

Southard, Robert E.  
i see the Mass  
ADW 1222



# I See the Mass



THE QUEEN'S WORK



# BASIC MASS CHART

I	II	III
<p>Preparatory Prayers Originally private 1</p> <p style="text-align: center;"><b>MASS OF CATECHUMENS</b></p> <p>2 Modeled on 3 synagogue service 4</p> <p>5 6 7</p> <p>8</p> <p style="text-align: center;"><b>MASS OF THE FAITHFUL</b></p> <p>9 Modeled on 10 Paschal Supper 11 12</p> <p>13 14 15 16 "For this is my Body" 17 "For this is my blood . . ."</p> <p>18 19 20</p> <p>21 22 23 24</p> <p>25 Take and eat . . . 26 Take and drink . . . 27 28 29 30 31</p>	<p>(PSALM) CONFITEOR</p> <p>INTROIT* KYRIE &amp; (GLORIA) COLLECT*</p> <p>EPISTLE* GOSPEL* (SERMON)</p> <p>(CREED)</p> <p>OFFERTORY ANTHEM* OFFERTORY PRAYERS LAVABO SECRET*</p> <p>PREFACE* &amp; SANCTUS REMEMBRANCES OFFERING PRAYERS <b>Consecration</b> OFFERING PRAYERS REMEMBRANCES LITTLE ELEVATION</p> <p>LORD'S PRAYER BREAKING OF BREAD AGNUS DEI COMMUNION PRAYERS <b>Communion</b> COMMUNION ANTHEM* POSTCOMMUNION* DISMISSAL Last Gospel (Prayers after Mass)</p>	<p>Confession of sin</p> <p>} Prayer</p> <p>} Instruction</p> <p>Act of faith</p> <p>} OFFERTORY</p> <p>} CANON</p> <p>} COMMUNION</p>

\* Proper prayers

( . . . ) Prayers sometimes omitted



## 1. The Beginning Psalm

In the name of the Father, and of the Son, and of the Holy Ghost. Amen. I will go in to the altar of God.

*To God, the joy of my youth.*

Give judgment for me, O God, and decide my cause against an unholy people, from unjust and deceitful men deliver me.

*For Thou, O God, art my strength, why hast Thou forsaken me?*

*And why do I go about in sadness, while the enemy afflicts me?*

Send forth Thy light and Thy truth; for they have led me and brought me to Thy holy hill and Thy dwelling place.

*And I will go in to the altar of God, to God, the joy of my youth.*

I shall yet praise Thee upon the harp, O God, my God. Why art thou sad, my soul, and why dost thou trouble me?

*Trust in God, for I shall yet praise Him, the salvation of my countenance and my God.*

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

*As it was in the beginning, is now, and ever shall be, world without end. Amen.*

I will go in to the altar of God.

*To God, the joy of my youth.*

Our help is in the name of the Lord.

*Who hath made heaven and earth.*

The priest genuflects to reverence Christ in the tabernacle. Then he signs himself with the cross in honor of the divine Trinity and the cross of Christ. The sign of the cross, repeated frequently reminds us that Christ's sacrificial death on Calvary is offered anew at Mass for the salvation of the world. The words of the psalmist express an exile's longing for the holy temple.

The public confession of sins which follows the psalm declares the priest's unworthiness to approach the altar of God. These prayers are answered by the altar boy on behalf of the people. The altar boy's responses throughout the Mass (in italics) are reminders that the people themselves should take an active part in offering the perfect sacrifice.





## 2. The Confiteor

I confess to Almighty God, to blessed Mary, ever virgin, to blessed Michael the Archangel, to blessed John the Baptist, the holy apostles, Peter and Paul, and all the saints, and to you, brethren, that I have sinned exceedingly, in thought, word and deed, through my fault, through my fault, through my most grievous fault. Therefore I beseech blessed Mary, ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles, Peter and Paul,

and all the Saints, and you brethren, to pray to the Lord our God for me. (The server repeats the Confiteor)

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

May the Almighty and merciful Lord grant us pardon, absolution and full remission of our sins. *Amen.*

Thou wilt turn, O God, and bring us to life.

*And thy people shall rejoice in Thee.*

Show us, O Lord, Thy mercy.

*And grant us Thy salvation.*

O Lord, hear my prayer.

*And let my cry come unto Thee.*

The Lord be with you.

*And with thy spirit.*

## 3. Advancing to the Altar

Let us pray. Take away from us our sins, O Lord, that we may enter with pure minds into the holy of holies. Through Christ our Lord. Amen.

With these words, "Let US pray" the priest frequently urges the people to join him in offering the sacrifice. In this short prayer, as in the Confiteor, he begs for purity through the merits of Christ the Savior.

The fact that Mass is begun a short distance from the altar serves to teach us how much reverence we sinners owe to such a "holy of holies."





#### 4. Honoring The Altar

We beseech Thee, O Lord, by the merits of Thy saints, whose relics lie here, and of all the saints: deign in Thy mercy to pardon me all my sins. Amen.

To honor Christ, which the altar represents, the priest kisses it frequently during the Mass. This kiss also honors the martyred saints whose relics are kept in the altar stone. Note that the priest is still concerned with sin and here begs forgiveness again for himself and the people through the merits of the saints.



#### 5. The Introit

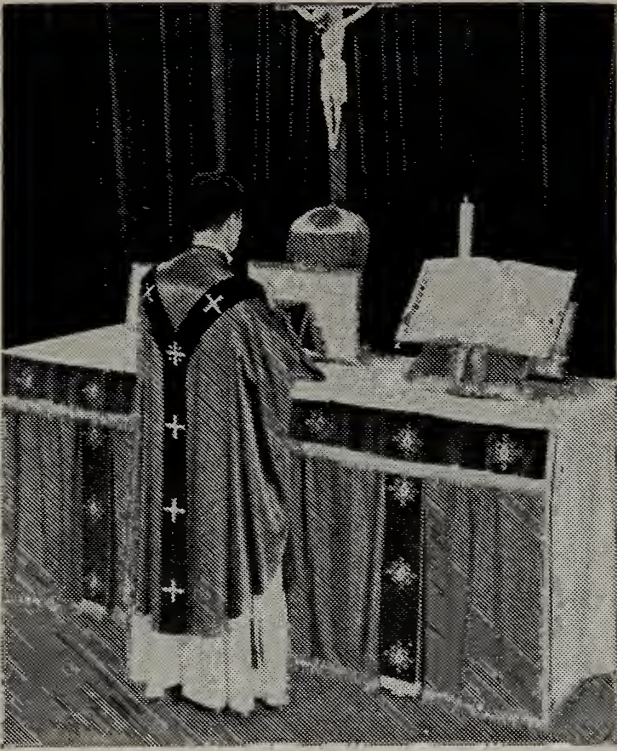
(Apoc. 5, 9-10.) Thou wast slain and hast redeemed us O God with thy blood, out of every tribe and tongue and people and nation, and hast made them for our God a kingdom and priests, and they shall reign over the earth. (Ps. 88, 2). The mercies of the Lord I will sing for ever; I will show forth thy truth with my mouth to generation and generation. Glory be to the Father and to the Son and to the Holy Ghost. As it was in the beginning is now and ever shall be world without end. Amen.



"Introit" means "he enters." The present day Introit is a remainder of the processional chant sung by the people in ages past while the priest approached the altar to begin Mass. All the prayers up to the Introit were formerly private prayers of the priest. Like many other prayer fragments in the Mass it indicates the active part once played by the people in its celebration.

The Introit is the first "proper" or variable Mass prayer. In general the proper parts—the Introit, Collect, Epistle, Gospel, Secret, Communion, Postcommunion—feature some aspect of the feast of the day. The Introit introduces its theme. Note how the Precious Blood Introit strikes the theme of the feast, as well as the basic identity of the Mass and Calvary. Note also, that the priest signs himself with the cross as he begins and that the prayer ends with praise of the Trinity.





glory. O Lord God, heavenly King, God the Father Almighty. O Lord Jesus Christ, the only-begotten Son. O Lord God, Lamb of God, Son of the Father. Who takest away the sins of the world, have mercy on us. Who takest away the sins of the world, receive our prayer. Who sittest at the right hand of the Father, have mercy on us. For thou alone art holy, Thou alone art Lord. Thou alone, O Jesus Christ, art most high. Together with the Holy Ghost, in the glory of God the Father. Amen.

"Kyrie" means "Lord." Historically the Kyrie is the first prayer of the Mass. It is the remnant of an entire litany. The triple form honors the Trinity.

The "Gloria" is a fitting sequel to the Kyrie because God's greatest claim to glory is His mercy. At one time the Gloria was reserved to bishops only. It is omitted in Masses of sorrowful theme. At the end the priest signs himself with the cross, kisses the altar and turns towards the people.



## 6. The Kyrie and Gloria

Lord, have mercy on us.  
*Lord, have mercy on us.*  
 Lord, have mercy on us.  
*Christ, have mercy on us.*  
 Christ, have mercy on us.  
*Christ, have mercy on us.*  
 Lord, have mercy on us.  
*Lord, have mercy on us.*  
 Lord, have mercy on us.

Glory to God in the highest. And on earth peace to men of good will. We praise Thee. We bless Thee. We adore Thee. We glorify Thee. We give Thee thanks for Thy great

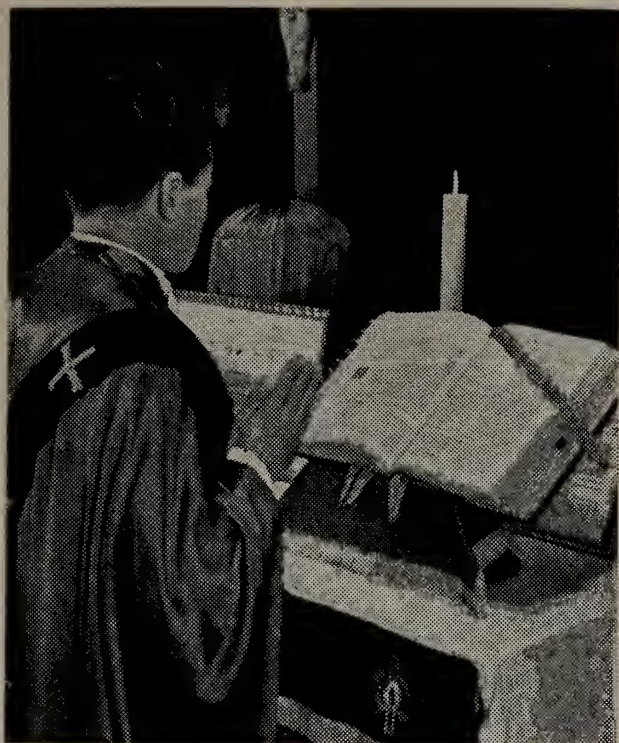
## 7. Dominus Vobiscum

The Lord be with you.  
*And with Thy spirit.*

"Dominus vobiscum" has already occurred after the Confiteor and is repeated six more times during Mass. It means "The Lord be with you." The accompanying gesture is a familiar ancient form of greeting. All this signifies the union of the priest and people in offering the Mass.

The Collect and Epistle which follow, are proper parts of the Mass. In centuries past there were several Collects and Epistles.





## 8. The Collect Prayer

Let us pray. O Almighty and everlasting God, Who hast set up Thine only-begotten Son to be the Redeemer of the world, and hast willed to be appeased by His blood; grant unto us we beseech Thee, in such wise with solemn worship to reverence the price of our salvation and in its might to find our defense against the evils of this life, that we may attain in heaven to the everlasting happiness it has brought us. Through the same Lord Jesus Christ, Thy Son, Thee in the union of the Holy

who liveth and reigneth with Ghost, God world without end.

*Amen.*

## 9. The Epistle

Lesson from the epistle of blessed Paul the apostle to the Hebrews. (Hebr. 9, 11-15)

Brethren: When Christ appeared as high priest of the good things to come, He entered once for all through the greater and more perfect tabernacle, not made by hands (that is, not of this creation), nor again by virtue of blood of goats and calves, but by virtue of His own blood; into the Holies, having obtained eternal redemption. For if the blood of goats and bulls and the sprinkled ashes of a heifer sanctify the unclean unto the

cleaning of the flesh, how much more will the blood of Christ, Who through the Holy Spirit offered Himself unblemished unto God, cleanse your conscience from dead works to serve the living God? And this is why He is mediator of a new covenant and whereas death has taken place for redemption from the transgressions committed under the former covenant, they who have been called may receive eternal inheritance according to the promise.

*Thanks be to God.*







## 10. Prayer Before The Gospel

Cleanse my heart and my lips, O Almighty God, who didst cleanse the lips of the prophet Isaias with a burning coal; deign of Thy gracious mercy so to purify me that I may worthily proclaim Thy holy Gospel. Through Christ our Lord. Amen. Pray, Lord, Thy blessing. The Lord be in my heart and on my lips, that I may worthily and fittingly proclaim His holy Gospel. Amen.

The side of the altar under the right arm of the crucifix is reserved for the Gospel to honor Christ for whom it stands. The priest signs the cross over its initial words, then on his forehead for understanding; on his lips for courage to speak it; and on his heart that he may love it. At the end he kisses the book. Note how the Precious Blood Gospel harmonizes with the feast.

## 11. The Gospel

The Lord be with you.  
*And with Thy spirit.*

The continuation of the holy Gospel according to St. John.

*Glory be to Thee, O Lord.*

(John 19, 30-35) Therefore, when Jesus had taken the wine, He said, "It is consummated." And bowing His head, He gave up His spirit. The Jews therefore, since it was the Preparation Day, in order that the bodies might not remain upon the cross on the Sabbath (for the Sabbath was a solemn day),

besought Pilate that their legs might be broken, and that they might be taken away. The soldiers therefore came and broke the legs of the first, and of the other, who had been crucified with Him. But when they came to Jesus, and saw that He was already dead, they did not break His legs; but one of the soldiers opened His side with a lance, and immediately there came out blood and water. And he who saw it has borne witness, and his witness is true.

*Praise be to Thee, O Christ.*

By the words of the holy Gospel may our sins be blotted out.







## 12. The Creed

I believe in one God, the Father Almighty, maker of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the only-begotten Son of God. Born of the Father before all ages. God of God, light of light, true God of true God. Begotten, not made; of one being with the Father; by whom all things were made. Who for us men, and for our salvation came down from Heaven. **AND WAS MADE FLESH, BY THE HOLY**

**GHOST OF THE VIRGIN MARY: AND WAS MADE MAN.** He was also crucified for us, suffered under Pontius Pilate and was buried. And on the third day He rose again according to the Scriptures. And ascending into Heaven, He sitteth at the right hand of the Father. And He shall come again in glory to judge the living and the dead; and of His kingdom there shall be no end. And in the Holy Ghost; Lord and Giver of life, Who proceedeth from the Father and the Son, Who together with the Father and the Son is no less adored, and glorified; Who spoke by the prophets. And in one holy, catholic and apostolic Church. I confess one Baptism for the remission of sins. And I look for the resurrection of the dead, and the life of the world to come. Amen.

This profession of faith, which expresses Christian belief in the gospel, dates from the Council of Nicea in the year 325. The priest genuflects at the words which declare the birth of Christ.

## 13. Dominus Vobiscum

The Lord be with you.  
*And with thy spirit.*

This marks the end of the preliminary Mass prayers. In ages past the "let us pray" was followed by a prayer of the faithful said after the dismissal of the catechumens (learners). Nowadays there is no dismissal of the catechumens and the priest proceeds immediately to the Offertory Anthem.







#### 14. The Offertory Anthem

Let us pray. (I Cor. 10, 16.) The cup of blessing that we bless, is it not the sharing of the blood of Christ? And the bread that we break, is it not the partaking of the body of the Lord?

The Offertory Anthem, fragment of a chant, points to the distant past when the faithful brought gifts, including bread and wine, for the sacrifice and sang as they carried them to the altar. Part of the proper, it echoes the theme of the Mass. After it the priest unveils the chalice.

#### 15. Offering the Bread

Accept, O holy Father, almighty and eternal God, this spotless host, which I Thy unworthy servant, offer unto Thee, my living and true God, to atone for my numberless sins, offenses and negligences; on behalf of all here present and likewise for all faithful Christians living and dead, that it may profit me and them as a means of salvation unto life everlasting. Amen.

Note that the prayer accompanying the offering is concerned with sin and salvation. Of course Mass is not an offering of mere bread, but of the precious body of Christ. This is why the priest, anticipating the consecration calls the bread a "spotless host."

#### 16. Pouring The Wine

No prayer is said at the pouring of the wine nor is it blessed like the water, because it stands for the divine nature of Christ. The origin of the ritual, mingling of water with the wine, is the Jewish custom of mixing water with the wine at the Paschal supper. It has acquired a symbolic meaning, the water standing for our human nature which is blessed and united with Christ through the graces of the Mass.



## 17. Adding The Water

O God, Who hast established the nature of man in wondrous dignity and even more wondrously hast renewed it, grant that through the mystery of this water and wine, we may be made partakers of His Divinity, who has deigned to become partaker of our humanity, Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee, in the union of the Holy Ghost world without end. Amen.

The participation in Christ's divinity, expressed in this prayer, refers to our living union with Him, which is begun in baptism and strengthened by all the sacraments, especially Holy Communion.

## 18. Offering The Wine

We offer unto Thee, O Lord, the chalice of salvation, humbly begging of Thy mercy that it may arise before Thy divine majesty with a pleasing fragrance, for our salvation and for that of all the world. Amen.

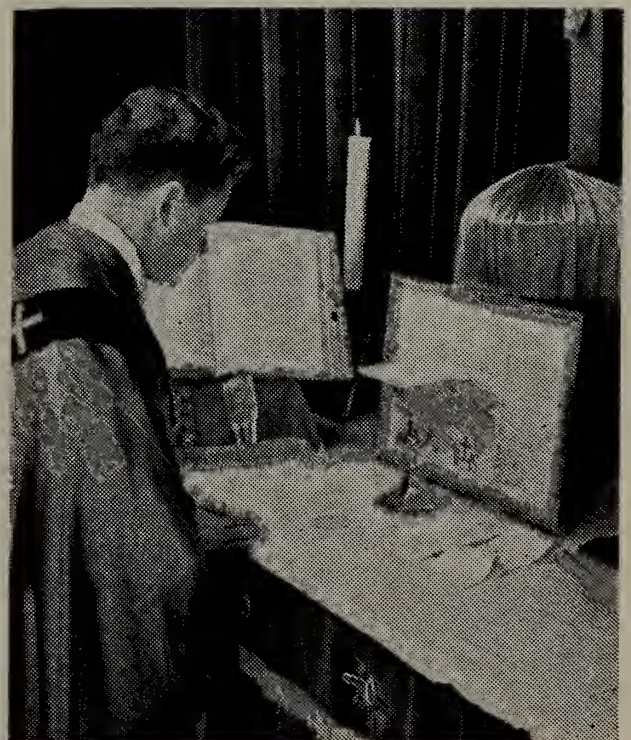
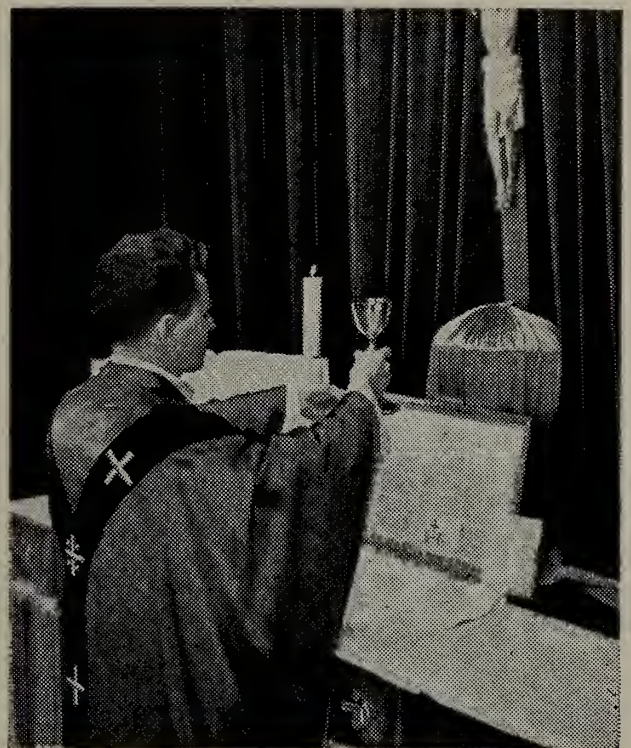
It is the blood of Christ, not wine, which is offered at Mass. And so the prayer speaks of the "chalice of salvation."

"We" is more fully significant in high Mass where it refers primarily to the priest and the deacon, secondarily to the people.

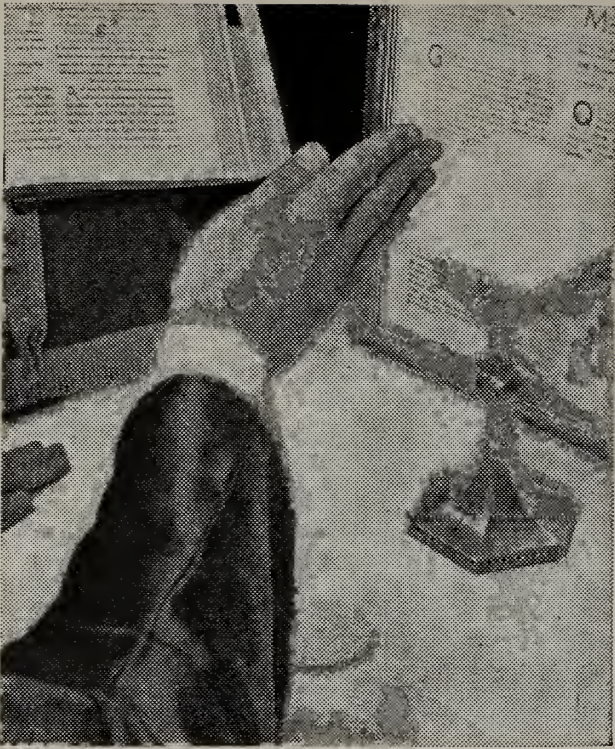
## 19. Offering Ourselves

In a humble spirit and a contrite heart, may we be accepted by Thee, O Lord, and may our sacrifice so be offered in Thy sight this day as to please Thee, O Lord God.

The gifts which we offer at Mass, like all gifts, stand for ourselves. How beautifully this prayer signifies our surrender to God.







## 20. Invoking The Holy Ghost

Come, Thou Sanctifier, almighty and eternal God, and bless this sacrifice prepared for the glory of Thy holy name.

Transubstantiation—the changing of bread and wine into the body and blood of Christ—is like a new birth of the Son of God into the world. And just as His first birth through Mary is ascribed in a special way to the Holy Ghost, so here the Holy Ghost, is invoked to bless and bring about the miracle of transubstantiation. The sign of the cross accompanies the invocation.

“The gesture which the priest makes during this prayer is noteworthy; he raises his hands, as if to bring down the Holy Spirit; at the word ‘bless’ he makes the sign of the cross over the oblations. The word ‘bless’ here really means ‘consecrated’.”—Dr. Parsch, p. 179.



## 21. The Lavabo

I will wash my hands among the innocent, and will walk 'round Thy altar, O God. To hear the voice of Thy praise and to tell all Thy wondrous deeds. Lord, I love the beauty of Thy house, and the place where Thy glory dwells. Destroy not my soul with the impious, O God, nor my life with men of blood. In whose hands there is iniquity, whose right hand is full of bribes. But as for me, I walk in my innocence, rescue me and be gracious to me. My

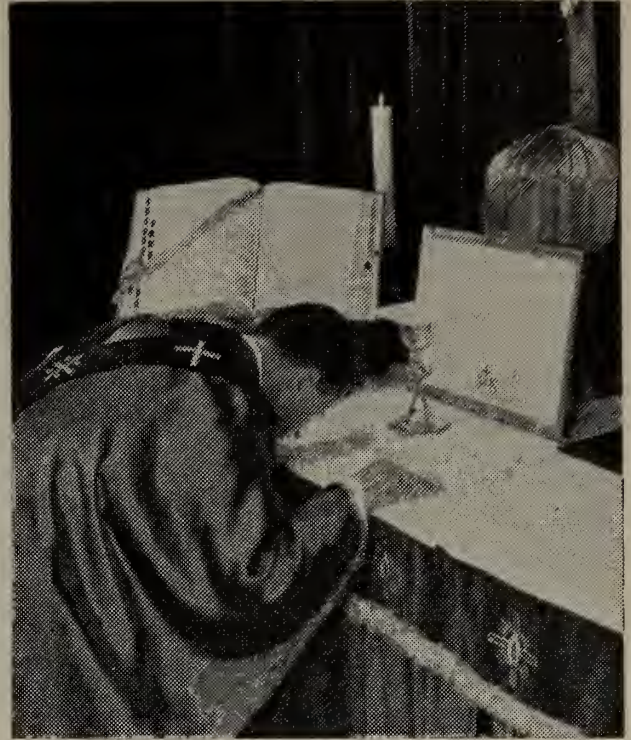
foot is on the straight way, in assemblies will I bless Thee, O Lord. Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now and ever shall be, world without end. Amen.

“Lavabo” means “I will wash.” In times past when the people brought the bread and wine for sacrifice, it was necessary for the priest to wash his hands after handling them. Nowadays the Lavabo remains as a sign of the purity with which Mass is to be offered. It is still practical at high Mass after the celebrant has handled the censer at the Offertory incensation.



## 22. Prayer To The Trinity

Accept, most holy Trinity, this offering which we are making to Thee in remembrance of the passion, resurrection, and ascension of Jesus Christ, our Lord; and in honor of blessed Mary, ever virgin, blessed John the Baptist, the holy apostles, Peter and Paul, and of these, and of all the saints; that it may add to their honor and aid our salvation; and may they deign to intercede in heaven for us who honor their memory here on earth. Through the same Jesus Christ our Lord. Amen.



During this prayer the priest's posture is identical with that illustrated in picture nineteen. At its conclusion the priest kisses the altar and turns to the people. The prayer sums up the aims of the Mass; emphasizes the provident position of the saints as our intercessors and the supereminent place of Christ as Savior and mediator between God and man.

This prayer shows expressly that Mass is offered to God in honor of the saints. The saints mentioned here are the same as those in the Confiteor except for Michael.

"...and of these..." refers to the saints whose relics are in the altar stone.

## 23. The Orate Fratres

Pray, brethren, that my sacrifice and yours may become acceptable to God the Father almighty.

*May the Lord accept the sacrifice at thy hands, unto the praise and glory of His name, for our advantage and that of all His holy Church.*

Amen.

"Orate fratres" means "pray, brethren." Note that the priest's petition and the server's reply take for granted the active participation of the people in offering the Mass.

The Secret which follows the Orate Fratres concludes the offertory part of the Mass. It is called secret because said over the materials separated (*secreta*) for sacrifice.

After it follow the majestic Preface and Sanctus which introduce the Canon. The Canon is the most sacred part of the Mass because it contains the act of consecration. It is also the most ancient.





## 24. The Secret And Preface

Through these divine mysteries may we, O Lord of Hosts, we beseech Thee, draw near to Jesus, the mediator of the new testament; and upon Thine altars may we renew the sprinkling of that blood which speaks better than that of Abel. Through the same Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the union of the Holy Ghost, God world without end. *Amen.*

The Lord be with you.

*And with thy spirit.*

Lift up your hearts.

*We have them lifted up to the Lord.*

Let us give thanks to the Lord our God.

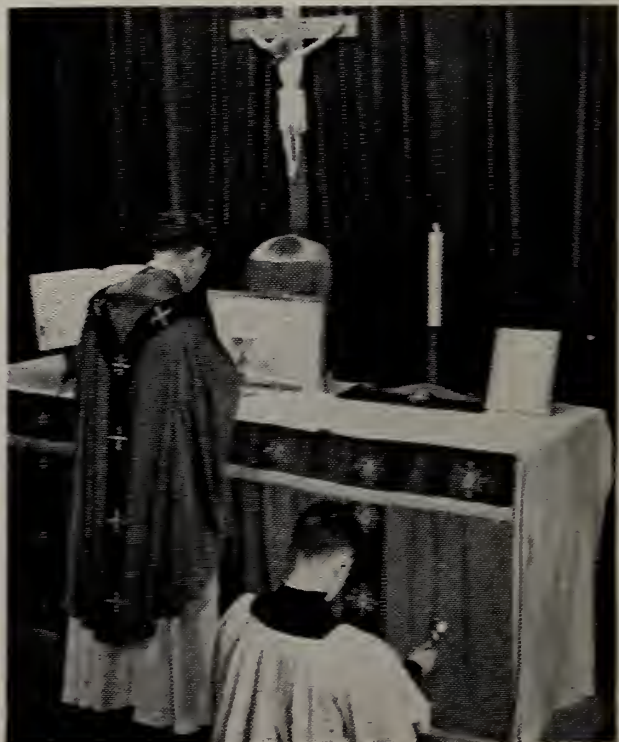
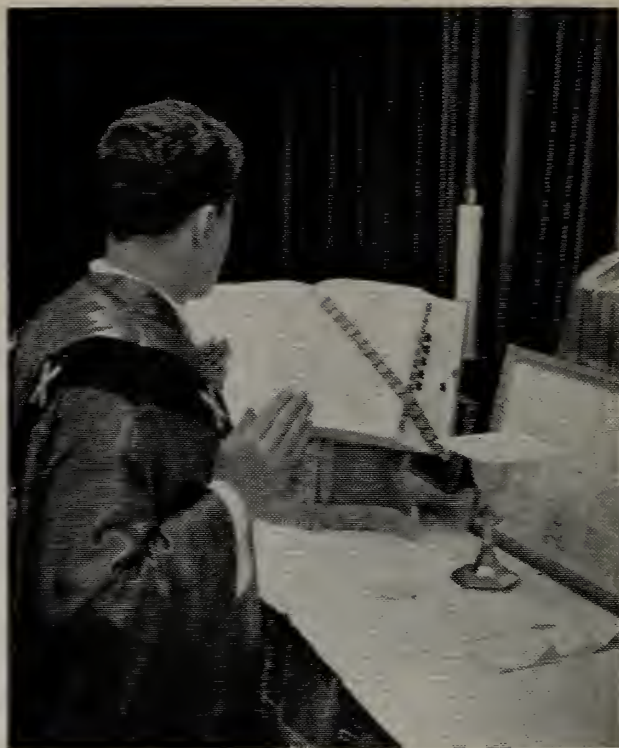
*It is meet and just!*

It is truly meet and just, right and availing unto salvation, that we should at all times and in all places give thanks unto Thee, O Holy Lord Father almighty, everlasting God, Who didst set the salvation of mankind upon the tree of the cross so that whence came death thence also life might rise again, and he that overcame by the tree, on the tree also might be overcome; through Christ our Lord. Through Whom the Angels praise Thy majesty, the Dominions worship it, and the Powers are in awe. The Heavens and the heavenly hosts and the blessed Seraphim join together in celebrating their joy. With these we pray Thee join our own voices also, while we say with lowly praise,

## 25. The Sanctus

Holy, Holy, holy, Lord God of hosts! Heaven and earth are filled with Thy glory. Hosanna in the highest! Blessed is he who comes in the name of the Lord. Hosanna in the highest!

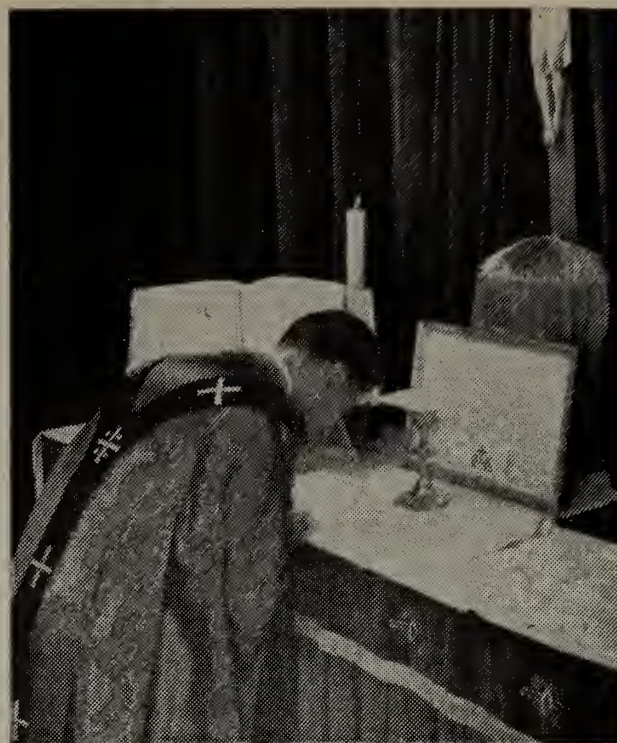
The stately Sanctus recalls the words of the angel in the Apocalypse. The bell is rung to signal the approaching consecration. Note how the Precious Blood Preface expresses the doctrines of sin and salvation through Christ.





## 26. Remembering The Church

Therefore, most gracious Father, we humbly beg of Thee and entreat Thee, through Jesus Christ, Thy Son, our Lord, to deem acceptable and bless these gifts, these offerings, these holy and unspotted oblations; which we offer unto Thee in first instance for Thy holy and Catholic Church, that Thou wouldst deign to give her peace and protection, to unite and guide her the whole world over; together with Thy servant, (                      ), our Pope, and (                      ), our Bishop, and all true believers, who cherish the catholic and apostolic faith.

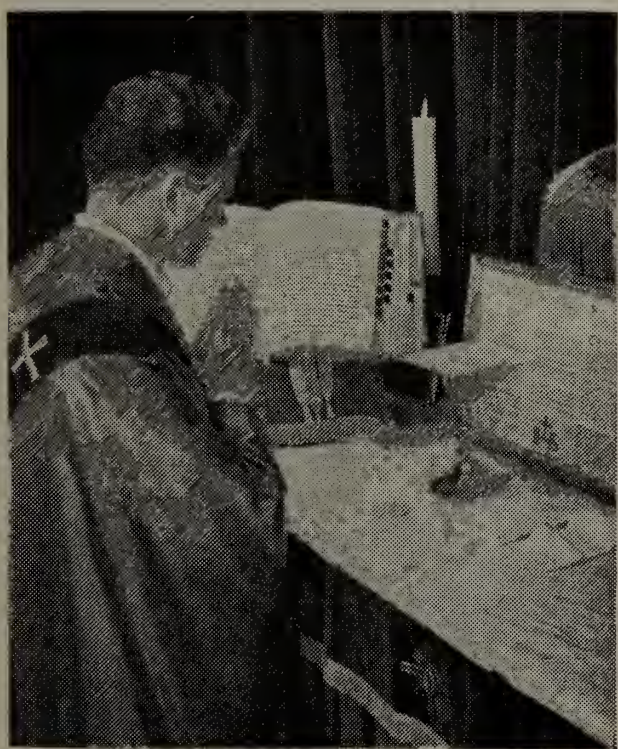


The limitless breadth of the mind of Christ is the breadth of the Mass prayers. Here, for example, we pray with Christ especially for the hierarchy of His Church.

The Pope and the bishop are mentioned by name.

The altar is kissed in honor of Christ. The picture of the crucifixion now found in all missals at the beginning of the Canon came into common use around the eleventh century. It recalls the identity of the Mass with Calvary.

“Therefore” at the beginning of the prayer indicates the close relation between the Preface and the Canon.

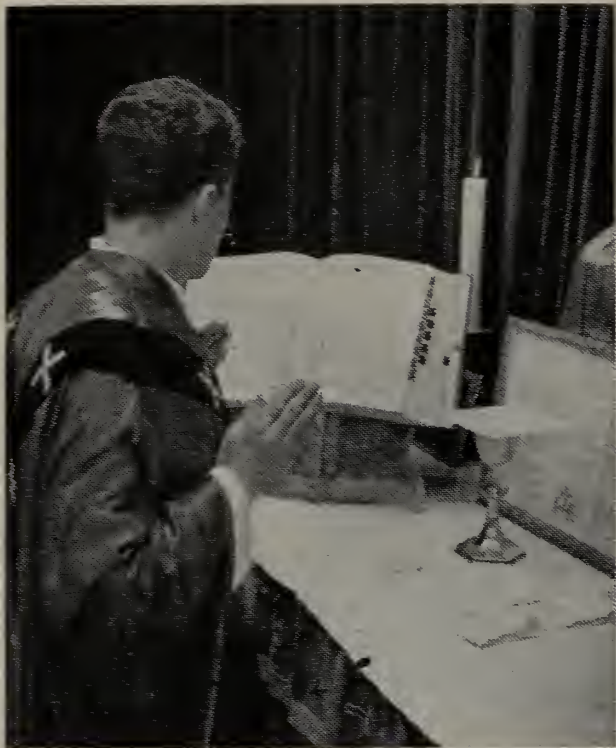


## 27. Remembering The Faithful

Be mindful, O Lord, of Thy servants and handmaids (                      ) and of all here present, whose faith is known to Thee, and likewise their devotion, on whose behalf we offer unto Thee, or who themselves offer unto Thee, this sacrifice of praise for themselves and all their own, for the good of their souls, for their hope of salvation and deliverance from all harm, and who pay Thee the homage which they owe Thee, eternal God, living and true.

Here we expand our prayer to include by name those for whom the priest expressly offers the Mass and also all men of good will.





## 28. Remembering The Saints

In the unity of holy fellowship we observe the memory first of all of the glorious and ever virgin Mary, mother of our Lord and God, Jesus Christ; next that of Thy blessed apostles and martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus; of Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all Thy saints, by

whose merits and prayers grant that we may be always fortified by the help of Thy protection. Through the same Christ our Lord. Amen.

Lastly we call on the saints whose intimacy with God makes them powerful and anxious to help us.

Obviously, this prayer implies the doctrine of the communion of the saints. Note the order and excellence of the saints mentioned: the Blessed Virgin Mary first; then the Apostles; then the rest—all martyrs.

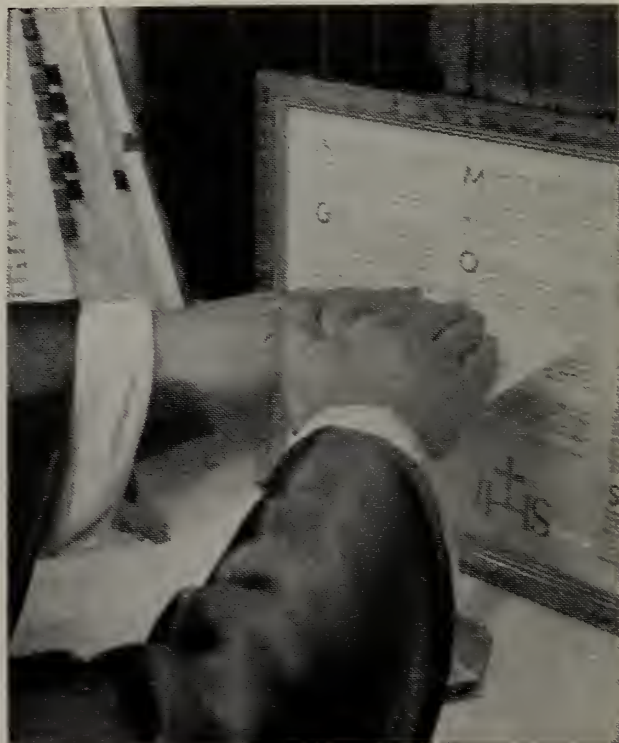
## 29. Renewing The Offering

Graciously accept, then, we beseech Thee, O Lord, this service of our worship and that of all Thy household. Provide that our days be spent in Thy peace, save us from everlasting damnation, and cause us to be numbered in the flock Thou hast chosen.

Through Christ our Lord. Amen.

Now the priest spreads his hands over the offerings to signify the passing of our sins over onto Christ the Savior. Thus the priest of the Old Testament signified the passing of sin from the people to the victim of sacrifice by holding his hands over the victim.

Here the bell is rung as a sign that the Consecration is at hand.





### 30. Blessing The Offering

Do Thou, O God, deign to bless what we offer, and make it approved, effective, right and wholly pleasing in every way, that it may be, for our good, the body and blood of Thy dearly beloved Son, Jesus Christ, our Lord.

During this prayer the priest forms the cross over the offerings five times. Here he expresses his direct intention to consecrate the bread and wine.



### 31. Taking The Bread

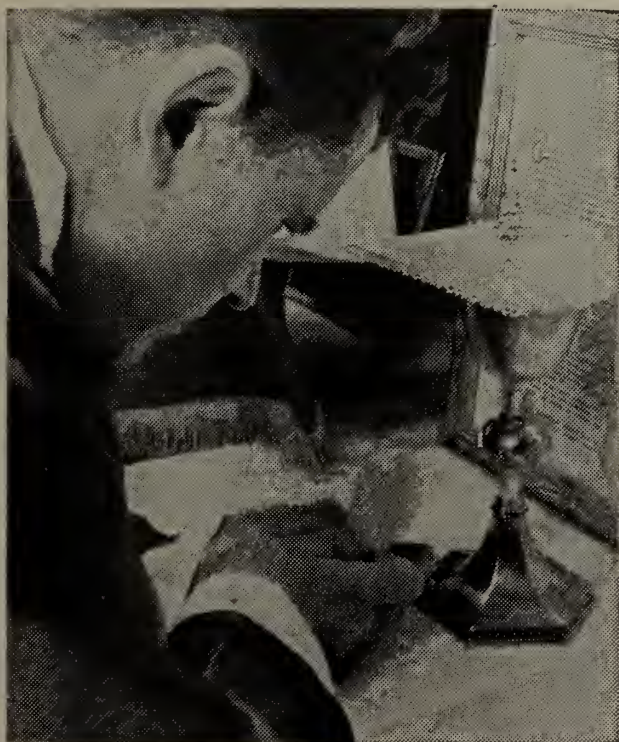
Who, the day before He suffered, took bread into His holy and venerable hands, and having raised His eyes to heaven, unto Thee, O God, His Father almighty, giving thanks to Thee, blessed, broke it, and gave it to His disciples, saying: Take ye all and eat of this,

In the act of consecration the words of the priest are for the most part the very words of scripture. What Christ said, he says; what Christ did, he does.



### 32. Consecrating The Bread

FOR THIS IS MY BODY.



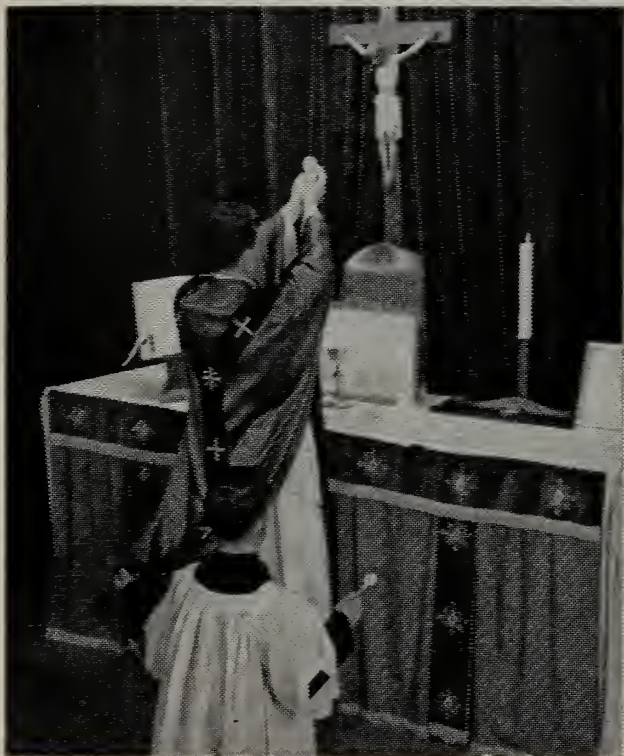




### 33. The Priest Adores

By genuflecting in adoration the priest immediately declares his belief in the transubstantiation of bread through his words, by the power of Christ, into His precious body.

"The elevation of the Species at the consecration appears first in the eleventh or twelfth century; the bell appears in the thirteenth century; the incensing (at high Mass), in the fourteenth century; the genuflection of the celebrant was first prescribed in the Missal of Pius V, 1570."—Dr. Parsch, p. 235.



### 34. Elevating The Host

The sacred host is elevated expressly for the purpose of enabling the people to "see the Lord." This is the time for a whole-hearted act of belief in this most holy mystery of faith.

The words "mystery of faith" are not in the gospel formula of consecration. It is suggested that in early ages the deacon announced the consecration aloud to the faithful as the "mystery of faith" and that the words somehow crept into the text of the Mass itself.

### 35. The Sacred Host

In Mass the death of Christ is renewed by the sacrificial consecration of bread and wine into His body and blood. This truth is beautifully signified by the elevation of the sacred host before the image of Christ crucified.

"My Lord and My God" said at the elevation or exposition of the Blessed Sacrament is enriched with an indulgence of 7 years.





### 36. Blessing The Wine

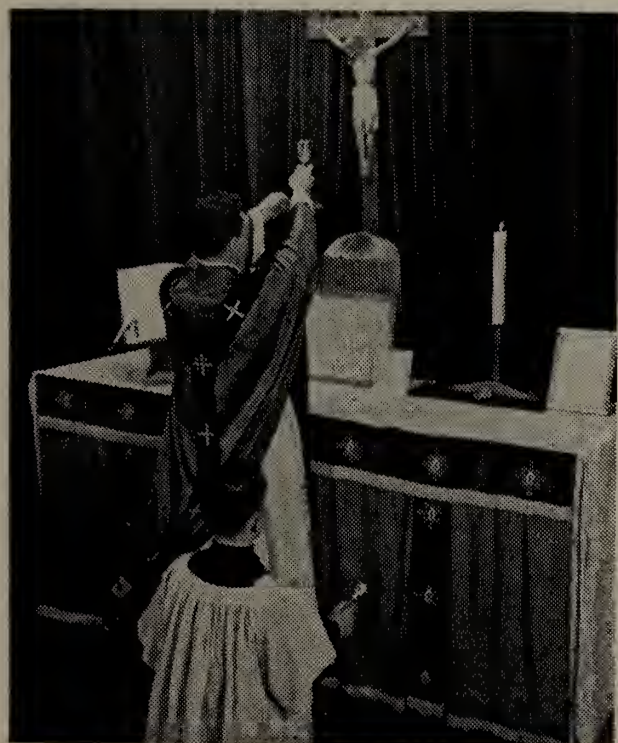
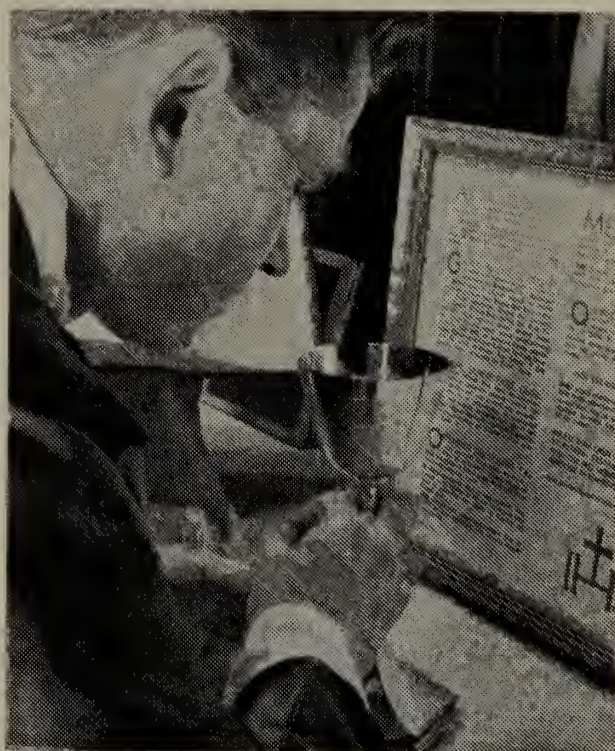
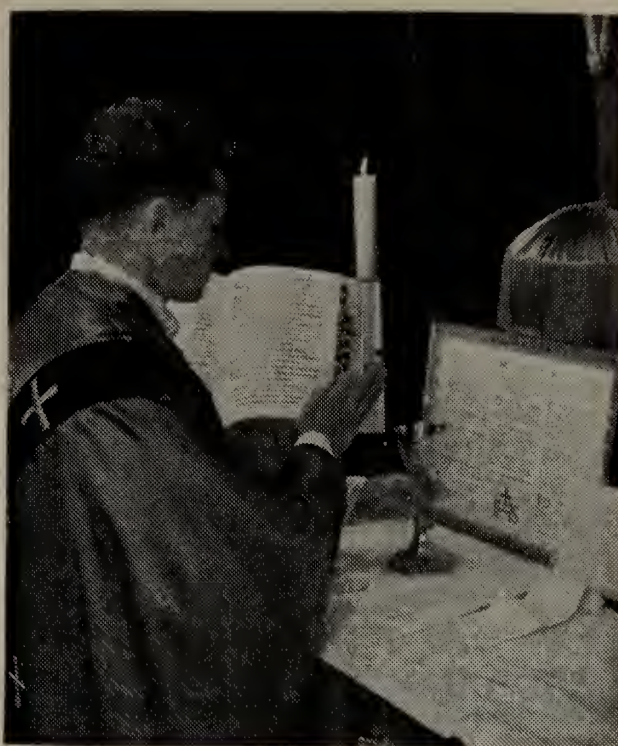
In like manner, when the supper was done, taking also this goodly chalice into His holy and venerable hands, again giving thanks to Thee, He blessed it, and gave it to His disciples, saying: Take ye all, and drink of this:

### 37. Consecrating The Wine

FOR THIS IS THE CHALICE OF MY BLOOD OF THE NEW AND ETERNAL COVENANT: THE MYSTERY OF FAITH, WHICH SHALL BE SHED FOR YOU AND FOR MANY UNTO THE FORGIVENESS OF SINS.

As often as you shall do these things, in memory of Me shall you do them.

The sacrificial character of the consecration is clear in the expressions chosen by Christ Himself "new and eternal covenant . . ." "shed . . . for the forgiveness of sins."

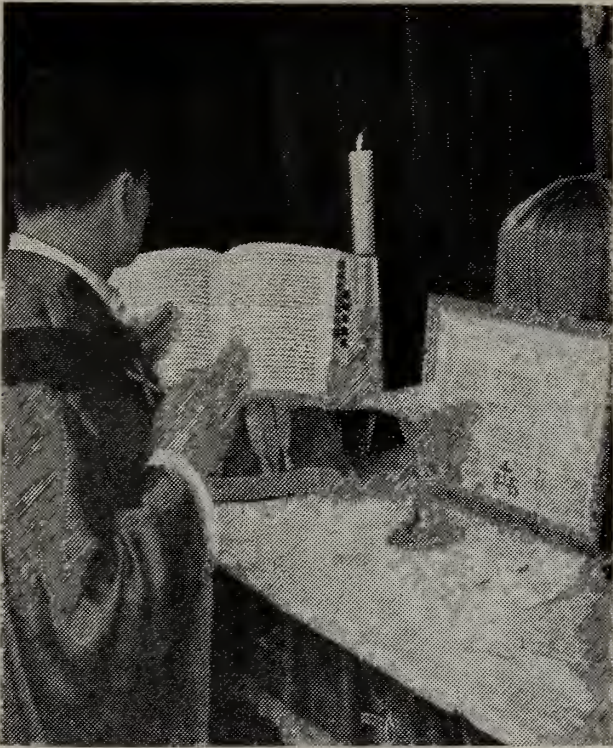


### 38. Elevating The Chalice

Until the twelfth century there was no elevation of either host or chalice at this place in the Mass. It is possible to exaggerate the importance of these elevations. The Consecration is the essence of the sacrifice.

Since the original reason for the elevations was to enable the people to "see the Lord," the present day somewhat common custom of casting down the eyes seems strange.



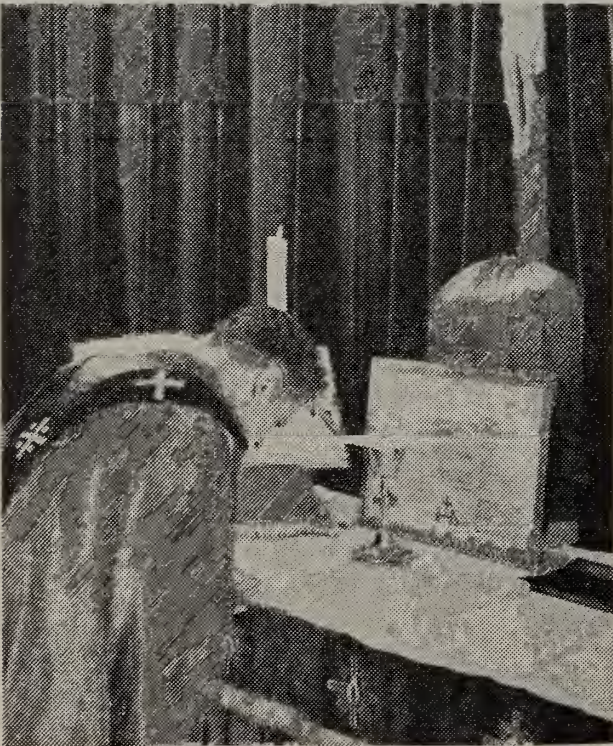


### 39. Offering The Victim

Mindful, therefore, O Lord, not only of the blessed passion of the same Christ, Thy Son, our Lord, but also of His resurrection from the dead, and finally His glorious ascension into heaven, we, Thy ministers, as also Thy holy people, offer unto Thy supreme majesty, of the gifts bestowed upon us, the pure victim, the holy victim, the all-perfect victim: the holy bread of life eternal and the chalice of unending salvation.

And this do Thou deign to regard with gracious and kindly attention and hold acceptable, as Thou didst deign to accept the offerings of Abel, Thy just servant, and the sacrifice of Abraham our patriarch, and that which Thy chief priest Melchisedech, offered unto Thee, a holy sacrifice and a spotless victim.

Five crosses are made over the offerings during this prayer, which expresses beautifully the meaning of the Mass. Each of the sacrifices mentioned from the Old Testament has its parallel in the sacrifice of Christ. Abel offered a lamb; Christ is the "Lamb of God." Abraham was willing to offer his only son; Christ is the only Son of the Father. Melchisedech offered bread and wine; Christ offers Himself under the appearances of bread and wine.



### 40. Asking For All Blessings

Most humbly we implore Thee, almighty God, bid these offerings to be brought by the hands of Thy holy angel unto Thy altar above; before the face of Thy divine majesty; that those of us who, by sharing in the Sacrifice of this altar, shall receive the most sacred Body and Blood of Thy Son, may be filled with every grace and heavenly blessing. Through the same Christ our Lord. Amen.

The conclusion of this prayer indicates that it is of a whole with the two preceding. During it the priest kisses the altar. He finishes by signing himself with the cross. How fittingly it follows the offering of the victim through whom all blessings come to man!



#### 41. Remembering The Departed

Be mindful, O Lord, also of Thy servants and handmaids who have gone before us with the sign of faith, and rest in the sleep of peace. ( ) To these, O Lord, we beseech Thee, to grant of Thy goodness, a place of comfort, light and peace. Through the same Christ our Lord. Amen.

#### 42. Remembering Ourselves

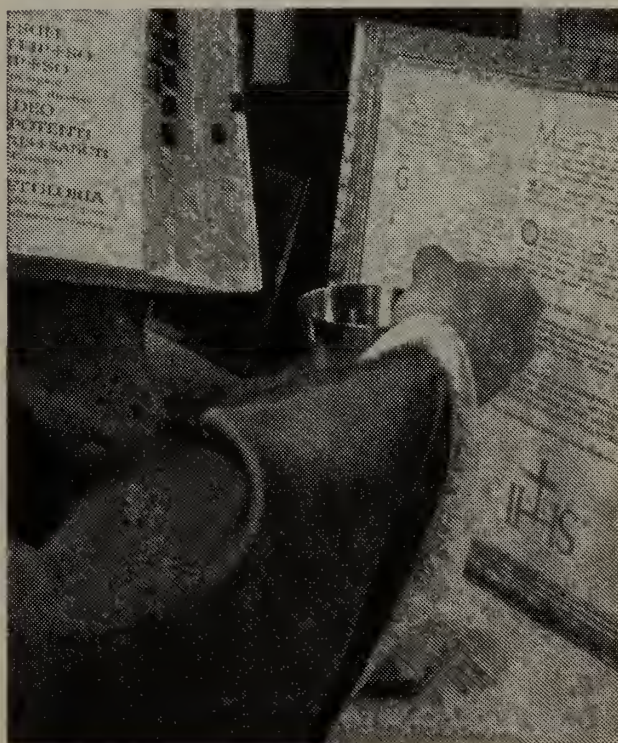
To us also, sinners, yet Thy servants, trusting in the greatness of Thy mercy, deign to grant some part and fellowship with Thy holy apostles and martyrs: with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia, and all Thy saints; into whose company we implore Thee to admit us, not weighing our merits, but freely granting us pardon through Christ our Lord. Through Whom, Lord, Thou dost ever create, hallow, fill with life, bless and bestow upon us all good things.

#### 43. The Little Elevation

THROUGH HIM, AND WITH HIM, AND IN HIM, IS TO THEE, GOD THE FATHER ALMIGHTY, IN THE UNION OF THE HOLY GHOST, ALL HONOR AND GLORY.

World without end. *Amen.*

Thus the Canon of the Mass ends with a declaration of our total dependence on Christ.







#### 44. The Lord's Prayer

Let us pray: Directed by saving precepts and schooled in divine teaching, we make bold to say:

Our Father, who art in heaven, hallowed be Thy name; Thy kingdom come; Thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us. And lead us not into temptation.

*But deliver us from evil.  
Amen.*

The last part of the Mass, the Communion, begins with the Lord's Prayer. How fitting it is that the Lord's Prayer should hold a place of prominence in the Lord's sacrifice! The petition for our daily bread, in this case, has direct reference to the "Bread of Life"—Holy Communion.

"The bread that I will give is my flesh for the life of the world." John 6. Note how the Lord's prayer expresses the basic truths of the Mass.



#### 45. Prayer For Protection

Deliver us, O Lord, we beseech Thee, from all evils, past, present, and to come; and through the intercession of the glorious and blessed Mary, ever virgin, mother of God, together with Thy blessed apostles, Peter and Paul, and Andrew, and all the saints, grant of Thy goodness, peace in our days, that aided by the riches of Thy mercy, we may be always free from sin and safe from all disquiet.

This prayer specifies the evils from which we have asked deliverance in the Lord's Prayer. The rubrics accompanying it are involved. They accomplish the breaking of the bread in harmony with the words of the prayer. At the beginning the priest takes the paten. At the word "saints" he signs himself with it in the form of a cross, kisses it, and slips it beneath the host. Then he uncovers the chalice, genuflects, and picks the host from the paten.

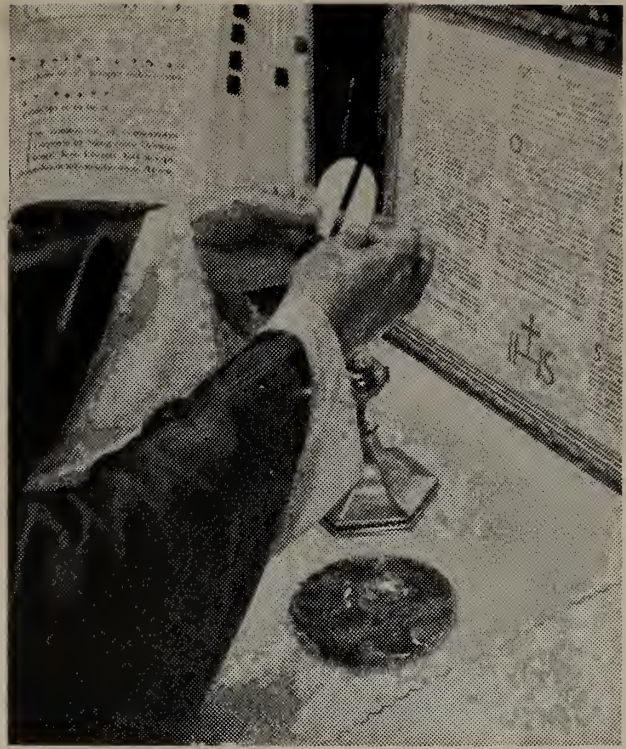


## 46. Breaking The Host

Through the same Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee, in the union of the Holy Ghost, God. World without end.

*Amen.*

He breaks the host in halves with the concluding phrase of the prayer, deposits the right half on the paten and breaks a small piece from the left half in readiness for the following prayer.



## 47. Petition For Peace

May the peace of the Lord be always with you.

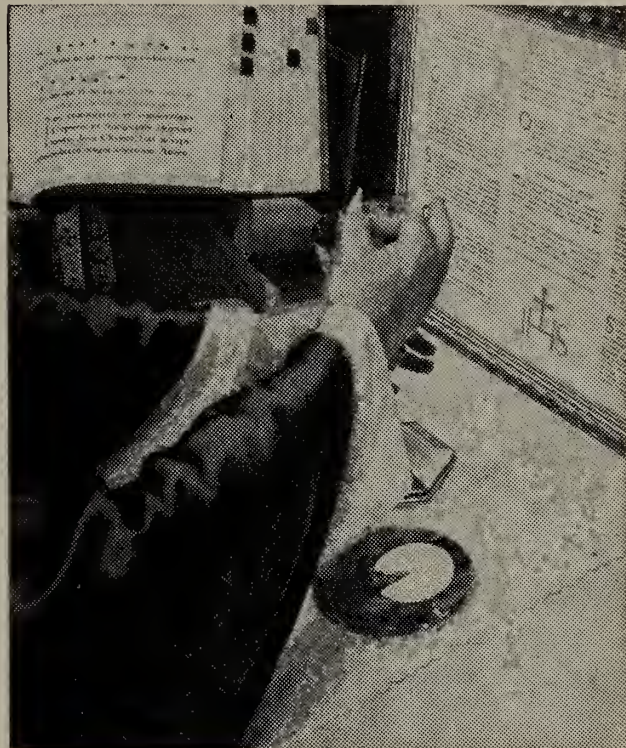
*And with thy spirit.*

May this mingling and hallowing of the body and blood of our Lord Jesus Christ help us who receive it unto life everlasting.

*Amen.*

Three signs of the cross accompany the petition for peace, after which the particle is dropped into the chalice.

This mingling signifies the reuniting of Christ's body and blood in His glorious resurrection.



## 48. Agnus Dei

Lamb of God, who takest away the sins of the world, have mercy on us. Lamb of God, who takest away the sins of the world, have mercy on us. Lamb of God, who takest away the sins of the world, grant us peace.

"Agnus Dei" means "Lamb of God." Christ is the sacrificial lamb of the New Testament. The sacrificial lambs of the Old Testament, in fact, merely foreshadowed the perfect sacrifice of Christ on the cross. During the prayer, the priest strikes his breast.







## 49. Prayers Before Communion

O Lord, Jesus Christ, who hast said to Thy apostles: Peace I leave you, My peace I give to you, regard not my sins but the faith of Thy Church, and deign to give her peace and unity according to Thy will. Who livest and reignest God world without end. Amen.

O Lord, Jesus Christ, Son of the living God: Who by the will of the Father, with the co-operation of the Holy Ghost, hast by Thy death given life to the world, deliver me by this Thy most sacred body and blood from all my sins and from every evil. Make me always cling to Thy commands, and never permit me to be separated from Thee. Who with the same God the Father and the Holy Ghost livest and reignest, God world without end. Amen.

Let not the partaking of Thy body, O Lord Jesus Christ, which I, though unworthy, make bold to receive, turn to my judgment and condemnation, but by reason of Thy loving kindness, may it be to me a safeguard of both soul and body, and an effective remedy. Who livest and reignest with God the Father in the union of the Holy Ghost, God world without end. Amen.

Notice that these prayers ask for benefits which are especially conferred through Holy Communion, namely, peace and purity of soul.

## 50. Domine Non Sum Dignus

I will take the bread of heaven, and call upon the name of the Lord.

Lord, I am not worthy that thou shouldst come under my roof; but only say the word and my soul will be healed. (Three times).

"Domine non sum dignus" means "O Lord, I am not worthy." These are the words of the Roman official who begged Christ for a miraculous cure. The priest strikes his breast three times.





## 51. Receiving The Host

May the body of our Lord Jesus Christ keep my soul unto life everlasting. Amen.

With the host the priest signs himself reverently in the form of the cross and then receives Holy Communion.

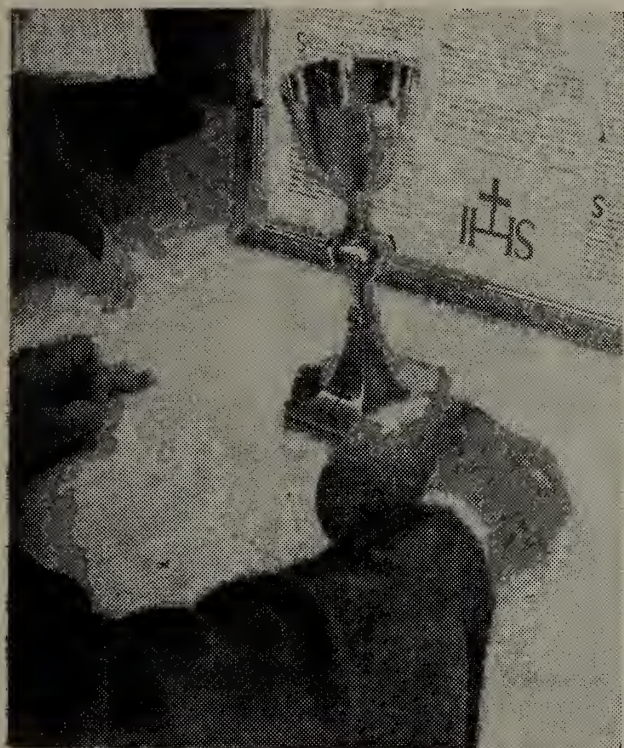
"I am the living bread that has come down from heaven. If anyone eat of this bread he shall live forever; and the bread that I will give is my flesh for the life of the world." John 6, 51.



## 52. Collecting The Particles

What return shall I make to the Lord for all He hath given me? I will take the chalice of salvation, and I will call upon the name of the Lord. Praising will I call upon the Lord and I shall be saved from my enemies.

Next, particles of the sacred host, which may have fallen on the corporal, are gathered and brushed into the chalice. The accompanying prayer reechoes psalm 115.



## 53. Receiving The Chalice

May the blood of our Lord Jesus Christ keep my soul unto life everlasting. Amen.

"The cup of blessing that we bless, is it not the sharing of the blood of Christ? And the bread that we break, is it not the partaking of the body of the Lord?" 1 Cor. 10, 16.

"For as often as you shall eat this bread and drink the cup, you proclaim the death of the Lord, until he comes." 1 Cor. 11, 26.







## 54. Petition For Forgiveness

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

*Amen.*

May the almighty and merciful Lord grant you pardon, absolution and full remission of your sins.

*Amen.*

Before the people's communion, the altar boy recites the Confiteor and the priest concludes it with the usual petition for forgiveness.

## 55. Ecce Agnus Dei

Behold the Lamb of God, behold Him who takes away the sins of the world.

Lord, I am not worthy that Thou shouldst come under my roof; but only say the word and my soul will be healed. (Three times).

"Ecce Agnus Dei" means "Behold the Lamb of God." Note that before the communion of the people, the priest repeats some of his own preparatory prayers.



## 56. Receiving Communion

May the Body of Our Lord Jesus Christ preserve your soul unto life everlasting. Amen.

With the receiving of the chalice by the priest, the Mass is essentially complete. But to partake fully of the benefits which are their rightful share in the fruits of the sacrifice, the people also must communicate.

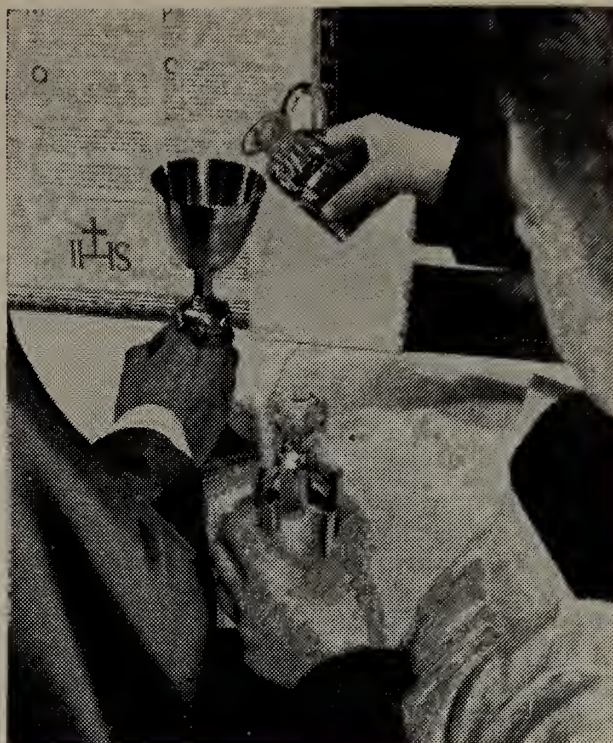
"Because the bread is one, we though many, are one body, all of us who partake of the one bread." 1 Cor. 10, 17.



## 57. Purifying The Chalice

What has passed our lips as food, O Lord, may we possess in purity of heart, that what is given to us in time, be our healing for eternity.

After Communion, as a safeguard against irreverence, wine is poured into the chalice to gather any sacred drops which may remain. Note that the accompanying prayer appropriately asks for purity.



## 58. Purifying The Hands

May Thy body, O Lord, which I have eaten, and Thy blood which I have drunk, cleave unto my very soul, and grant that no trace of sin be found in me, whom these pure and holy mysteries have renewed. Who livest and reignest world without end. Amen.

The hands also are purified with wine and water lest particles of the sacred host which they have touched be profaned.



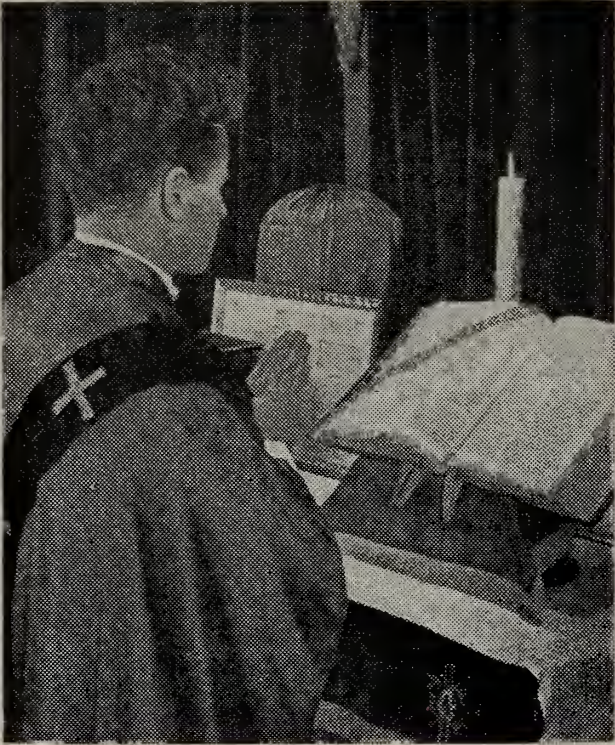
## 59. Dressing The Chalice

Next the chalice is dried and arranged with the other articles as at the beginning of Mass. Meanwhile the altar boy returns the book to the Epistle side of the altar for the reading of the Communion Anthem and the Postcommunion prayer. These are among the most ancient of the Mass prayers.

Since Christ is entirely present under the appearance of consecrated bread alone, or wine, Communion under one kind, for practical reasons, has been the custom in the Western Church for centuries.





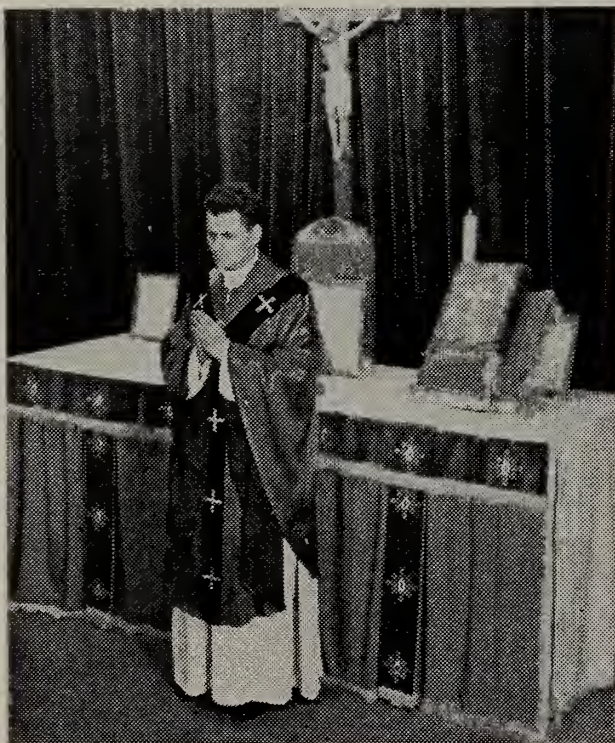


### 61. The Postcommunion Prayer

Let us pray.

Admitted to the holy table,  
O Lord, we have drawn waters,  
with joy, from the Savior's  
fountains; may His blood, we  
beseech Thee, be within us as  
a fountain of water springing  
forth unto eternal life; Who  
liveth and reigneth with Thee  
in the union of the Holy Ghost,  
God world without end.

*Amen.*

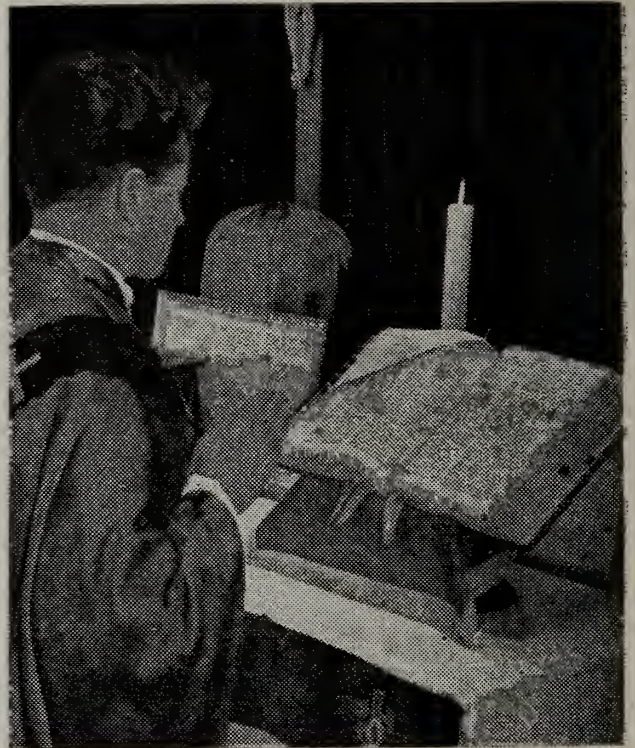


### 60. The Communion Anthem

(Hebr. 9, 28). Christ was offered once to take away the sins of many; the second time He will appear with no part in sin to those who wait for him unto salvation.

Originally this was a chant sung by the people during the procession to receive Holy Communion. When frequent Communion ceased there was no point in continuing the long chant.

The Postcommunion prayer which follows is similar in structure to the Collect. Generally it petitions for the full fruits of Holy Communion.



### 62. The Dismissal

The Lord is with you.  
*And with thy spirit.*  
Go: you are sent forth.  
*Thanks be to God.*

"Ite Missa est" means, "Go, you are sent forth." Strangely enough, it is from this phrase that the Mass has taken its name.

There is a striking parallel between these words and the words of Christ before His ascension, "Going therefore, teach all nations..."

Obviously all the following prayers are comparatively late additions to Mass.



### 63. Prayer To The Trinity

May the tribute of my worship be pleasing to Thee, Most Holy Trinity, and grant that the sacrifice, which I, all unworthy, have offered in the presence of Thy majesty, may be acceptable to Thee, and through Thy mercy obtain forgiveness for me and all for whom I have offered it. Through Christ our Lord.

*Amen.*

The personal nature of this prayer characterizes it as a private prayer of the priest.



### 64. The Last Blessing

May God almighty bless you: the Father, the Son, and the Holy Ghost.

*Amen.*

This blessing recalls the ascension of Christ, just as the *Ite Missa Est* recalls His grand commission.



### 65. The Last Gospel

The Lord be with you.  
*And with Thy spirit.*

The beginning of the holy Gospel according to St. John.

*Glory be to Thee, O Lord.*

In the beginning was the Word, and the Word was with God; and the Word was God. He was in the beginning with God. All things were made through Him, and without Him was made nothing that has been made. In Him was life, and the

life was the light of men. And the light shines in the darkness; and the darkness grasped it not. There was a man, one sent





from God, whose name was John. This man came as a witness, to bear witness concerning the light, that all might believe through Him. He was not himself the light, but was to bear witness to the light. It was the true light that enlightens every man who comes into the world. He was in the world, and the world was made through him, and the world knew him not. He came unto his own, and his own received him not. But to as many as received Him He gave the power of becoming sons of God; to those who believe in His name: who were born not of blood, nor of the will of the flesh, not of the will of man, but of God. **AND THE WORD WAS MADE FLESH, AND DWELT AMONG US.** And we saw His glory—glory as of the only-begotten of the Father—full of grace and of truth.

*Thanks be to God.*

The Gospel of St. John is one of the latest additions to the Mass. Originating as a private devotion of the priests, it found its way into the Mass itself. Note that these words of the divine writer express the entire scope of salvation from the eternal reality of God through the incarnation and salvation by Christ. At the words of the Gospel which declare Christ's birth, the priest genuflects.



## 66. Prayers After Mass

Hail Mary, full of grace!  
the Lord is with thee; blessed  
art thou among women, and  
blessed is the fruit of thy womb,  
Jesus. Holy Mary, Mother of  
God, pray for us sinners, now  
and at the hour of our death.

*Amen.* (Three times)

Hail, Holy Queen, Mother  
of Mercy; our life, our sweet-  
ness, 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 valley 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. O clement, O loving, O sweet Virgin Mary!

Pray for us, O holy Mother of God.

*That we may be made worthy of the promises of Christ.*



Let us pray. O God our refuge and our strength, look down with mercy on Thy people who cry to Thee. And through the intercession of the glorious and immaculate Virgin Mary, Mother of God, of Saint Joseph, her spouse, of the holy apostles, Peter and Paul, and of all the saints, mercifully and graciously hear the prayers which we offer to thee for the conversion of sinners and for the freedom and prosperity of Holy Mother the Church, through Christ our Lord.

*Amen.*

Saint Michael the archangel, defend us in battle. Be our protection against the malice and snares of the devil. Restrain him, O God, we beseech Thee, and do thou, O prince of the heavenly host, by the divine power, cast into hell Satan and the other evil spirits who roam about the world seeking the ruin of souls.

*Amen.*

Most Sacred Heart of Jesus.

*Have mercy on us.* (Three times)

These prayers were prescribed by Pope Leo XIII in 1884 with the addition of the Sacred Heart invocations by Pope Pius X in 1904. They are omitted after high Masses and on certain other occasions.

## **PURPOSE OF THE MASS CHARTS**

As noted in the teachers' manual, the primary purpose of charts on the Mass is to show graphically the interrelation of its parts with themselves and to the whole. This is the function of the Basic Mass Chart.

Column one of the chart indicates the large divisions of the Mass and their origin. It shows incidentally the essential identity of Mass with the Paschal Supper.

Column two indicates the sequence of the main prayers, ordinary and proper pieces being identified.

Column three classifies the content of the prayer groups.

Use of the chart as a point of departure for instruction and questioning is facilitated by the numerical points of reference for each column and each line.

The Mass-Growth Chart has a single purpose, which is to show graphically that Mass is the Last Supper sacrificial action enriched with appropriate ceremonials and prayers under the wise guidance of the Church,







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