of peace, we may be at peace with Thee and with everybody for Thy sake.

O Lord Jesus, Thou didst die on the Cross for the salvation of men out of obedience to the Father and prompted by the spirit of Love; do Thou today in Holy Communion make us obedient and loving in Thy service.

O Jesus, save us ever from a sacrilegious Communion and from hell; may the Sacred Host rather make our souls fervent and our bodies pure and healthy.

P. Domine non sum dignus.

35. *Ring your BELL with three distinct double strokes.*
Say slowly three times:

Lord I am not worthy that Thou shouldst enter under my roof; but only say the word and my soul shall be healed.
Then say: May the priest's Holy Communion prepare him for life everlasting.

36. *When the priest makes the SIGN OF THE CROSS WITH THE CHALICE, EITHER, if there are no Communions, present the CRUETS, see No. 37, OR, if there are Communions, go to the Epistle side of the predella, kneel on the lowest step, and say:*

**CONFITEOR DEO OMNIPOTENTI,
BEATAE MARIAE SEMPER VIRGINI,
BEATO MICHAELI ARCHANGELO,
BEATO JOANNI BAPTISTAE,
SANCTIS APOSTOLIS PETRO ET PAULO,
OMNIBUS SANCTIS,
Without turning, ET TIBI, PATER,
QUIA PECCAVI NIMIS**

COGITATIONE, VERBO, ET OPERE,*Striking your breast,***MEA CULPA, MEA CULPA, MEA MAXIMA CULPA.****IDEO PRECOR****BEATAM MARIAM SEMPER VIRGINEM,****BEATUM MICHAELEM ARCHANGELUM,****BEATUM JOANNEM BAPTISTAM,****SANCTOS APOSTOLOS PETRUM ET PAULUM,****OMNES SANCTOS,***Without turning, ET TE, PATER,***ORARE PRO ME AD DOMINUM DEUM NOSTRUM.***Remain bowing if the priest says Misereatur.**If there is an interval, kneel upright till he starts. Bow.**P. Misereatur vestri, omnipotens Deus, et dismissis peccatis vestris, perducatur vos ad vitam aeternam.***S. AMEN.***Upright. Sign of the Cross.**P. Indulgentiam, absolutionem, et remissionem peccatorum vestrorum tribuat vobis omnipotens et misericors Dominus.***S. AMEN.***Get the Communion Plate for yourself or the people communicating.**If you are receiving Communion, go up the steps and kneel near to the priest a little to the right.**Having received Our Lord, go down, kneel again at the side, and speak to Him in your own words: He is your most loving and powerful Friend.**If you are not communicating, make a Spiritual Communion: O my God, since I am not receiving Thee sacramentally today, come at least spiritually into my heart. Forgive me all my sins, for I am very sorry I have ever offended Thee; fill my soul with grace so that I may be pious, obedient, pure, just, truthful, humble, mortified, and generous.**After Communion, or when the Tabernacle is closed,*37. *Go to the credence table without genuflecting in the center;**offer WINE, then WINE and WATER, as you have been taught. (Note E., p.32.)*38. *Now change the MISSAL back to the epistle side, putting it STRAIGHT on the altar.*39. *Go and kneel at the Gospel side.**While the priest covers the chalice, say:**O Lord Whom we received into our hearts, make them pure to welcome Thee; Thou dost stay but a short while, but give us grace enough for today and our whole lifetime.**Of Lord Jesus, since we have been fed with Thy most sacred body and Blood, never let us profane ourselves by sin after so holy a sacrament; may we be living temples where Thou dwellest always by Thy grace.**When the priest reads the COMMUNION ANTHEM from the missal, say:**Let us thank the Lord for all His blessings; and praise His Holy Name for ever.*40. *P. Dominus vobiscum.***S. ET CUM SPIRITU TUO.***During the POSTCOMMUNIONS, read one or more of the following:**O Lord Jesus, we thank Thee for the high gift of Thyself Whom we receive in Holy Communion; may us ever love Thee in return with all our heart and strength.*41. *P. Per omnia saecula saeculorum.***S. AMEN.***O Lord Jesus, we make a special request to Thee today in Holy Communion: make Thyself known to all the people of this country that they may return to the true Faith and be once again admitted to Thy Holy Sacraments as in the Catholic days of old.**In thanksgiving for Holy Communion, we offer Thee, O loving Jesus, the fervor with which St. Stephen, Thy first*

- Deacon and Martyr, used to receive Thee and distribute Thee to the faithful, and finally laid down his life for Thee.
42. *P.* Per omnia saecula saeculorum.
S. AMEN.
P. Dominus vobiscum.
S. ET CUM SPIRITU TUO.
43. *EITHER* (1): *P.* Ite, missa est.
S. DEO GRATIAS.
(Pass to No. 45.)
- OR* (2): *P.* Benedicamus Domino.
S. DEO GRATIAS.
(Pass to No. 45.)
- OR* (3): *in Requiem Masses:*
P. Requiescant in pace.
S. AMEN.
No BLESSING. (Pass to No. 46.)
44. *If the priest left the MISSAL OPEN, change it for the Last Gospel, kneeling in the center for the Blessing, unless you have time to place the book (slanting) on the altar, and kneel at the Gospel corner.*
45. *BLESSING.* *P.* Benedicat vos omnipotens Deus, (*Here make the Sign of the Cross*), Pater et Filius et Spiritus Sanctus.
S. AMEN.
46. *Stand up.*
P. Dominus vobiscum.
S. ET CUM SPIRITU TUO.
Here make three small crosses on your forehead, lips and heart.
P. Initium sancti Evangelii secundum Joannem.
S. GLORIA TIBI, DOMINE.
47. *Now go to the Epistle side, genuflecting in the centre. Stand, turning slightly towards the priest, and say:*
O Lord Jesus, Who dost visit us in Holy Communion, Thou art the Son of God, being One with the Father from

all eternity. How wonderful that Thou shouldst love me and visit me.
Thou didst come into the world, but the Jews and so many sinners have rejected Thee. With all Thy faithful disciples, I will always welcome Thee, believing in Thee and loving Thee, so that I may be a true child of God.
I genuflect to adore Thee, O Jesus, God made man, as the Shepherds and the Kings adored Thee in the Manager, for Thou art the King of Kings and Divine Glory shines in Thy Face.

At the end of the Gospel. **S. DEO GRATIAS.**

PRAYERS AFTER MASS

48. *P.* Hail Mary. **S. HOLY MARY.** (Three times).
P. and S. HAIL, HOLY QUEEN, MOTHER OF MERCY; OUR LIFE, OUR SWEETNESS AND OUR HOPE! TO THEE DO WE CRY, POOR BANISHED CHILDREN OF EVE; TO THEE DO WE SEND UP OUR SIGHS, MOURNING AND WEEPING IN THIS VALE OF TEARS. TURN, THEN, MOST GRACIOUS ADVOCATE, THINE EYES OF MERCY TOWARDS US; AND AFTER THIS OUR EXILE, SHOW UNTO US THE BLESSED FRUIT OF THY WOMB, JESUS. (*Do not strike your breast when saying the following words to Our Lady*): **O CLEMENT, O LOVING, O SWEET VIRGIN MARY.**
P. Pray for us, O holy Mother of God.
S. THAT WE MAY BE MADE WORTHY OF THE PROMISES OF CHRIST.
P. Let us pray.
O God, our refuge and our strength, look down in mercy on Thy people who cry to Thee; and by the intercession of the glorious and immaculate Virgin Mary, Mother of God, of St. Joseph her Spouse, of Thy Blessed Apostles

Peter and Paul, and of all the Saints, in mercy and goodness hear our prayers for the conversion of sinners, and for the liberty and exaltation of our Holy Mother the Church. Through the same Christ Our Lord.

S. AMEN.

If you have to open the gates of the sanctuary, do so NOW if the priest is holding the chalice; if he has left it on the altar, you will have time to open them at the end of these prayers.

P. Saint Michael, the Archangel, defend us in battle; be our safeguard against the wickedness and snares of the devil. May God rebuke him, we humbly pray; and do thou, O Prince of the Heavenly host, by the power of God, cast into hell Satan and all wicked spirits who wander through the world seeking the ruin of souls.

S. AMEN

P. Most Sacred Heart of Jesus.

S. HAVE MERCY ON US. (Three times).

Genuflect, even if the priest only bows.

Present the biretta, kissing it first, then the priest's hand.

Lead out, walking reverently.

In the sacristy, bow to the Cross and to the priest, then kneel for the priest's blessing.

Help the priest to unvest, if he wishes.

If you have to extinguish the candles, begin with the one on the Gospel side. Switch off any other lights if this is not done by a sacristan.

Now say your GUILD PRAYERS AFTER SERVING (and make your thanksgiving) either before unvesting, or on your way out through the Church (p.7.)

NOTE A.

KISSING THE PRIEST'S HAND.

In this matter perform or omit kissing the priest's hand as you are taught to do.

When receiving the biretta, kiss first the priest's hand, then the biretta. When returning it, kiss first the biretta, secondly the priest's hand.

In **REQUIEM MASSES** all kissing is omitted.

NOTE B.

GENUFLECTING.

Genuflect on **ONE KNEE**

1. on entering or leaving the sanctuary, even if the priest only bows,
2. whenever you pass from one side to the other.

Genuflect on **BOTH KNEES**

1. when you pass an altar where Holy Communion is being given,
2. on entering or leaving the sanctuary while Communion is being distributed, or the Blessed Sacrament is exposed.
3. **REMAIN KNEELING** if you pass an altar during the Elevation.

NOTE C.

SPECIAL MASSES

When there are several Lessons.

WEDNESDAYS

Kyrie eleison.

P. Oremus.

Flectamus genua.

S. LEVATE. (*Omitted in Whit-week.*)

Prayer.

Per omnia saecula saeculorum.

S. AMEN.

P. Lesson

S. DEO GRATIAS. (*Stay in your place.*)

P. Gradual.

P. Dominus vobiscum.

S. ET CUM SPIRITU TUO.

P. Oremus. Collect of the day.

Per omnia saecula saeculorum.

S. AMEN.

P. Oremus. Other prayers:

Per omnia saecula saeculorum.

S. AMEN.

P. Epistle of the day.

S. DEO GRATIAS.

Now change the Missal.

SATURDAYS

When there are 5 extra Lessons.

Kyrie eleison.

1. *P. Oremus. Flectamus genua. S. LEVATE.**

Prayer. Per omnia saecula saeculorum.

S. AMEN.

First Lesson.

S. DEO GRATIAS.

(Stay in your place.)

2. *P. Oremus. Flectamus genua. S. LEVATE.**

Prayer. Per omnia saecula saeculorum.

S. AMEN.

Second Lesson.

S. DEO GRATIAS.

3. *P. Oremus. Flectamus genua. S. LEVATE.**

Prayer. Per omnia saecula saeculorum.

S. AMEN.

S. DEO GRATIAS.

4. *P. Oremus. Flectamus genua. S. LEVATE.**

Prayer. Per omnia saecula saeculorum.

S. AMEN.

Fourth Lesson.

S. DEO GRATIAS.

5. *P. Oremus. Flectamus genua. S. LEVATE.**

Prayer. Per omnia saecula saeculorum.

S. AMEN.

Fifth Lesson.

No answer.

P. Dominus vobiscum

S. ET CUM SPIRITU TUO.

P. Oremus. Collect of the day.

Per omnia saecula saeculorum.

S. AMEN.

P. Oremus. Other prayers.

Per omnia saecula saeculorum.

S. AMEN.

P. Epistle of the day. At the end answer:

S. DEO GRATIAS.

Now change the Missal.

*N.B. — Flectamus genua, and LEVATE, are omitted on Whit-Saturday.

NOTE D.

OFFERTORY CRUETS

Spread the finger-towel on the altar at the epistle corner. Place the dish and cruets on it.

Bow when the priest comes towards you.

You now present the cruet of wine with your right hand; if you are taught to kiss it, do so on the side, taking care to keep your head erect and not to breath on to the wine.

Next you (kiss and) present the cruet of water with your right hand, receiving the wine back in your left hand.

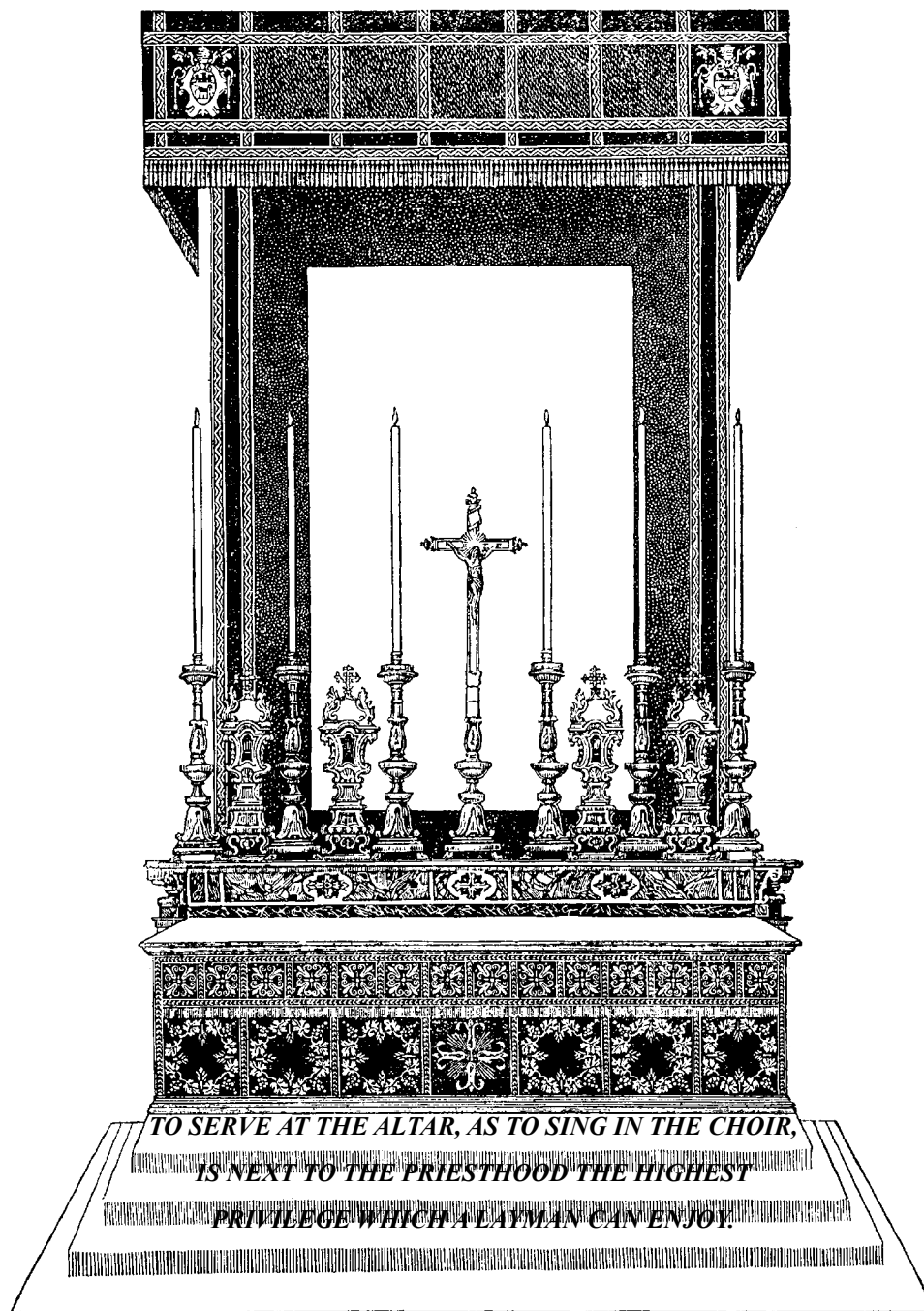
Receive the water in your right hand; place it on the dish; bow to the priest, and retire to the credence to put down the wine.

Now return to the altar, lift the dish and cruet in your left hand, and arrange the towel on the altar. Bow to the priest and wash his fingers; he will place the towel after use on your left arm. Bow and put everything on the credence.

If the *Orate Fratres* has to be answered before you get back to your place, kneel down where you are to make your response.

**NOTE E.
ABLUTIONS.**

When the priest makes the sign of the cross with the chalice before drinking the Precious Blood; or, if there have been Communion, when the tabernacle is closed; take the cruets from the credence and stand below the predella. When the priest extends the chalice, go up, (bow), pour some wine, (bow), turn round and go alongside the altar. Bow as the priest comes, pour some wine, then pour some water — with your right hand if you can easily change hands with the cruets. Then bow and retire.



COMMUNION OUTSIDE MASS

Accompany the priest to the altar.

When he goes up the steps, kneel at the side and begin the

Confiteor: Bowing.

**CONFITEOR DEO ONMIPOTENTI,
BEATAE MARIAE SEMPER VIRGINI,
BEATO MICHAELI ARCHANGELO,
BEATO JOANNI BAPTISTAE,
SANCTIS APOSTOLIS PETRO ET PAULO,
OMNIBUS SANCTIS,**

(Without turning) **ET TIBI, PATER,**

**QUIA PECCAUI NIMIS
CONGITATIONE, VERBO, ET OPERE,**

(Strike your breast three times)

**MEA CULPA, MEA CULPA, MEA MAXIMA CULPA.
IDEO PRECOR**

**BEATAM MARIAM SEMPER VIRGINEM,
BEATUM MICHAELEM ARCHANGELUM,
BEATUM JOANNEM BAPTISTAM,
SANCTOS APOSTOLOS PETRUM ET PAULUM,
OMNES SANCTOS,**

(Without turning) **ET TE, PATER,**

ORARE PRO ME AD DOMINUM DEUM NOSTRUM.

Remain bowing.

P. Misereatur vestri omnipotens Deus, et dimissis peccatis vestris, perducatur vos ad vitam aeternam.

S. AMEN.

Upright. Sign of the Cross.

P. Indulgentiam, absolutionem, et remissionem peccatorum vestrorum tribuat vobis omnipotens et misericors Dominus.

S. AMEN.

Take the Communion Plate to the communicants. During Communion pray to Our Lord in your own words. Or repeat over and over again:

O Sacrament most holy, O Sacrament Divine,
All praise and all thanksgiving be every moment Thine.
Praised be Jesus Christ, praised for evermore
Be Jesus in the most adorable Sacrament of the Altar.

On returning to the Altar the Priest says this prayer:

O sacred Banquet, wherein Christ is received;
the memory of His Passion renewed;
the mind filled with grace;
and the pledge of future glory given to us. (Alleluia).

P. Panem de coelo praestitisti eis, (Alleluia).

**S. OMNE DELECTAMENTUM IN SE HABENTEM
(ALLELUIA).**

P. Domine, exaudi orationem meam.

S. ET CLAMOR MEUS AD TE VENIAT.

P. Dominus vobiscum.

S. ET CUM SPIRITU TUO.

P. Oremus.

O God Who dost remind us of Thy Sacred Passion by this mystery of Thy Body and Blood; grant that we may so love this Sacrament that we receive abundantly the graces of redemption.

P. Per omnia saecula saeculorum.

S. AMEN.

P. Benedictio Dei omnipotentis (Sign of the Cross), Patris, et Filio, et Spiritus Sancti, descendat super vos et maneat semper.

S. AMEN.

THE SERVER AT BENEDICTION

How to prepare the Sanctuary. If there be no sacristan, the server may remove the crucifix and altar cover; if necessary, also the altar cards, and place on the altar the Benediction candlesticks. He will see that the monstrance is in position on the Gospel side, with the opening towards the Tabernacle. If altar steps are used, they should be placed *in plano* on the Gospel side. The humeral veil should be placed folded on the credence. The Benediction book and the bell may be on the altar step.

How to prepare in the Sacristy. In the priest's sacristy the following vestments should be prepared:

For Solemn Benediction (i.e., with deacon and subdeacon).

For the celebrant: amice, alb, cincture, stole and cope.

For deacon and subdeacon: amice, alb and cincture, and stole and dalmatic for the deacon, and tunic for the subdeacon.

Otherwise: amice, cotta and stole for the celebrant, and stole for the assistant priest.

In the servers' sacristy should be prepared the thurible and incense boat, and the torches.

When the celebrant is vested, the procession forms in the following order: The thurifer precedes, carrying and gently swinging the thurible in his left hand, having his thumb in the ring of the cap, and the chain ring on his middle finger, and holding the incense boat in his right hand against his breast; then follow the torchbearers carrying the torches in their outside hands, then the servers, and lastly the celebrant with sacred ministers, or with two assistants. If there be two assistants, one will support the cope on the right hand, and the other on the left. The cope is always held by the outside edge of the orphrey or gold-embroidered edge, about a foot from the end, so that the embroidered edge is shown, and not the lining of the cope.

On the arrival in the sanctuary, after the birettas have been removed, all genuflect together; the celebrant and sacred ministers and the torchbearers remain kneeling.

Then the celebrant, the deacon or the assistant priest ascends the altar steps, spreads the corporal and exposes the Blessed Sacrament; meanwhile if steps are used the second assistant server brings them and places them in position on the predella, genuflects with the priest, and standing lifts his alb as he ascends the steps. When the priest has descended, both priest and server stepping aside genuflect together, and the server removes the steps from off the predella to their proper place. The server returns to the left of the celebrant or subdeacon and kneels down.

The thurifer approaches and hands the incense boat to the M.C. or deacon or first assistant server, while the subdeacon or second assistance server comes to the right side of the priest to hold the cope. The thurifer meanwhile, holding the thurible in his left hand, raises the lid-chain with his right hand, and lifts the thurible to the level of the priest's hand, having the hand with the cap against his breast. When the incense has been placed in the thurible, the thurifer, releasing the ring of the middle chain, closes the lid, and with his right hand hands the thurible to the deacon, or assistant, who, holding the thurible in his left hand, gives the thurible into the celebrant's right hand and with the left hand passes the cap across into the left hand of the celebrant.

When the priest incenses the Blessed Sacrament, the assistant servers (in the absence of deacon and subdeacon) sustain the cope on either side. If there be no deacon, the first assistant server will receive back again the thurible, from the celebrant, pass it to the thurifer, who retires aside and remains standing and gently swinging the thurible.

If the Blessed Sacrament is already exposed, the first incensing is omitted, and the thurifer does not bring the thurible

into the sanctuary until the *Tantum ergo* has commenced. If only the *Tantum ergo* is sung, the thurifer will enter the sanctuary with the celebrant.

If the celebrant is alone, after he has placed the Blessed Sacrament on the altar and knelt down, the M.C. or the thurifer, if there be no M.C., ascends the predella and places the humeral veil on his shoulders and remains kneeling on the Epistle side of the predella until after the blessing, if the veil is removed before the celebrant descends. If the celebrant descends with the veil *in plano*, then the M.C. or thurifer may descend immediately after putting the veil on the celebrant and kneel below during the blessing.

For the blessing the two assistants ascend the predella, and during the blessing they sustain the cope. They afterwards descend with the celebrant and kneel with him on the lowest step whilst the *Divine Praises* are said.

The M.C. or thurifer puts the veil aside on the credence and kneels between the torchbearers.

The custom of incensing the Blessed Sacrament during the act of Benediction is not in accordance with the best liturgical use.

When the tabernacle is closed, the thurifer and torchbearers rise, and after genuflecting together *in plano*, proceed to the sacristy in the same order as they came.

Should there be exposition only, without reposition, the same order is to be observed up to the end of the first incensation, after which all rise, genuflect on both knees, and proceed to the Sacristy.

MANNER OF SERVING HIGH MASS

PREPARATION OF THE SANCTUARY

The Altar. Place altar cards and missal stand with missal open at the Mass. Light six candles.

The Credence. On the credence should be the chalice, with purificator, paten with host, pall, chalice veil folded, and burse (containing corporal) of same color as vestments, cruets and dish, lavabo cloth, bowl and bell, the humeral veil spread over all. If there is a Credo, the burse may be put over the chalice outside the humeral veil. The Epistle and Gospel book should be on the credence.

On the altar steps should be the *Ritus* for the *Asperges*. Unless there be necessity for so doing, or permission is given, none but the priest or a sacred minister should touch the chalice, paten, corporal and pall.

PREPARATION IN THE SACRISTY

Vestments for Sacred Ministers

Celebrant. Chasuble, stole, maniple, cincture, alb, amice and biretta.

Deacon (on the right of celebrant's vestments). Dalmatic, stole, maniple, cincture, alb, amice and biretta.

Subdeacon (on the left). Tunic, maniple, cincture, alb, amice and biretta.

If there be *Asperges*, the maniples for sacred ministers and chasuble for the celebrant should be put on the ministers' bench, and the cope placed ready in the sacristy.

In the servers' sacristy prepare thurible and boat, holy-water stoup and aspergillum, and torches, the number varying with the grade of the feast, in Ferial and Requiem Masses 2, on Sundays 4, never more than 6, or at most 8.

The duty of a server at High Mass includes the offices of thurifer, acolytes and torchbearers.

THURIFER. The thurifer precedes the acolytes in the procession to the sanctuary. If no *Asperges*, he carries the thurible and incense boat. On Sundays he fetches the thurible after the *Asperges*. He stands holding it, on the Epistle side. When the celebrant ascends to the altar, the thurifer ascends the predella by the Epistle side, hands the boat to the deacon with the right hand, and holds the thurible while the celebrant puts in the incense and blesses it, receives the boat with the left hand and with the right gives the thurible to the deacon, who passes it to the celebrant; the thurifer returns *in plano*. If there be no master of ceremonies, he puts down the boat and takes the missal stand from the altar during the incensation, afterwards replaces it, and waits on the Epistle side till the celebrant has been incensed. The thurifer receives back the thurible from the deacon, and retires with it to the sacristy, and returns to the sanctuary.

Towards the end of the Epistle the thurifer fetches the thurible and brings it by the time the celebrant has finished reading the Gospel; he approaches the altar as before, and after the incense has been blessed, carrying the thurible in his right hand, he joins the acolytes and awaits the deacon *in plano*. Genuflecting together with the sacred ministers, the thurifer takes his place at the right hand of the first acolyte, facing the Epistle side. When the triple sign of the Cross is being made, the thurifer passes behind the deacon to his right and presents the thurible to the M.C., and after receiving it back returns to his place facing the Epistle side, taking care not to swing the thurible while the Gospel is being sung. At the close, the thurifer hands the thurible to the deacon, who incenses the celebrant and returns the thurible to the thurifer, who, with the thurible in his left hand, will take a position behind the subdeacon, and genuflect with the sacred ministers, and wait

until the Credo is intoned to leave the sanctuary.

When there is no *Credo*, the thurifer genuflects with the subdeacon, after the celebrant has intoned the *Oremus*, and goes with him to the credence. When the sacred ministers return to the altar after the *Credo*, the thurifer fetches the thurible and boat and stands *in plano* on the Epistle side of the altar ready for the incense to be blessed as at the beginning. After the celebrant has been incensed, the thurifer should accompany the deacon when he incenses the clergy and choir, and subdeacon. The thurifer will incense the deacon on his return to the sanctuary, and then incense, first, the M.C., then those in choir on the Gospel side collectively, with three single swings of the thurible in the center, to the left and to the right; and those on the Epistle side in the same manner; then the two Acolytes collectively; and lastly the people.

To incense the faithful the thurifer, standing at the entrance to the sanctuary, will make a slight bow, to the middle first, then to the left and to the right, and with a single swing of the thurible will incense first the middle, then on the left, then on the right. After bowing slightly he will return to the sanctuary, and genuflect together with the torchbearers. With them he will retire either to the sacristy or the credence, and after recitation of the *Sanctus* by the celebrant will precede the torchbearers to the sanctuary. Having genuflected between them, the thurifer will go to the Epistle side *in plano*, and stand, swinging his thurible, until at the *Hanc igitur* the master of ceremonies or one of the Acolytes puts in incense; then when the sacred ministers kneel, the thurifer will kneel on the lowest step at the Epistle side of the Altar and at the Elevation incense the Holy Sacrament. After the consecration he goes to the middle and genuflecting with the torchbearers precedes them either to the sacristy or credence, and the thurible being no longer required, he puts it away, and then returns with the other servers to the sanctuary.

THE ACOLYTES, bearing candles, walk on either side of the

Crossbearer behind the thurifer, and when they reach the sanctuary stand facing one another at either end of the altar steps. As the sacred ministers arrive, they should come together behind them, genuflect together with them, then place their candles on the credence. During the Psalm, *Confiteor* and Versicles, they should kneel in front of the credence. While the Gradual is being sung, they will take their candles; then led by the thurifer, go to the middle and stand together in front of him, facing the altar, a little behind the deacon and subdeacon. When the M.C. gives the sign, the acolytes will genuflect, turn and follow the thurifer to either side of the lectern or the subdeacon holding the gospel book, facing the Epistle side. The first acolyte should be nearest the people, and the second acolyte on the altar side. They never genuflect during the Gospel. Afterwards they will return to the credence, genuflecting as they pass before the altar, and replace their candles on the credence.

During the *Gloria* and *Credo* they will stand one at each end of the sacred ministers' bench in readiness to assist the sacred ministers, handing them their birettas and raising their vestments. They kneel at *Et incarnatus est*.

At the Offertory the second acolyte will place the humeral veil on the subdeacon's shoulders and tie it in front; meanwhile the first acolyte will have prepared to follow the subdeacon to the altar with the cruets, and will remain standing at the altar side to receive them back again. While the deacon is incensing the celebrant, the first acolyte will take the towel, and the second the water cruet and dish, and approach the celebrant and pour water over his fingers and offer the towel; then bowing slightly they will replace the cruet, dish and lavabo cloth on the credence, and, the first acolyte taking the bell, they will stand until it is time to kneel down with the sacred ministers for the Elevation.

During the Elevation they will make a moderate reverence. After the *Pater noster* the second acolyte, having genuflected,

will ascend the predella and remove the humeral veil from the subdeacon's shoulders, and, after genuflecting with him on the predella, will put the veil on the credence. Where it is the custom the first acolyte will receive the *Pax* from the M.C., and give it to the second. After the celebrant has received the Sacred Host, and when the subdeacon removes the pall, the first acolyte, genuflecting with the sacred ministers, places the cruet on the altar, and on receiving them back will replace them on the credence. The second, taking the chalice veil from the credence, comes to the middle, when the sacred ministers change places, genuflects behind the subdeacon, then lays the chalice veil on the altar on the Gospel side, and returns to the credence. At the blessing they will kneel, and during the last Gospel take up their candles, go to the middle, and after genuflecting proceed to the sacristy. When turning they must take care to remain in line with one another (and with the Crossbearer) and not turn individually, otherwise they would change places.

THE TORCHBEARERS, genuflecting *recta linea*, leave the sanctuary, when the thurifer, after having incensed the faithful, has joined them, and go to the sacristy (or credence) to fetch their torches. When these are lit, after the *Sanctus* bell has rung, they enter the sanctuary, led by the thurifer, walking two abreast; those on the right hold their torches in the right hand, and those on the left in the left hand, the unoccupied hand being laid upon the breast. On arriving in the sanctuary the torchbearers genuflect with the thurifer and divide, kneeling at equal distances *in plano*. After the elevation the torchbearers rise (except in the case of Holy Communion being administered, when they remain kneeling until the tabernacle is closed), genuflect with the thurifer, and, preceded by him, retire to the sacristy. Great care should be taken to move and genuflect together.

MISSA CANTATA

Prepare in the sacristy and sanctuary as for High Mass, except that the corporal and chalice should be prepared on the altar.

For this Mass the servers are: Two acolytes, thurifer (if there is incense), and master of ceremonies or one assistant server for the celebrant.

Though on principle a Missa Cantata does not admit of the use of incense, the Sacred Congregation of Rites does in certain cases grant an indult for the use of the thurible on special solemnities and where it is impossible to have deacon and subdeacon.* (*Cf. Vavasseur, *Ceremonial*, Ed. ix, vol. I, p. 520, n. 288.)

THE MASTER OF CEREMONIES, or the assistant server acting as master of ceremonies, receives the biretta and kneels on the celebrant's left, and responds as in Low Mass. He accompanies the celebrant to the altar, then passes to his right, receives the boat from the THURIFER and presents the spoon; when the incense has been put in, he receives the thurible and gives it to the celebrant with the usual kisses. As soon as the THURIFER has given the thurible to the MASTER OF CEREMONIES, he passes to the left of the celebrant to assist with the MASTER OF CEREMONIES in raising the chasuble. Both MASTER OF CEREMONIES and THURIFER genuflect when the celebrant bows before the crucifix. Meanwhile the FIRST ACOLYTE removes the missal stand and replaces it after the incensation. The celebrant gives the thurible to the MASTER OF CEREMONIES, who receives it with the customary kisses. The MASTER OF CEREMONIES and THURIFER descend on the Epistle side *in plano*. The MASTER OF CEREMONIES incenses the celebrant with three double swings, the THURIFER standing on the left of the MASTER OF CEREMONIES.

After the incensation the MASTER OF CEREMONIES

returns the thurible to the THURIFER, who takes it to the sacristy and returns to the credence. The MASTER OF CEREMONIES assists the celebrant at the missal; at the end of the recital of the *Gloria* he descends with the celebrant *per brevior* to the bench, where he assists as usual, and at the proper time returns with the celebrant *per longior*, lifting his alb as he ascends, and then goes to the missal. The Mass proceeds as usual.

The THURIFER acts as at High Mass. Towards the end of the Gradual, *Alleluia* or Tract the MASTER OF CEREMONIES assists as before with THURIFER and thurible. The THURIFER goes to the credence, leaves the boat on the credence, and with the ACOLYTES proceeds to the middle to meet the MASTER OF CEREMONIES coming down with the missal, they genuflect together, and the MASTER OF CEREMONIES goes straight up with the book to the Gospel side; meanwhile the ACOLYTES, with the THURIFER, go and stand on the Gospel side *in plano*; the THURIFER on the outside, the FIRST ACOLYTE on his left and the SECOND next to him, facing the celebrant. After the word *sequentia* the THURIFER gives the thurible to the MASTER OF CEREMONIES, who hands it to the celebrant with the customary kisses, and after the incensation receives it again and returns it to the THURIFER, who takes up again his place next to the ACOLYTES during the singing of the Gospel. At the close of the Gospel the MASTER OF CEREMONIES descends, receives the thurible from the thurifer and incenses the celebrant as usual; the ACOLYTES after genuflecting in the middle return to the credence. After the incensation the MASTER OF CEREMONIES goes up and moves the missal towards the center of the altar.

If the *Credo* follows immediately, the THURIFER waits in the middle *in plano* for its intonation, and at the word *Deum* bows, genuflects and retires. If there is no *Credo*, he bows at *Oremus*, genuflects and goes to the credence and waits until

the incense is required. If the *Credo* is sung, the M.C. acts as at the *Gloria*.

At the Offertory, as soon as the celebrant has said *Oremus*, the SECOND ACOLYTE goes to the altar to take the chalice veil and places it on the credence. The FIRST ACOLYTE meanwhile brings the cruets and removes them in the usual manner. Then the THURIFER should ascend the altar for the imposition of incense, passing to the left of the celebrant as before.

While the celebrant incenses the oblations and the crucifix, the FIRST ACOLYTE comes to the middle, genuflects and goes straight up to the altar, removes the missal stand, descends on the Gospel side, and after the celebrant has incensed that side of the altar, the FIRST ACOLYTE follows him and replaces the book, then descends *in plano*, genuflects and goes to the credence.

During the incensation the MASTER OF CEREMONIES and THURIFER genuflect whenever the celebrant bows to the cross, but only after the oblations have been incensed and not before. When the altar has been incensed, the MASTER OF CEREMONIES receives the thurible and incenses the celebrant as usual.

Then he gives the thurible to the THURIFER who proceeds to incense the M.C., choir and people in the same manner as at High Mass. Meanwhile the FIRST ACOLYTE with the towel and the SECOND with the water cruet and dish approach the celebrant, bowing before and after as usual; they then return to the credence. The MASTER OF CEREMONIES remains at the missal to assist the celebrant.

For the TORCHES the same rules apply as at High Mass. Everything now proceeds as in High Mass until the Elevation. At the *Hanc igitur* an ACOLYTE puts incense in the thurible. At the Elevation the FIRST ACOLYTE will ring the bell, and the THURIFER will incense the Blessed Sacrament as at High Mass.

During the Elevation the MASTER OF CEREMONIES

should kneel on the predella to the celebrant's right and lift the chasuble with his left hand. If customary, the SECOND ACOLYTE may go to the middle, genuflect, and kneel on the predella at the celebrant's left, and lift the chasuble with his right hand. After the Elevation the MASTER OF CEREMONIES will go straight to the missal and remain at the altar, assisting the celebrant until the missal has to be removed. The THURIFER having retired, as in High Mass, with the TORCHBEARERS, returns and stands between the ACOLYTES before the credence. If the SECOND ACOLYTE has assisted on the predella, he will descend *in plano*, genuflect, and return to his place.

At the ablutions the FIRST ACOLYTE will assist with the cruets as in a Low Mass with one server. The SECOND ACOLYTE, taking the chalice veil, proceeds to the middle to meet the MASTER OF CEREMONIES coming from the Gospel side with the book; they genuflect together, and the MASTER OF CEREMONIES proceeds to the Epistle side, while the SECOND ACOLYTE lays the chalice veil on the altar near the corporal. The SECOND ACOLYTE descends, genuflects and goes to the credence. The MASTER OF CEREMONIES remains to the right of the celebrant on the Epistle side.

If the last Gospel should be read from the missal, the MASTER OF CEREMONIES will remove the book as soon as the celebrant goes to the center, so as to be kneeling in his right place at the Blessing. If there is no special Gospel, the MASTER OF CEREMONIES closes the book and goes to the Gospel side to respond to the celebrant.

During the last Gospel the MASTER OF CEREMONIES brings the biretta, and waits on the Epistle side for the celebrant.

N.B. — Throughout the *Missa Cantata* the MASTER OF CEREMONIES makes all the responses to the celebrant.

Note. — When the sacristy is at a distance from the altar, the torches are kept at the credence or abacus, and here also the thurifer places the thurible when not in use during the Mass.

HIGH MASS OF REQUIEM

Prepare black vestments for the sacred ministers in the sacristy, and on the altar light six candles and place the missal open on the missal-stand.

For the Absolutions the processional cross should be on the Epistle side of the sanctuary and the cope for the celebrant.

The thurifer brings the thurible for the Offertory and retires after the celebrant has been incensed. No one else is incensed. At the Elevation the thurifer again brings the thurible and gives it to the subdeacon for incensing the Host. During the Mass the thurifer can remain at the credence, kneeling during the Collects and from the Elevation to the *Pax Domini*. At the Post-Communion he retires to the sacristy to fetch the thurible, and during the Last Gospel brings it into the sanctuary for the Absolutions.

The acolytes carry their candles in and out and assist without candles at the Gospel. The server who carries the holy water stoup should be at the credence for the Absolutions.

After the Last Gospel the sacred ministers retire to the bench to lay aside their maniples, and the celebrant puts on the cope, the subdeacon takes the processional cross, and the procession to the catafalque proceeds as follows:

The server with the holy water to the right of the thurifer precedes the cross, the subdeacon with the cross and two acolytes with candles, then the clergy, and last the deacon with the celebrant, the master of ceremonies or server carrying the *Rituale*. All the servers genuflect in passing before the altar. In the order indicated above the subdeacon and acolytes pass on the left side of the catafalque, preceded by the thurifer and server with holy water. The subdeacon and acolytes remain standing facing the altar at the foot of the catafalque, leaving a space between them and the catafalque sufficient for the celebrant and deacon to pass; while the thurifer and server with holy water pass on and take up a position to the right of the

celebrant, who stands at the head of the catafalque.

If the body is present, the celebrant sings the *Non intres*; then when the choir have sung the *Libera* and begin to repeat the Responsory, the thurifer gives the boat to the M.C. or deacon and presents the thurible, and after the incense has been put in retires to his former place.

At the last *Kyrie* the server gives the *aspersorium* to the deacon, who passes it to the celebrant after he has intoned *Pater noster*. The deacon and celebrant and master of ceremonies proceed round the catafalque; the server with the holy water and the thurifer remain in their place, so as to be in readiness to receive back the *aspersorium* and hand the thurible to the deacon.

After the incensation, the thurifer and holy water server go and stand behind the subdeacon, so as to be ready to lead the procession to the church door or the sacristy.

MASS BEFORE THE BLESSED SACRAMENT EXPOSED

CONCERNING GENUFLECTIONS. Genuflections on both knees should only be made on entering and leaving the sanctuary, and when servers have to leave the sanctuary and each time on their return.

Acolytes and servers must genuflect on one knee each time before going up to the altar and again on the predella before descending.

For the *Lavabo* the servers await the coming of the celebrant on the Epistle side.

OTHER PRAYERS AFTER HOLY COMMUNION

Blessed be Jesus Who has come to visit me. Hosanna! Hosanna! Hosanna!

O Jesus, I believe that Thou art my God and sovereign Lord: I adore Thee; it is my joy to know and serve Thee. I thank Thee for making a friend of me in spite of my unworthiness.

Lord Jesus, let me feel the sweetness of Thy presence; may I love Thee ardently all this day and for ever. Sweet Jesus, be my secret, my treasure, my Friend, and my strength for today and all my life.

I am forgetful, thoughtless, and weak; sometimes even willful: check me, and remind me of Thy Love.

I have often sinned in the past; but I trust Thou hast forgiven me. O! If only I had never offended Thee, how happy I would be. Give me Thy sanctifying grace and keep me faithful and sinless for this day and every day.

For all Thy mercies unto me, sweetest Jesus, I praise Thee and honor Thee with all my heart.

For Thy own greatness and power, I bless, praise, and glorify Thee.

O my dear Mother Mary, praise Jesus for me, because I have not fervor enough to bless Him worthily.

May all the peoples of the world worship Thee, O Jesus.

With the Angels and Saints in heaven, we call out to Thee with one voice: Holy, Holy, Holy, Lord God of hosts; heaven and earth are full of Thy glory.

With Thy glorious Apostles and all Thy white-robed Martyrs, we praise Thee.

With St. Stephen and all our Holy Patrons, we worship and bless Thee for ever.

For Thou, O Jesus, art the King of Glory, and One God with the Father and the Holy Ghost.

And yet Thou didst accept to humble Thyself and become man for our salvation.

By Thy cruel Passion and Death, Thou didst open for us the gates of

heaven.

There Thou reignest in glory; but still Thou dwellest with us in the Most Blessed Sacrament of the Altar.

We most humbly praise and adore and thank Thee for having redeemed us with Thy Precious Blood and for giving us Thy sacred Body to be the Food of our souls.

Keep us, O Lord, without sin this day.

Have mercy on us, O Jesus, because we place our trust in Thee. Without Thee I am weak and helpless, and can do no good; 'hold me by the hand and guide me, for I trust in Thee alone, O best of friends and my God.

Sweet Jesus, be to me Jesus. (Three times).

O burning Heart of Jesus, make me love Thee daily more and more.

Sweetest Heart of Jesus, set my heart on fire with love of Thee. And when I leave the church to-day, may I be cheerful and bright to all I meet, because I bear Thee in my heart.

Jesus pure and strong, Jesus kind and humble, make my heart like unto Thine.

PRAYER TO CHRIST THE KING

O Christ Jesus, I acknowledge Thee King of the universe; all that was made was created for Thee; exercise all Thy rights over me.

I renew my baptismal promises, renouncing Satan, his works, and his pomps; and I promise to live as a good Christian; especially I pledge myself to do all in my power to secure the triumph of the rights of God and of Thy Church.

Divine Heart of Jesus, I offer Thee my poor actions that all hearts may recognize Thy sacred Kingship, and that thus the reign of Thy Peace may be established throughout the world. Amen.

Our Father, Hail Mary, *and* Glory be, *for the Pope's intentions.*

GUILD PROMISE

I offer myself to God Almighty, to Blessed Mary ever Virgin, and to our Holy Patron St. Stephen and I promise to do my best to serve reverently, intelligently, and regularly, having the glory of God and my own eternal salvation as my object.

Let us pray

O Lord Jesus Christ, who didst come not to be administered unto but to minister, and who standing at the right hand of the power of God, didst manifest to St. Stephen the radiant light of Thy wonderful glory: grant to Thy servants, we beseech Thee, that while faithfully serving Thy holy altars, we may with faith like his, worship Thee hidden in Thine adorable sacrament, and in our hearts and minds, do Thou, O Lord, enkindle the love of Thy grace. Who livest and reignest world without end. Amen.

PRAYER TO BE A PRIEST

O Lord Jesus Christ, the great High Priest, who dost call chosen souls to offer Thee in sacrifice and to assist Thee in saving souls, I beseech Thee to grant me this high grace though I am most unworthy of it; make me carefully to prepare my heart to receive it and to keep myself pure and lowly that Thou mayest call me to serve Thee at Thine altar. Amen.

O Mary, Mother of God and my dear mother too, obtain for me this grace from the Sacred Heart of thy dear Son.

Never leave the Church without greeting Our Blessed Lady. Go and kneel at her altar, or turn to her statue.

Remember, O most loving Virgin Mary, that it is a thing unheard of, that anyone ever had recourse to thy protection,

implored thy help, or sought thine intercession, and was left forsaken. Filled therefore with confidence in thy goodness, I fly to thee, O Mother, Virgin of virgins; to thee I come, before thee I stand, a sorrowful sinner. Despise not my words, O Mother of the Word, but graciously hear and grant my prayer. Amen.

Most Sacred Heart of Jesus, have mercy on us.

Immaculate Heart of Mary, pray for us.

St. Joseph, pray for us.

St. Stephen, pray for us.

Members of the Archconfraternity are recommended to invoke the intercession of their holy patron, St. Stephen, by the use of the following prayers in their daily devotions, according to the seasons:

In the Advent Season

Holy Spirit of God, Who by the laying on of the hands of the Apostles wast given to the blessed deacon Stephen, and in him didst begin the service of the Altar in the New Law, grant that I, who serve the same Altar, may always keep holy and body that is Thy temple, that I who bear the sacred vessels may purify my heart; so that at last, full of Thy grace, I may, looking up into heaven, see Thy great joy, and come to the eternal temple of Almighty God, where the Lamb of God is the Light in Thy radiance. Amen.

In the Christmas Season

O God, Who didst consecrate the first fruits of the ministry of Thine Altar in the blessed death of the deacon St. Stephen, full of grace and of the Holy Ghost, grant, we beseech Thee, that we may so love the beauty of Thy house as ever to partake of the grace of the Altar we serve, and lead us, who here reign in serving Thee, to the glory foreseen by him, where we may serve Thy Majesty for ever by reigning with Thee. Through Christ our Lord. Amen.

In Lent

Almighty and Everlasting God, Who didst grant to Thy holy deacon St. Stephen that he, while still on earth, should see Him for whom he was about to die, and dost allow me to look upon the same Lord Jesus Christ hidden beneath the Holy Species while I stand before Thine Altar, grant to me this mercy in Thy house, that I may always faithfully follow Him whom I serve, until I, His servant, come to be where He is, Who lives and reigns with Thee in the unity of the Holy Ghost, one God, world without end. Amen.

At Easter

O Lord Jesus Christ, Who didst not come to be served but to serve, Who standing at the right hand of the power of God didst show to St. Stephen the radiant light of Thy wonderful glory, grant me that, while I faithfully serve Thy holy Altar, I may adore Thee hidden in the blessed Sacrament with a faith like his. Enkindle my heart and my mind, O Lord, with the love of Thy grace, that enlightened by Thy glorious presence, I may faithfully serve Thee in Thy holy Church, until at last, seeing Thee face to face, I may be blessed with the sight of Thy glory. Amen.

At Pentecost

Lord God Almighty, Who dost make us sharers in this mystery of salvation, Who dost allow us Thy lowly and unworthy servants to serve at Thy holy Altar, do Thou Who workest all things, give us the grace of Thy Holy Spirit to fulfill this service; that standing without blame in Thy holy presence, we may offer to Thee this sacrifice of praise. Grant, O Lord, that this sacrifice be pleasing and acceptable in Thy sight for the healing of our sins, and of those of all Thy people. Through Christ our Lord. Amen. (*From the Liturgy of St. Basil*).

NOTES WRITTEN BY SAINT THOMAS MORE on the margin of the *Newnham Book of Hours*, written after his troubles began and he had resigned his position at Court.

Give me Thy grace, Good God,
 To see the world at nought;
 To set my mind fast upon Thee and not to hang upon the words of men's mouths;
 To be content to be solitary;
 Not to long for worldly company;
 Little by little utterly to cast off the world,
 And rid my mind of all besides Thee;
 Not to long to hear any worldly things,
 But that the hearing of worldly fantasies may be to me displeasing;
 Gladly to be thinking of God;
 Piteously to call for His help;
 To lean unto the comfort of God;
 Busily to labour to love Him;
 To know my own vileness and wretchedness;
 To humble and abase myself under the mighty hand of God;
 To bewail my past sins;
 For the purging of them patiently to suffer adversity;
 Gladly to bear my purgatory here;
 To be joyful in tribulations;
 To walk the narrow way that leadeth to life;
 To bear the cross with Christ;
 To have the last things in remembrance;
 To have ever before mine eye my death that is ever at hand;
 To make death no stranger to me;
 To foresee and consider the everlasting fire of hell;
 To pray for pardon before the Judge do come;
 To have continually to mind the passion Christ suffered for me;

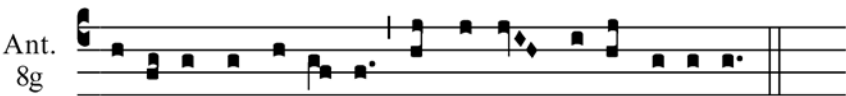
For His benefits incessantly to give Him thanks;
To buy the time again that I have lost;
To abstain from vain conversations;
To eschew light foolish mirth and gladness;
Recreations not necessary to cut off;
To set the loss of worldly substance, friends, liberty,
life and all at right nought for the winning of Christ;
To think my worst enemies my best friends,
For the brethren of Joseph could never have done him
so much good with their love and favor as they did
him with their malice and hatred.
These wishes are more to be desired by every man than
all the treasure of all the princes and kings, Christian
and heathen, were it gathered and laid together all
upon one heap.

The Ceremony of Enrollment of Altar Servers in the

After the Credo, the candidates will kneel, facing the altar, on the floor of the sanctuary. The priest, will stand facing them on the predella. Two servers will stand nearby, bearing the medals on a tray and the holy water.

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

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



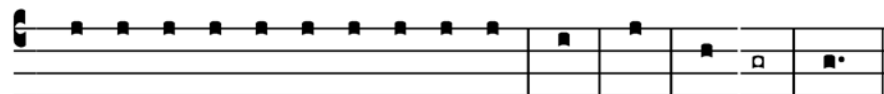
B

E- a- ti qui habi - tant in domo tu - a Domine.
Blessed are they who dwell in Thy house, O Lord.



- | | | | |
|-------------|---|---------|------|
| 1. Quam di- | lécta tabernácula tua, Dómine vir- | tú- | tum! |
| 2. Cor me- | um, et caro | me- | a, |
| 3. E- | te- nim passer invénit sibi | do- | mum: |
| 4. Al- | tá- ria tua, Dómine vir- | tú- | tum: |
| 5. Be- | á- ti, qui hábitant in domo tua, | Dó- mi- | ne: |
| 6. Be- | á- tus vir, cujus est auxiliium abs te: † | | |
| | ascensiónes in corde suo dispósuit, in valle lacri- má- | | rum, |
| 7. E- | te- nim benedictiónem dabit legislátor, † | | |
| | ibunt de virtúte in vir- tú- | | tem: |
| 8. Dó- | mi- ne, Deus virtútum, exáudi oratióem | me- | am: |
| 9. Pro- | té- ctor noster, áspice, | De- | us: |
| 10. Qui- | a mélior est dies una in átriis | tu- | is, |
| 11. E- | lé- gi abjectus esse in domo Dei | me- | i, |
| 12. Qui- | a misericórdiam, et veritátem díligit | De- | us: |
| 13. Non | pri- vábit bonis eos, qui ámbulant in inno- | cén-ti- | a: |
| 14. Gló- | ri- a Patri et | Fí- li- | o, |
| 15. Si- | cut erat in princípío, et nunc, et | sem- | per, |

1. How lovely are Thy tabernacles, O Lord of hosts!
2. My heart and my flesh
3. For the sparrow hath found herself a house:
4. Thy altars, O Lord of hosts:
5. Blessed are they that dwell in Thy house, O Lord:
6. Blessed is the man whose help is from Thee: in his heart he hath disposed to ascend by steps, in the vale of tears,
7. For the lawgiver shall give a blessing, they shall go from virtue to virtue:
8. Lord, God of hosts, hear my prayer:
9. Behold, O God our protector:
10. For better is one day in Thy courts
11. I have chosen to be an abject in the house of my God:
12. For God loveth mercy and truth:
13. He will not deprive of good things them that walk in innocence:
14. Glory be to the Father, and to the Son,
15. As it was in the beginning, is now, and ever shall be,



- | | | | | |
|--|------|-------------|-------------|------|
| 1. concupíscit et déficit ánimam mea in á- | tri- | a | Dó-mi- | ni. |
| 2. exsultavérunt in- | | De- | um vi- | vum. |
| 3. et turtur nidum sibi, ubi ponat- | | pul- | los su- | os. |
| 4. Rex meus, et | | De- | us me- | us. |
| 5. in saécula saéculó- | | rum lau- | dá- bunt | te. |
| 6. in lo- | | co quem pó- | su- | it. |
| 7. vidébitur Deus deó- | | rum in | Si- | on. |
| 8. áuribus pércipe, | | De- | us Ja- | cob. |
| 9. et réspice in fáciem | | Chri- | sti tu- | i |
| 10. | | su- | per míl-li- | a. |
| 11. magis quam habitáre in tabernáculis | | pec- | ca- tó- | rum. |
| 12. grátiam et glóriam | | da- | bit Dó-mi- | nus. |
| 13. Dómine virtútum, beátus homo, qui | | spe- | rat in | te. |
| 14. et Spirí- | | tu- | i San- | cto. |
| 15. et in saécula saécu- | | ló- | rum. A- | men. |

1. My soul longeth and fainteth for the courts of the Lord.
2. have rejoiced in the living God.
3. and the turtle a nest for herself where she may lay her young ones.
4. my king and my God.
5. they shall praise Thee forever and ever.
6. in the place which he hath set.
7. the God of gods shall be seen in Sion.
8. give ear, O God of Jacob.
9. and look on the face of Thy Christ:
10. above thousands.
11. rather than to dwell in the tabernacles of sinners.
12. the Lord will give grace and glory.
13. O Lord of hosts, blessed is the man that trusteth in Thee.
14. and to the Holy Ghost.
15. world without end. Amen.

Ant. Beati qui habitant in domo tua,
Domine.

Kyrie eleison, Christe eleison, Kyrie
eleison.

Pater noster (*secreto*),

V. Et ne nos inducas in tentationem.

R. Sed libera nos a malo.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo

Oremus.

Deus, qui corda fidelium Sancti
Spiritus illustratione docuisti, da
nobis in eodem Spiritu recta sapere,
et de ejus semper consolatione
gaudere.

Actiones nostras, quaesumus Do-
mine, aspirando praeveni, et adju-
vando proseguere ut cuncta nostra
oratio et operatio a te semper in-
cipiat, et per te coepta finiatur.

Defende, quaesumus Domine, beata
Maria semper virgine intercedente,
istam ab omni adversitate familiam;
et toto corde tibi prostratam ab
hostium propitius tuere clementer
insidiis.

Per Christum Dominum nostrum.

R. Amen

Ant. Blessed are they who dwell in Thy
house, O Lord.

Lord have mercy, Christ have mercy,
Lord have mercy.

Our Father (*secretly*)

V. And lead us not into temptation.

R. But deliver us from evil.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

O God, Who has taught the hearts
of the faithful by the light of the
Holy Ghost, grant that, by the gift of
the same Spirit, we may be always
truly wise, and ever rejoice in His
consolation.

Direct, we beseech Thee, O Lord,
our actions by Thy inspiration, and
further them by Thy continual help;
that every prayer and work of ours
may always begin from Thee, and
through Thee be likewise ended.

Do Thou, we beseech Thee, O Lord,
by the intercession of Blessed Mary
ever virgin, defend this family from
all harm and mercifully deign to
protect from the snares of the ene-
my, those who prostrate themselves
before Thee.

Through Christ Our Lord.

R. Amen.

The priest will then interrogate the candidates. This may be done collectively.

Priest: What do you seek?

Server: The blessing of Almighty God and admission to the Archconfraternity of Saint Stephen for Altar servers.

Priest: Do you promise to serve with reverence and to keep the rules of the Archconfraternity?

Server: With the help of God, I do so promise.

Server(s): I offer myself to God Almighty, to Blessed Mary ever Virgin and to our Holy Patron, Saint Stephen, and I promise to do my best to serve reverently, intelligently and punctually, having the glory of God and my own eternal salvation as my object.

Blessing of Medals

Oremus.

Domine Deus virtutem, bonorum
largitor, et benedictionum infusor,
te humiliter deprecamur ut haec
numismata bene ✠ dicere et sancti ✠
ficare digneris: suppliciter rogantes
ut famuli tui qui eadem in notam Al-
taris reverentur inserviendi volunt
induere, tibi officium pie et fideliter
exequantur, et tandem ad te, coram
Altari sublimi in Caelis, tuae gloriae
participes perveniant gaudentes.
Qui vivis et regnas, etc.

R. Amen.

Let us pray.

O Lord, God of hosts, bestower of
all good things and giver of every
blessing, humbly we beseech Thee
that Thou wouldst vouchsafe to
bless ✠ and to sanctify ✠ these
medals; do Thou grant we beseech
Thee, that Thy servants who wish
to wear them as a token of their
devout service at Thine Altar, may
faithfully and reverently fulfill their
duties to Thee until at length being
made partakers of Thy glory, they
may joyfully come to Thee before
Thy heavenly Altar. Who livest and
reignest, etc.

R. Amen.

He sprinkles the medals with holy water.

The candidates will now advance in turn and kneel on the predella.

While conferring the medal the priest will say:

Accipe signum aggregationis ad sodalitatem Sancti Stephani, ut eo jugiter interveniente, vitam sanctam ducere valeas. Amen.

Receive the token of your admission into the Guild of Saint Stephen that, ever aided by his intercession, you may lead a holy life. Amen.

After enrollment, the candidates will genuflect to the Blessed Sacrament and return by the sides of the Altar to their place on the lowest step or on the floor of the sanctuary

Oremus.

Domine Jesu Christe, qui non venisti ministrari sed ministrare, qui stans in virtus Dei dextera ostendisti beato Stephano claritate fulgida admirabilem tuam gloriam, concede, quaesumus, ministris tuis ut eadem fide qua ille, te colant celatum in augusto Sacramento, dum sanctis altaribus tuis fideliter subministrent, et accende corda eorum et mentes ad amorem gratiae tuae.

Qui vivis et regnas, etc.

Amen.

Let us pray.

O Lord Jesus Christ, Who didst come not to be ministered unto but to minister, and Who standing at the right hand of the power of God, didst manifest to Saint Stephen the radiant light of Thy wonderful glory: Grant to Thy servants, we beseech Thee, that while faithfully serving Thy holy Altars, they may, with faith like to his, worship Thee hidden in Thine adorable Sacrament, and in their hearts and their minds, do Thou, O Lord, enkindle the love of Thy grace.

Who livest and reignest, etc.

Amen.

Making the Sign of the Cross over the newly admitted servers, the priest says:

Bene ✠ dicat vos Deus, et custodiat corda vestra et intelligentias vestras, Pater, et Filius et Spiritus Sanctus. Amen.

May God the Father, Son and Holy Ghost, bless you and safeguard you in heart and mind. Amen.

The priest then sprinkles the servers with holy water, after which, they return to their places in choir.

HYMN TO SAINT STEPHEN

C. Meyer, S.J.

1. Ho - ly Ste - phen, Christ's dear mar - tyr, First to shed thy blood for Him,
 2. No - ble wit - ness thou didst ren - der To the Pas - sion of thy Lord,
 3. Ours it may not be to suf - fer Like Saint Ste - phen un - to death;

1. What bright glo - ry now sur - rounds thee, Glo - ry which no time can dim!
 2. Bear - ing with a love cou - ra - geous Weight of stones more cruel than sword.
 3. But a ser - vice we can ren - der To our last and fail - ing breath.

1. O that we could share that glo - ry, Give for Him our life and blood!
 2. Mind - ful of our dy - ing Sav - iour Beg - ging mer - cy in death's throes,
 3. Ours to serve our lov - ing Sav - iour: Ours to help His sac - ri - fice:

1. Let us praise thy no - ble sto - ry, Told with life's own crim - son flood.
 2. Thou didst raise thine eyes to heav - en Crav - ing mer - cy on thy foes.
 3. Ours to give Him dai - ly horn - age: Till He calls to Par - a - dise.

Benedicite Servi Domini
Domino

Cui Servire Regnare
Est