

1011890
AEQ9601

THE MASS AND CATHOLIC ACTION

*Outline of a Unit Course
for*
STUDY CLUBS

LESSONS

- I. PRAYERS AT THE FOOT OF THE ALTAR.
 - II. TO THE PREFACE.
 - III. FROM PREFACE TO CONSECRATION.
 - IV. THE CONSECRATION TO THE PRAYERS
BEFORE COMMUNION.
 - V. TO THE END OF THE MASS.
 - VI. PROPER OF THE MASS.
SECOND SUNDAY AFTER EASTER.
 - VII. PROPER OF THE MASS.
TRINITY SUNDAY.
 - VIII. PROPER OF THE MASS.
SEVENTH SUNDAY AFTER PENTECOST.
-



NATIONAL CATHOLIC WELFARE CONFERENCE
1312 Massachusetts Ave., N. W.
Washington D. C.

FOREWORD

THIS OUTLINE is to be used by those who have already studied the earlier N. C. W. C. Study Club Outline on *The Mass* (price 5¢); or who are familiar with the use of the Missal. The Outlines take up first the Common of the Mass, and then the Proper (or varying parts) of the Mass.



OUTLINES sent out by the National Catholic Welfare Conference Study Club Committee are suggestive only, and not intended to be exhaustive. No one group is expected to cover all points, answer all questions, or read all the books and pamphlets suggested. Only such portions of each unit as are of value to the members of a study club need be selected.



NOTE

The National Catholic Welfare Conference does not distribute the publications referred to in the Outline, except those issued by the Conference itself. Please write to the publisher or agency mentioned for all others.

PREPARATION FOR THE STUDY OF THE LITURGY

The National Council of Catholic Women, at its annual convention, pledged the participation of every component group to a study of the LITURGY—the language of the Church. Advent, the beginning of the Liturgical year, is an auspicious time for inaugurating this program, although it can be taken up at any time.

Those who have not heretofore used the Missal will do well to begin with the N. C. W. C. Outline on *The Mass* (price 5¢), to be followed by *The Mass and Catholic Action*.

Those who already use the Missal will wish to learn more of its rich significance.

Groups who have advanced beyond the average, having become practiced devotees of the Missal and of the Liturgy and who have given special study to the Mass, will choose from the many books and pamphlets suggested for further study and reading.

This outline necessitates the use of a missal *by each member*—

1. During the study.
2. During attendance at Mass.

(Catholics thus *assist at* rather than *attend* Mass.)

HELPFUL READING

God's Wonder Book—Sister Marie St. S. Ellerker, O. Carm., Corpus Christi Carmel, Middletown, N. Y.—Price, \$1.25.

Mind of the Missal—C. C. Martindale, S. J.—Macmillan Company, New York City—Price, \$2.50.

Words of the Missal—C. C. Martindale, S. J.—Macmillan Company, New York City—Price, \$2.00.

The periodical published every four weeks, *Orate Fratres*, Liturgical Press, Collegeville, Minn.—Subscription, \$2.00 per year.

Liturgy and the Liturgical Movement—Liturgical Press, Collegeville, Minn.—Price, 10¢.

Divine Worship—Liturgical Press, Collegeville, Minn.—Price, 10¢.
(An essay on the nature of the Catholic liturgy.)

Altar and Sanctuary—Catholic Action Committee of Women, 424 North Broadway, Wichita, Kans.—Price, 25¢.

Praying the Mass—Catholic Action Committee of Women, 424 North Broadway, Wichita, Kans.—Price, 25¢.

Conferences on Catholic Action—Most Rev. Giuseppe Pizzardo, Titular Bishop of Nice and Director of Catholic Action in Italy—National Catholic Welfare Conference—Price, 25¢.

(over)



Digitized by the Internet Archive
in 2016

LESSON I

PRAYERS AT THE FOOT OF THE ALTAR

(PAGES 4-7)

TEXT: Any Missal. Page numbers in outline should be changed to correspond with subject matter in Missal.

This outline follows the paging and uses the introduction and notes of *The Sunday Missal* by Father Lasance. Price, \$1.00. Published by Benziger Brothers, New York City. (Cheaper edition, 50¢.)

A Missal for Every Sunday and Principal Feast Days of the Year—P. J. Kenedy & Sons, New York City. Price, 50¢ (cloth binding).

The Catholic Missal (for every day)—P. J. Kenedy & Sons, New York City. Price, \$3.00 (cheaper edition, \$1.50).

The Roman Missal—B. Herder Book Co., St. Louis, Mo. Price, \$2.00.

The Daily Missal, by Dom Gaspar LeFebvre, O. S. B.—Bruce Publishing Company, Milwaukee, Wis. Price, \$3.00 and up.

1. Discuss why the sign of the cross is an act of preparation for Mass.
2. The server at Mass represents the congregation. Show how this signifies that though the priest alone consecrates, the congregation joins in the Mass as a joint offering and joint prayer.
3. The priest says he will "go into the altar of God"; the response is, "to God Who giveth joy to my youth."

Discuss what the joy of the young means in terms of innocence, faith, obedience, health and strength of body, interest in doing things, kindness, fervor of affection towards God and one's family and friends, the hope and determination to "make something of myself," willingness to make sacrifices, unselfishness, honesty in confronting facts, dreams of great accomplishments.

4. Consider the psalm "Judge me, O God," as a preparatory prayer to the Mass in which priest and people ask hopefully together that through the Mass they be helped to withstand temptations and dangers that come from "the nation that is not holy," from "the unjust and deceitful," against the joy of one's youth.
5. Discuss the elements of the "joy of my youth" in relation to Catholic Action.

Note how the psalm ends on the note of hope and is followed by the Great Doxology of Glory to the Trinity in the Beginning, now and forevermore. Following the Psalm the same note of God-giving joy continues and is reinforced by the joint prayer to priest and congregation who declare their help is in God Who created not alone the Heaven of our reward after life, but the earth of our present life.

(over)

Then comes the "I confess," the confession of the commission of sins said first by the priest with the prayer of the congregation that God give him mercy and salvation; and then by the people and the priest's prayer for the mercy of God upon them and their salvation and for the forgiveness of sins of all present, priest and people.

6. Why is "I confess" a preparation for Mass?
7. Note to whom the confession of the commission of sins is directed and to whom the prayer for further prayers is made (i. e., the Blessed Virgin, St. Michael, St. John the Baptist, Sts. Peter and Paul and all the Saints, and in the case of the congregation to the priest as well.) Discuss this as an example of our communion with the Saints, our association with them, our prayers to them for help, our confidence that they will help us.
8. Discuss the Saints as heroes of life.
9. Discuss the "I confess" as an act similar to but not reaching the confession of sins in the Sacrament of Penance.
10. Following the "I confess" the same note is continued, of joy to be gained through God's help, mercy and salvation. Discuss how forgiveness of sins is a necessary condition of "the joy of my youth" and the best Catholic Action.

SUGGESTED PAPERS

Review of *Why the Mass?* Liturgical Press, Collegeville, Minn. Price, 10¢.

Review of *If I Be Lifted Up*. Liturgical Press, Collegeville, Minn. Price, 10¢.

LESSON II

TO THE PREFACE

(PAGES 7-15)

Before going up to the Altar the priest says: "Dominus vobiscum," as a salutation to the people and a prayer.

They answer similarly: "And with Thy Spirit," or "And with Thee."

"Dominus vobiscum" can be translated "The Lord be with you," or "God be with you." This latter was a common expression once in English. Our phrase goodby comes from it, the "good" being originally "God" and "bye" being "be wi' ye." It and the answer of the congregation, said frequently during the Mass, bring priest and people closer together in the saying of the Mass.

Ascending the altar, the priest prays in the plural (for self and congregation) for worthiness to go to the altar; at the altar he kisses the stone in which relics of the saints are enclosed and asks that by their merits his sins be forgiven.

1. Discuss the insistent repetition of the prayer for worthiness to say and take part in the Mass.

(Introit, a part of the Proper of the Mass, discussed later.)

2. Kyrie. Discuss evidence of—

(a) Universality of Church and followers of Christ in thus using the Greek language;

(b) Awe, solemnity and desire for worthiness and help in the nine-fold prayer;

(c) Community of priest and people in the alternate responses.

3. Gloria. Read. Discuss—

(a) Beauty of its praise of God;

(b) Cooperation with God through Catholic action in taking away the sins of the world, in showing forth the mercy of God, and in giving praise to God.

(The Prayers (collects), Epistle and Gospel with the common prayer before the Gospel will be considered later.)

4. Nicene Creed. Read. Discuss—

(a) Faith as a basis of right morals;

(b) Right morals as a guide of Catholic action;

(c) General acceptance of faith and morals as a final purpose of Catholic action.

(The first offertory prayer is in the Proper of the Mass and will be discussed later.)

5. Offering the Host. Read. Mindful of the coming consecration, discuss—

(over)

- (a) For whom the prayer is said;
 - (b) For whom Catholic action is performed.
6. Pouring of wine and water in chalice. Read. Mindful of the coming consecration discuss—
- (a) Greatness of man's nature as created;
 - (b) Partial renewal of man's nature in redemption;
 - (c) Prayer for union with God since man's nature was united with God's nature in the person of Christ;
 - (d) Symbolism of union of wine with water.
7. Offering of Chalice. Read. Discuss—
- (a) The first prayer's petition (for personal salvation and the salvation of the whole world) in its relation to the purposes of Catholic action;
 - (b) The second prayer's appeal to God's favor and the acceptability of the sacrifice;
 - (c) The third prayer's renewal of the petition for the acceptability of the sacrifice;
8. Lavabo. Read. Discuss the psalm as—
- (a) A second "I confess;"
 - (b) A prayer that we not be with the wicked, those guilty of shedding blood; bribe-givers; and
 - (c) A declaration of our love for God and His Church.
9. Prayer to the Trinity. Read. Discuss our communion on earth in faith and morals with God and the saints as a purpose of Catholic action.
10. Orate Fratres. Read. Discuss it as a further sign of the union of priest with people in the Mass.

SUGGESTED PAPERS

Review of *True Basis of Christian Solidarity* (the Liturgy an aid to the solution of the social question). Central Bureau of Central Verein, St. Louis, Mo. Price 12¢.

Review of *More Joy*, by P. W. Von Keppler. B. Herder Book Company, St. Louis, Mo. Price, \$1.25.

LESSON III

FROM PREFACE TO CONSECRATION

(PAGES 16-21)

On weekdays the common Preface is generally used.

On Sundays the Preface of Trinity Sunday is used . . . except on special feasts, as for example—Christmas, Easter, Blessed Virgin, for the Dead, etc.

All begin the same and all lead up to the Sanctus which is common to all.

Secret prayers are found in the Proper.

1. *Beginning of Prefaces.* Discuss—
 - (a) Joint offering of Mass seen in responses;
 - (b) Note of joy;
 - (c) Note of thanksgiving.
2. *Weekday Preface.* Discuss our union with the angels in praising God in the Sanctus, affirming the glory of God in heaven and on earth, and announcing the coming of Christ in the Consecration.
3. *Sunday Preface.* Discuss the song of thanks to the Trinity and our joining with the angels in praising the Trinity and in the hymn of the Sanctus.
4. *Pentecost Preface* (p. 264)—same, except that special praise is given the Holy Ghost.
5. *Preface of Masses for the Dead* (p. 398). Discuss the prayer of thanks for our possession of immortality and our joining with the angels to praise God for this gift.
6. *Canon "Wherefore We."* Read. Discuss peace and unity within Christ's Church and ultimate conversion of all peoples as an aim of Catholic action.
7. *Commemoration of the Living.* Compare things prayed for and one or more things done by your organization in the field of Catholic action.
8. *"Having communion with."* Discuss again communion of saints and our part in the communion of saints in praying for and working in the field of Catholic action.
9. *"Wherefore we beseech Thee"*. . . Discuss the aims of this prayer (the peace of Christ on earth and salvation in Heaven).
10. *"And do thou"*. Note how quick is the turning to the Consecration. (The Consecration consists of four parts, which together re-enact the scene of the First Consecration and close with the

(over)

words of Christ leaving behind Him with His Apostles the power to change, as He had changed, bread and wine into Himself, body and blood, soul and divinity.) This is the center of the Mass.

11. Discuss—

- (a) The grace we may obtain from this Sacrifice;
- (b) The example to us of the humility of Christ;
- (c) The example to us of the love of Christ;
- (d) Our submission to the purpose of our life just as Christ submitted Himself to the purpose of His life though it meant His death and an unbloody repetition of His death through His submergence beneath the forms of bread and wine.

SUGGESTED PAPERS

The Christian Way to Peace (N. C. W. C.—Price, 10¢.)

The Visible Church (N. C. W. C.—Price, 10¢).

LESSON IV
THE CONSECRATION TO THE PRAYERS
BEFORE COMMUNION

(PAGES 21-25)

1. "*Wherefore, O Lord.*" Discuss—
 - (a) How God's gifts are offered to Him again and humble things like bread and wine are put to such great use;
 - (b) How similarly our talents and our life may be so offered and put to great use.
2. "*Vouchsafe.*" Discuss how our talents and life may be offered up to God.
 - (a) In the family;
 - (b) In our work;
 - (c) In our organizations.
3. "*We humbly pray.*" Prayer for those receiving Communion. Discuss—
 - (a) Holy Communion as a means of fuller participation in the Mass;
 - (b) Spiritual Communion (or communion of desire) as an approach to this.
4. *Prayers for the dead.* Discuss this as evidence of the communion of people living and dead in so close an association among themselves and with Christ that they are called His Mystical Body. Note the connection with the aims of Catholic action.
5. "*To us sinners also.*" Have the members of the club report briefly on the lives of the saints listed here and in the prayer "Having communion with" before the Consecration. (Consult any Lives of the Saints or the Catholic Encyclopedia.)
6. "*By Whom, O Lord.*" Discuss the gifts we receive from God and our thanking Him by word and by putting His gifts to right use.
7. "*Through Him.*" Discuss the glory due to the Trinity for the Mass.
8. *The Our Father.* Discuss—
 - (a) Our praise of God;
 - (b) Catholic action and the coming of God's Kingdom;
 - (c) Our prayer for our own and others' bodily needs;
 - (d) Our prayer for forgiveness as we also forgive;

(over)

- (e) Catholic action and prevention of persons from being led into temptation;
 - (f) Catholic action and deliverance from evil.
9. "*Deliver us.*" Discuss the suggestions for work presented by the N. C. C. W. or N. C. C. M. in relation to—
- (a) Peace in our days;
 - (b) Freedom from sin;
 - (c) Security from all disturbance.
10. "*May the Peace.*" Discuss various kinds of peace; inward peace, family peace, neighborhood peace, economic peace, civil peace and international peace. Discuss one or two in relation to Catholic action.
11. "*May this Communion.*" Prayer for a good Communion.
12. *Agnus Dei.* Threefold prayer to Christ, the Redeemer, for the mercy of God and peace.
In Masses in black the prayer is for the eternal rest of the dead. Compare the petitions in the two Masses.

SUGGESTED PAPERS

Preparation for Holy Communion—*Communion at Mass* in ORATE FRATRES, February 23, 1930, pages 164–169. The Liturgical Press, Collegeville, Minn. Single copy, 20¢.

LESSON V
TO THE END OF THE MASS

(PAGES 26-29)

1. *The three prayers before Communion—*

First, for the peace and unity of the Church;

Second, for forgiveness of sins and a good life;

Third, that the Communion not turn to our harm but help us
body and soul.

Discuss the fact that both spiritual and physical benefits are
sought.

2. *During Communion—*

Note the solemn beauty of the prayers.

Discuss the value of frequent Holy Communion in helping one
to make the most of one's life for the love of God and our
neighbor.

3. *Note the emphasis in these prayers wholly upon help for the soul—*

Discuss the relation between the soul and the mind and will.

4. *Discuss its relation to the body.*

5. *Discuss its relation to our action.*

6. *Discuss its relation to our surroundings—*

(The Communion prayer and the Postcommunion prayers are
in the Proper and will be considered later.)

7. *Discuss the meaning of the frequency here just after Communion
of the salutation and prayer, "The Lord be with you," and the
people's response.*

8. *"Go, the Mass is ended"—*

Note the simplicity of the ending of the Mass and the response
of the people.

9. *"May the lowly"—*

Prayer to the Trinity that the Mass be acceptable and may
avail those for whom it has been offered.

Sum up the intentions of the Mass thus far noted.

10. *Last blessing—*

Discuss the value to us in all our work of a blessing from the
priest in the Mass.

(over)

11. *Last Gospel*—

Discuss the coming of Christ after ages of darkness and the effect on the world if men accepted the light of His glory.

12. "*Thanks be to God*"—

Discuss the reasons for gratitude both from the solely personal and from the whole Catholic action position.

13. *Prayers after Mass* (said after low Mass).

SUGGESTED PAPERS

The Mystical Body of Christ—published by the Paulist Press, New York City—Price, 5¢ per copy.

My Mass, translated from the French of Abbe Charles Grimaud, by Rt. Rev. Msgr. James F. Newcomb—(pp. 89–108) Benziger Brothers, New York City—Price, \$2.00.

Christ in the Christian Life According to St. Paul—Rev. John J. Burke, C. S. P. Longmans Green & Co., New York City, Price, \$1.00.

LESSON VI

PROPER OF THE MASS

(SECOND SUNDAY AFTER EASTER—PAGE 244)

“The most holy mystery of the Mass, center of the liturgical or official prayer of the Church, is the very heart of Catholic action. The altar should be the source and the end of Catholic action . . . If you wish to make this action Catholic and to exercise yourself unfailingly in the spiritual and corporal works of mercy which are included in this moral part of your program, take from the first and indispensable source of all charity, the spirit of sacrifice and love.”

—Dom. Gaspar LeFebvre, O. S. B.

(A chart of the Proper of the Mass is found on page 50.)

If more than one Collect is said, corresponding prayers for the same intentions are said in the Secret and Postcommunion. The Proper of the Mass is guided by the Church Calendar described on pages 18–19. In these main divisions or seasons of the Church year are feast days of Christ, the Blessed Virgin and the Saints, and the Ember Days and Rogation Days. The table of the movable parts of the Church seasons is found on page 14. The Masses of the week are usually listed in the Catholic paper.

N. B. The Proper of the Mass usually follows one or two main themes. The Secret and the prayers after Communion fit in with those parts of the Mass. Watch for the themes so as to join in the Mass more intelligently. The remaining outlines paraphrase parts of the Proper of the Mass and then present topics for discussion.

Introit—

Introit means: “He (i. e., the priest) enters.”

Joy and praise to God for a mercy-filled earth and the reward of Heaven.

Collects—

As Christ has stooped low to lift a fallen world, save thy faithful in the life to come. (A development of the idea of the Introit.)

(Page 35.) Through the intercession of the Blessed Virgin, grant us healthy souls and bodies, relief from present sorrow and everlasting joy.

(Page 35.) May the Church, overcoming all difficulty and error, serve Thee freely and safely.

Epistle—

We were as sheep gone astray but by the voluntary sufferings of the innocent Christ we are returned to the Shepherd.

(over)

Gradual—

We know Christ our Shepherd in Communion.

Gospel—

Christ is a careful Shepherd of the whole human race, for them
He lays down His life and He wishes all to hear His voice.

Offertory—

At early dawn I praise Thee.

Secret—

May the offering we make bless us. Through the intercession
of the Blessed Virgin may the offering give us our welfare and
peace. May our cleaving to things divine in hearing Mass
help us to serve Thee both with our body and our mind.
(Note the special Preface commemorating the Resurrection.)

Communion—

A selection from the Gospel.

Postcommunion—

May the Mass quicken us and may we always glory in it. May
we who have just taken part in the Mass be ever defended by
the Blessed Virgin. May those who take part in the Mass not
succumb to human dangers.

DISCUSSION

1. Could it be said that the main theme of the Mass is that Christ a merciful shepherd of souls died to save the world and open heaven and that He wishes us to reap the fullest fruits in all parts of our life here and in the world to come?
2. If not, try to word the theme yourself.
3. Discuss the blending of prayers for spiritual and material blessings.
4. Whether you select the theme outlined or another, discuss the place of the second collect in the general theme.
5. Discuss the place of the Gradual in the theme.
6. Discuss the place of the Offertory.
7. Do you see in the Introit an indication of the general theme?
8. Discuss the general theme in relation to Catholic action.

SUGGESTED PAPERS

The Liturgy and Catholic Women (*The Liturgy and the Layman*, page 19—The Liturgical Press, Collegeville, Minn. Price, 10¢).

The Significance of the Liturgical Movement (*The Liturgical Movement*, page 12—Liturgical Press. Price, 10¢).

LESSON VII
PROPER OF THE MASS

(TRINITY SUNDAY—PAGE 266)

Introit—

Praise and gratitude to the Trinity for the mercy shown us.

Collect—

1. May we have unending faith in one God in three Persons.
2. We depend on God and ask to do His Will in thought and deed.

Epistle—

God is fathomless to us. All things are His in a special manner.
We give glory to Him.

Gradual—

Blessed be God, God of our Fathers.

Gospel—

Christ possesses all power. He orders His disciples to teach His whole teaching and to baptize in the name of the Trinity. He promises eternal guidance.

Offertory—

Almost the wording of the first part of the Introit.

Secret—

1. May our offering make of us ourselves a perfect offering.
2. May it avail us always.

Communion—

We praise God because of His mercy.

Postcommunion—

1. May the Mass and communion and our faith in the Trinity make us sound in body and soul.
2. May the Mass and communion help us to use Thy gifts and always praise Thee.

DISCUSSION

1. Discuss the chief theme of the Mass.
2. Does the Gospel, apart from its reference to the Trinity, develop the theme of the rest or change it?

(over)

3. Discuss the purpose of repeating a part of the theme in the Offertory.
4. Discuss how the prayers from the Mass of the first Sunday after Pentecost fit in with the theme of the Mass.
5. Discuss the theme in relation to the aims of Catholic action.
6. Discuss the chief theme of the Gospel in relation to Catholic action.

SUGGESTED PAPERS

Catholic Action and the Mass—Orate Fratres, April 20, 1930. Published by the Liturgical Press, Collegeville, Minn. Price, 20¢ copy. (See pages 270 to 276.)

The Doctrine of the Mystical Body of Christ, by Abbot Anger, translated by Rev. John J. Burke, C. S. P., S. T. D. Benziger Bros., New York City. Price, \$4.50.

LESSON VIII
PROPER OF THE MASS

(SEVENTH SUNDAY AFTER PENTECOST—PAGE 291)

Introit—

Be joyful, all the world.

Prayer—

1. Grant us freedom from harm and on the positive side all things of help to us.
2. God save us from danger, may the Blessed Virgin and the Saints help us to have safety and peace, and may the Church be free and secure.
3. Any prayer desired—e. g., Prayer to the Holy Ghost (p. 261) ; May the Holy Ghost inspire us to take joy in doing the right thing.

Epistle—

Before Christ came we sinned ; now we must not only avoid sin, whose end is death, but use our talents and God's grace to serve justice, whose end is life everlasting.

Gradual—

We and all the world are enlightened by Christ and we and all the world rejoice.

Gospel—

Again the evil fruit of sin is contrasted with the good fruit, which comes not from outward allegiance, but from inward determination positively to do God's will. The reward is the Kingdom of heaven.

Offertory—

We offer a sacrifice. May it please Thee. They who hope in Thee are not confused.

Secret—

1. May the offering of each of us help everyone.
2. God, save us by this sacrament from the enemies of our soul and body, give us grace to live right here and give us glory hereafter.
3. (p. 264) Sanctify these gifts and may the Holy Ghost cleanse our hearts.

(over)

Communion—

Hearken to me and save me.

Postcommunion—

1. May God rid us of our evil inclinations and bring us to do the right.
2. May the Mass purify us, defend us and by the intercession of the Blessed Virgin and the Saints free us from evil and danger.
3. (p. 265) May our hearts be pure and fruitful.

DISCUSSION

1. Could it be said that the chief theme of the Mass is that we are to use all the helps of Christ and His Church not only to avoid sin but positively to live fruitful lives?
2. Wherein would you modify this statement of the theme?
3. How does the Introit fit in with the theme?
4. Connect the response at the foot of the altar, "To God Who giveth joy to my youth," with the Introit and the general theme of this Mass.
5. Connect the second collect with the theme.
6. Connect the third collect with the theme.
7. Discuss the theme in relation to Catholic action.

SUGGESTED PAPERS

The Mass, Its Doctrine, Its History. The story of the Mass in pen and picture, by Abbot Cabrol, O. S. B. P. J. Kenedy & Sons, New York City. Price, \$1.50.

The Doctrine of the Mystical Body of Christ, by Abbot Anger. Translated by Rev. John J. Burke, C. S. P., S. T. D. Benziger Bros., New York City. Price, \$4.50.

THE PRINCIPAL PARTS OF THE MASS

(Adapted from Rev. William Busch's *The Mass-Drama*. The Liturgical Press, Collegeville, Minn.)

I. The Mass of the Catechumens—an introduction—from the beginning to the Creed.

1. Prayer.
2. Instruction.

II. The Mass of the Faithful—from the Offertory.

1. Sacrifice—Oblation.

(a) Offertory.

(b) Consecration up to the Pater Noster.

2. Sacrifice—Banquet: Communion—from the Pater Noster to the end.

“The offering, which continues after the Consecration, is now the offering of Christ, but the Christ as gathering up in Himself the offering of all who are His, both His eucharistic body and His mystical body. The bread and wine are changed substantially into His eucharistic body and blood. And we who bring the bread and wine as symbols of our own life-offering, are likewise changed into Christ, not substantially indeed but mystically . . .”

“The sacrifice-banquet is God's gift to us. The turning point from oblation to banquet . . . begins with the Pater Noster. We have thus far given ourselves to God, from now on God gives Himself to us.”

