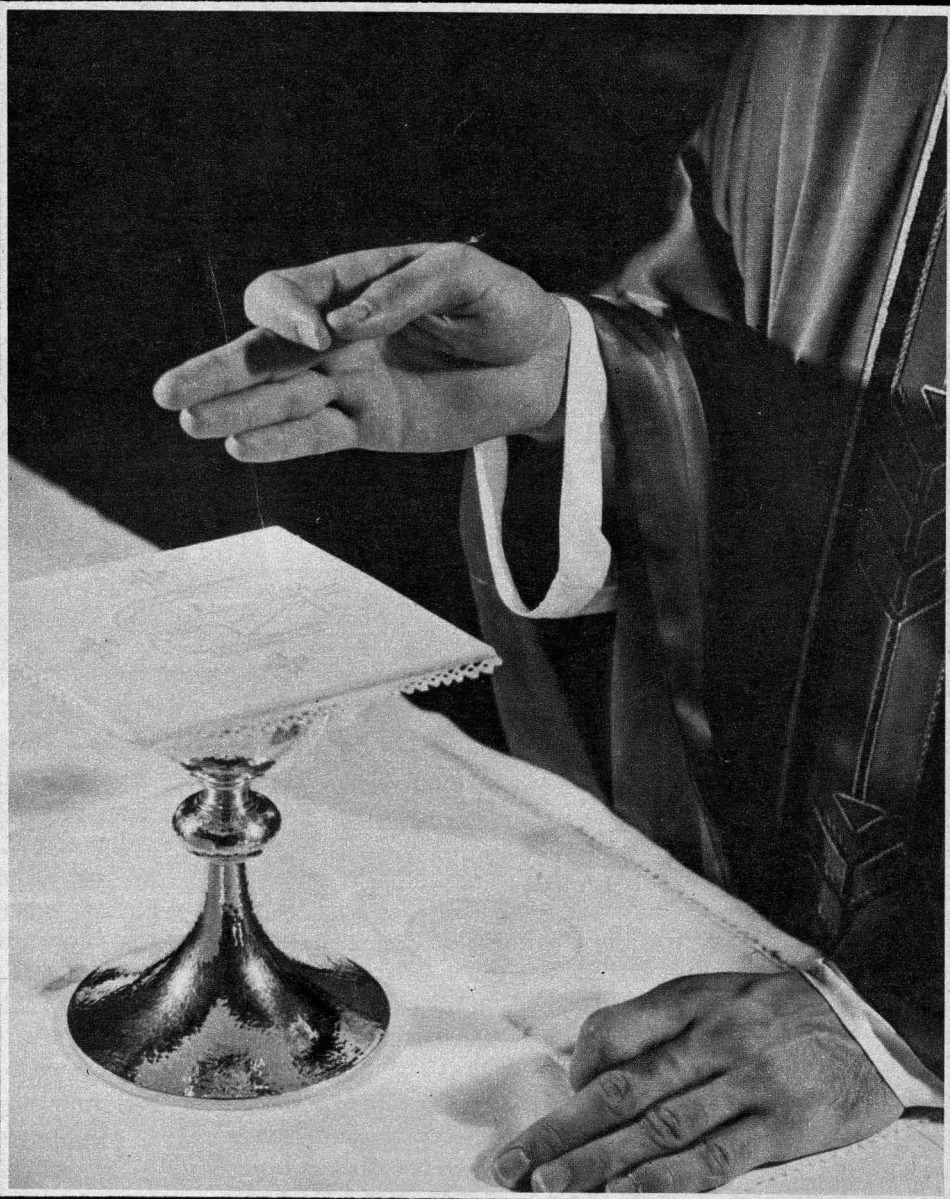


FIDES ALBUM

THE MASS

FIDES
Fides Publishers
Association
The Mass
ADU1846



Twenty-five Cents

THE MASS IS A BANQUET

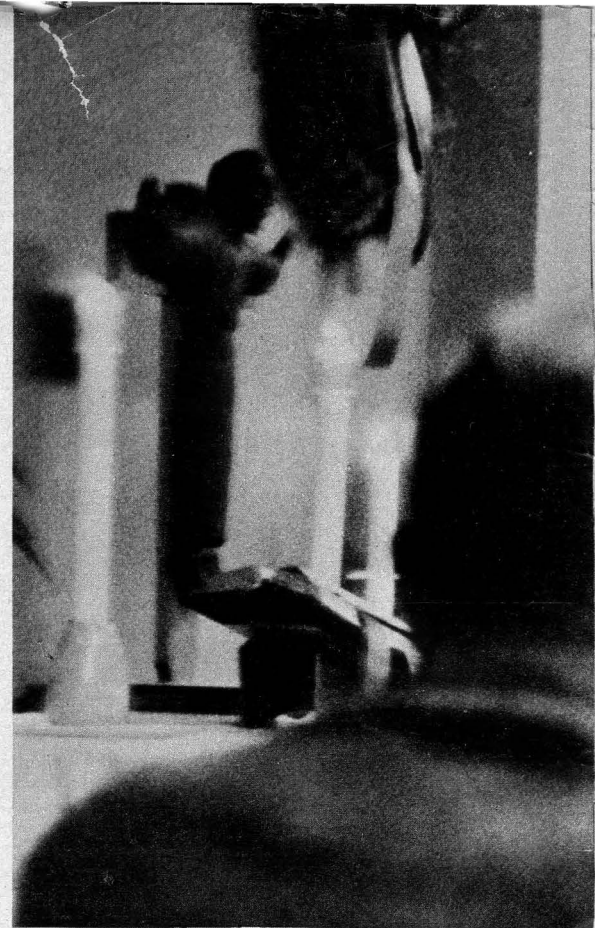
All of us know that Our Lord instituted the Mass on Holy Thursday at the Last Supper. The Gospels relate that the evening before His death, while eating with His apostles, Jesus took bread, blessed it, and distributed it to His apostles. He said these words: "Take and eat. This is My Body." Then, taking a cup of wine, He blessed it and passed it among them, saying: "Drink of this, for this is My Blood." He added: "Do this in commemoration of Me."

In his first Epistle to the Corinthians, St. Paul uses the same narrative, which is all the more moving from his pen since he had not been present at the Last Supper. "For I, myself," he says, "have received of the Lord (what I also delivered to you); that which the Lord Jesus, on the night during which he was betrayed, took bread and giving thanks, broke and said: 'This is My Body, which shall be given up for you; do this in commemoration of Me.'"

We find the same words and the same actions in the Mass. The priest says: "Jesus, the day before He suffered, took bread into His holy and venerable hands (the priest takes the bread in his hands) and with eyes lifted up toward heaven (he lifts up his eyes), He blessed it, saying: Take and eat ye all of this, for this is My Body." Blessing the bread, the priest uses the same words—not "This is the Body of Christ," but "This is My Body." In a similar way, he consecrates the wine. Again, as though Jesus were speaking, the priest adds: "Do this in commemoration of Me."

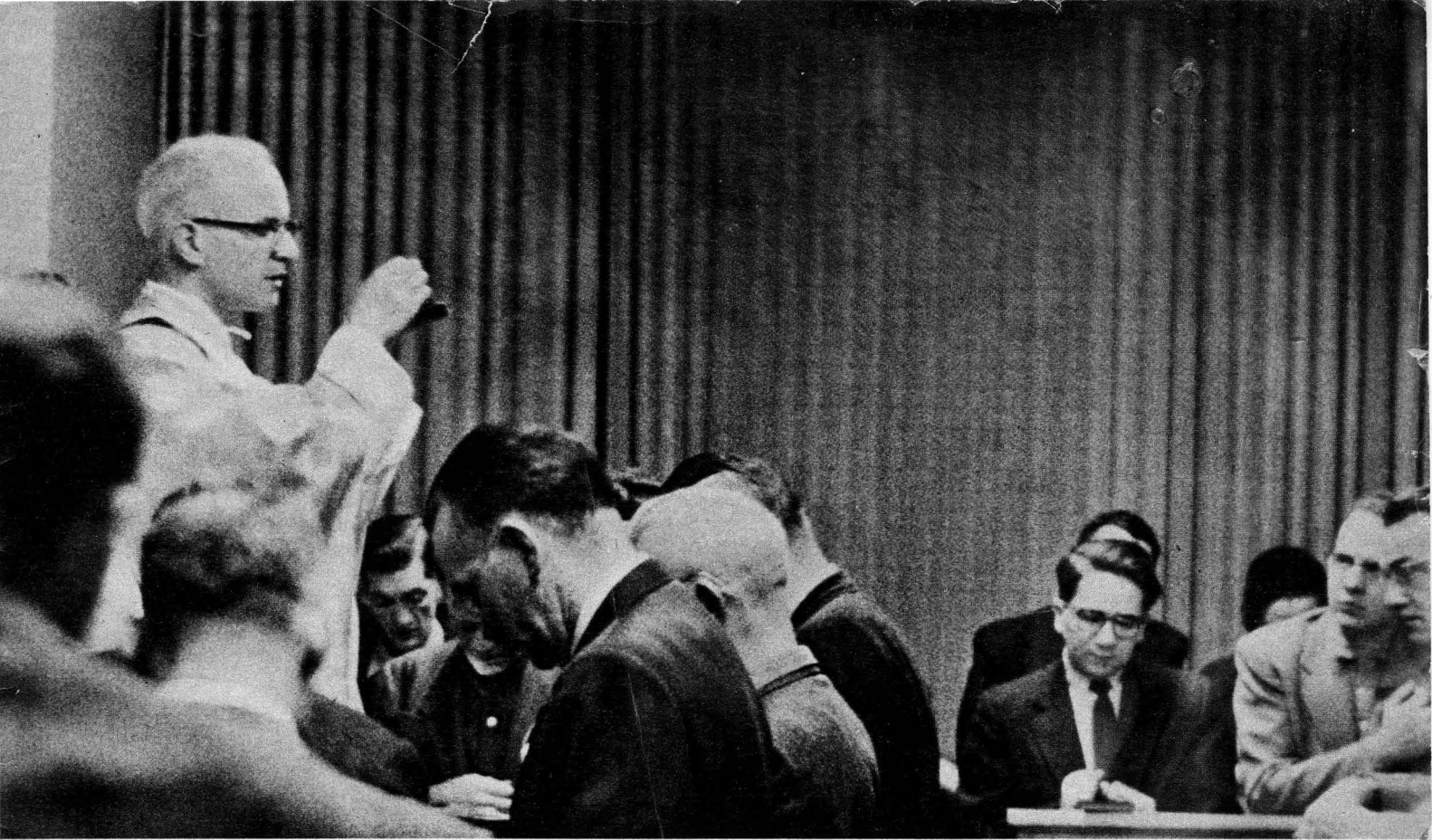
When administering the sacraments, the Church often requires that the priest say the words or perform the actions of Our Lord. But no words or actions are so faithfully close to those of Christ, or so moving, as those of the Consecration. They are the words and actions of Our Lord instituting the Mass at the Last Supper. The catechism states clearly that *the Mass is the Last Supper being repeated among us and for us.*

The Mass is composed of many things: prayers, readings and songs. But the significance and harmony of these other things can be understood only in relation to the central action for which the other parts of the Mass exist—the Consecration and the Communion. Just as



one surrounds a precious stone with gold, silver or platinum, so everything in the Mass enhances the great action which lies at the center. Everything that precedes or follows is precious but arranged and intended to prepare the faithful for reliving that privileged moment which is at the heart of the Mass.

Some prayers and readings of the Mass change on the feasts of the Saints. We call these the *Propers* of the Mass. Naturally, they also vary in the celebration of the Church Year. But the central part—the *Canon* of the Mass—is invariable in our Latin Rite. Even in the Eastern Catholic



liturgy, the Consecration and the Communion are performed with the same words and same actions as those of Jesus at the Last Supper. The *Canon* is the nucleus. Without it there would be no Mass, because *the Mass is the re-presentation of the Last Supper*.

Under certain grave circumstances the Church allows the celebration of the Mass without an altar, candles or other accessories. Never could it be celebrated without bread and wine. The bread and wine, a chalice and a paten, an altar table and altar cloths give evidence that the Mass is a most sacred banquet: *O Sacrum convivium*, says the Church in her liturgy.

Notice how often the prayers of the Mass (especially after the Communion) speak in terms of nourishment: the table of God, hunger, thirst, heavenly food, fullness.

We no longer receive bread and wine but the Body and Blood of Christ. We are nourished by divinity itself. The words of the Church clearly express what Jesus wanted us to understand when He chose a banquet for the occasion to institute the Mass and bread and wine as the materials of the sacrament of Holy Communion.

Indeed, Jesus could have sanctified us by means of this material substance, namely, bread. But mere bread would not have satisfied his desire to express His love for us. Instead, He gave us the fullest possible expression of His generosity. That is why He gave us in this Sacrament of the Eucharist not mere bread but His own sacred flesh and blood. He gave us His entire body, with all its members, as well as all the faculties of His soul.



LET YOUR FAMILY MEAL REFLECT THE BEAUTY OF CHRIST'S SUPPER

Once we understand that the Mass is a banquet, our attitude toward the meals we eat ought to change. The Christian's meal is not simply a matter of eating. The Our Father is still a very appropriate grace before meals. As Christ's own prayer, it is beautifully appropriate for the father of the family in thanking God for having once again given to his own their daily bread. More briefly, however, we may say very simply, "My God, bless us and these Thy gifts," or again, "Lord Jesus, be our host."

Rationing during the war taught us the worth of bread and wine. The prisoners of Buchenwald will never forget the meaning of the words, "Christ, the bread of our soul." Christ did not choose cake or some other delicacy to leave us as His Body. The poor beggars, prisoners, the displaced and the unemployed know the value of bread. This is difficult for the rich and the gluttonous to understand.

At meal times, the family is re-united. It is good to be together around a bounteous table.

When you invite a friend to your table, you assume the responsibility for his happiness during the time he is your guest. Hospitality is a Christian virtue.

THE TABLE OF THE LORD

"My Body is truly food. My Blood is truly drink." The Mass, first of all, is a meal. Mass can be celebrated outside of churches but not without a table. The table is our altar.

The first Christian altars were sometimes tables of stone placed near the tomb of a martyr. Our most beautiful cathedrals have no other purpose than to shelter an altar. The altar defines a building as a church.

When we go to Mass, we sit at a table with our brothers around the head of the house. Our altar rails are tables of brotherhood. We eat the Body of Christ as a family.

We ought never come late to the banquet which the Church of Christ prepares for us. We should clothe ourselves for the banquet. The priest and those serving him wear white linen garments. This is all the more reason why we should not come without wearing a "nuptial garment," that is to say, without having a pure heart, clothed with the innocence of Christ.

We do not assist in OUR own private Mass. Let us join with the other guests. They are our brothers in Christ. Let us pray for them, sing with them. We are not eating alone.

"And taking a cup and giving thanks, he gave it to them and they all drank of it." (St. Mark 14:23) Original art piece by Clarence E. Giese.

THE MASS IS A SACRIFICE

In accepting suffering and death,
we rise with Christ.



When we speak of the Mass, we rarely refer to the Last Supper. Instead, we say that it is a renewal of the sacrifice of the Cross. And we are so convinced of this that with the Church, we call it the Holy Sacrifice.

But if we wish to understand how the Mass is a sacrifice, we must think about its institution at the Last Supper. The Last Supper, as we have said, was a true banquet at which those present ate and drank. Yet it was a special kind of banquet. The paschal meal had a religious significance even before Christ instituted the Eucharist. It recalled the greatest marvel of the history of Israel—the passage through the Red Sea and the deliverance of God's people.

The paschal meal also had a very mysterious significance, which remained hidden for those very people who partook of it. A lamb was eaten, and its blood was sprinkled over the doors of the houses. This foreshadowed the Lamb of God, whose blood one day would be shed on the

wood of the Cross to deliver man, not only from the oppression of a hostile and pagan people but also from the empire of sin and the tyranny of the devil.

But this is not the only consideration. The words of Christ at the Last Supper, at the moment when He instituted the Eucharist, have another meaning. Christ did not say merely, "This is My Body," but "This is My Body delivered for you." He did not say only, "This is My Blood," but He stated exactly, "This is the chalice of My Blood . . . which shall be shed in remission of sins." Furthermore, in taking bread and wine and in consecrating them separately, He foretold and made truly present the Passion and Death which would in a short time actually separate His Body and Blood.

Blood was shed in the paschal sacrifice of the Old Testament. In the sacrifice of the Cross, the blood of Jesus was shed. In both sacrifices, death came through the separation of the body and the blood.

In the Mass, however, the Risen Christ no longer dies. "Death," says St. Paul, "no longer has dominion over Him." What priest, moreover, would dare celebrate a liturgy which would actually put Jesus to death? Yet we believe that all grace, all mercy, all salvation comes to us through the Cross of Christ. We are saved and given life by His death. Through the blood which He shed, we are given life. Thus the Cross is not only an event of the past. It is at the heart of our present life, the source from which we take our life. The Mass makes the Cross an actuality for us.

There are not two sacrifices: one of the Cross and one of the Mass. There is only one sacrifice of Christ. "He has satisfied once and for all," says St. Paul, "by sacrificing Himself." Bloody, sorrowful, cruel, the sacrifice of Jesus while suffering His Passion is the same sacrifice which the Mass today enacts for us but in an *unbloody* manner. It still brings to us all the graces which the death of Christ merited for us. In both the bloody and the unbloody sacrifice, Jesus offers and is offered: the same priest, the same victim, the same sacrifice.

By a visible separation of the bread and wine at the double consecration and through the words pronounced by the priest—which recall for us the shedding of the blood and the death of Christ—the Mass re-presents the Passion before our eyes. It brings to us all of the graces of the Passion of Christ. Finally, just as in the sacrifice of the Old Testament—when the people consumed the victim after it had been offered—we are fed in Communion. The Mass feeds us from the open side of Christ.

No longer does Jesus alone offer His sacrifice for us to His Father. Instead, the whole Christ does—the entire church of Christ. The signs of the Cross which the priest makes over the offerings before and after the Consecration bear witness to this, and even more so, his petitions: "May *our sacrifice* be so offered up that it may be pleasing to Thee." "*Bless this sacrifice* prepared to the glory of Thy holy name." "Receive this offering which we make to Thee in remembrance *of the Passion*, of the Res-

urrection and the Ascension of Our Lord Jesus Christ." "Brethren, pray," says the priest, "that *my sacrifice and yours* may be acceptable to God the Father Almighty." The faithful reply, "May the Lord receive the *Sacrifice* at Thy hands, to the praise and glory of His name . . ." In the Canon of the Mass, we speak not only of the *sacrifice of praise* but of the *sacrifice of Abraham*, and the priest says that "as many of us who, by participation at this altar, shall receive the most sacred Body and Blood of Thy Son, may be filled with every heavenly blessing and grace."

The Canon—prayers between the *Sanctus* and the *Pater Noster*—provides an even greater harvest of thought, for it reveals the constant mind of the Church that when we celebrate Mass, we offer the Sacrifice of Jesus.

Because it has been offered for us, the sacrifice is ours. It is ours inasmuch as we unite our sufferings, small though they may be, to the tremendous suffering of Jesus. "What is lacking of the suffering of Christ, I fill up in my own flesh." The relics of our martyrs are sealed in the altar stone. They remind us of suffering. Yes, the sacrifice is ours because we ourselves offer it and because the fruit of His sacrifice is apportioned to us in Mass and Communion. The dominion of Satan is broken. Our sufferings are united to those of Jesus. And divine life is given to us in abundance.

OF WHAT DOES THE CROSS REMIND US?

There is a cross on the main altar. Crosses are inscribed on the altar stone and outlined on the chasubles.

The sign of the cross is made constantly during the course of the Mass. On entering the church, we take holy water from the font to bless ourselves. The priest begins the Mass at the foot of the altar with the sign of the cross. He blesses the bread and wine with the sign of the cross before consecrating them.

The essential thing on the altar is not the tabernacle but the cross. It is possible to celebrate the Mass without the tabernacle but not without the cross.

Is the traditional crucifix more important in your home than the image of a saint? Why place a cross on a grave?



CHRIST'S SACRIFICE AND OUR SUFFERING

The Mass is not sad, even though it recalls the sorrowful death of a God-man who was scourged, crowned with thorns and crucified. The Church has made the commemoration of the death of Christ a festival, a celebration filled with joy and peace. She calls the Passion of Christ a "Blessed Passion."

We learn a lesson here. Christianity is not a religion of death but the religion of life. Because it is a part of the suffering of Christ, our suffering becomes one with His, just as the drop of water at the Offertory becomes one with the wine when they are mixed. All Christian suffering is redemptive and blessed. It is thus turned to joy. It is not without hope.

The Mass associates us with the Passion of Christ, even more so with His Resurrection. Inwardly accepting suffering and death, we rise with Christ. The Mass applies the fruits of the Passion of Christ to us, and the first of these is the Resurrection. Each Mass, then, is a little Easter. Communicating, we eat the bread of Resurrection and eternal life—"the bread of heaven."

THE COMMUNION PROCESSION

The early Christians went in procession to the altar to bring their offerings. They returned to the altar in procession to receive back their offering consecrated and become the Body of Christ. Today we too often go to Communion in a disorderly fashion.

Why leave your place at the Agnus Dei? Are you afraid of being late for Communion?

If there is an interval of several inches between two of the faithful kneeling at the holy table, do not force your way in, troubling the meditation of three persons. There is always room for everyone.

Communicating is not receiving Christ as if one were alone in the world. It is the highest union of brothers, a common act of charity. It is a taking part in the family banquet, symbolized by the table-cloth.

To communicate is not merely to be fed. It is also to "celebrate." Observe the order and dignity you look for in the celebrants.

Recite the Confiteor together. Then leave your seat quietly. Reach the altar by the center aisle and return to your place by the side aisle. The single direction facilitates movement and avoids confusion. Recite the "Domine, non sum dignus" with the priest.

Do not take the first place you find at the Communion rail. See that the rail is always filled, so that the priest won't have to wait. Do not linger at the holy table.

When Communion has been given, participate again in the Mass. Follow the priest; rise and respond with everyone. Communion is not the sacrament of selfishness nor of the over-pious.

This statue in the Cathedral of Strasbourg represents the Church of Christ. With one hand, she leans on the Cross. With the other, she holds the chalice. She is serene. The Cross is Her emblem of triumph rather than a sign of suffering, and the chalice contains for her faithful the drink of the elect, the wine of gladness. The Mass, the Church's sacrifice, is the source of hope.

THE MASS IS A RE-UNION



Every banquet is a re-uniting, an occasion of seeing one another and forming close bonds. This is why we find Our Lord so often feasting with others—at the wedding feast of Cana, with Simon and Peter and Zaccheus, with Levi the Publican, and with Lazarus, at the Last Supper, and at the banquet after the Resurrection.

Whereas our earthly banquets bring together only a small number of guests, Christ envisioned an immense gathering of all mankind, greater than the most elaborate earthly banquet. “*The Kingdom of Heaven,*” He says in a parable, “*is like a man who planned a great feast,*” but those invited excused themselves one after another. One, because he was recently married; another, to take a trip; and a third, detained by his work. The host then sent his messengers into the streets to invite the passersby. And since they were not numerous enough to fill the dining room, he sent other servants. He ordered them to seek out the lame, the wanderers, the homeless: “Let all of them come . . .” Is not this a picture of heaven?

Yes, and it is also a picture of the Mass, which is the preview of heaven. Everyone is invited. The church bell which sounds clearly in the morning air is heard far and near as it announces the banquet to all. It rings out a joyful, urgent invitation to a magnificent re-union.

The word *church* comes from the Greek word, *ecclesia*, which means “to call the gathering together.” And the bell is a symbol of the church. Pealing out, it



The lonely absentee. Does he not know he is also invited? His place in the parish assembly is empty.

invites us to feed ourselves, to be nourished at the Eucharistic banquet. It invites us to the Last Supper. Come, be seated at the table of God and kneel together around Christ.

Perhaps this seems like mere poetry to our "modern" minds. Take up the missal. Read through the Canon—the precious central part of the Mass, where is found the Act of Consecration, the act of Christ: "We offer up to Thee these gifts *for Thy Holy Catholic Church . . .* which vouchsafe to pacify, protect, unite and govern *throughout the whole world*, together with Thy servant, Pius XII, our Pope, our Bishop, as well as all true believers and professors of the Catholic and Apostolic Faith."

In the next prayer, the celebrant prays more particularly for this or that person. But the *Church throughout the world* is intended, and indeed, is present even in the humblest country church from the moment that Mass is celebrated there.

Not only the Church on earth is intended. At the Preface, we have already chanted in one and the same voice, with the Angels, Archangels, the Thrones, Dominations, all the heavenly host, and now we pray *with the Virgin Mary and the Apostles and all the Saints*. All the people of heaven are present.

And finally, we recall the suffering members in Purgatory: "Remember also, O Lord, Thy servants and handmaids who have gone before us with the sign of faith and sleep the sleep of peace."

The soldier present at a Mass celebrated somewhere in Korea can say to himself that the Mass is also celebrated in a distant church where his wife and children are united, along with all those whom he loves and of whom he is thinking. Even more, they are actually present, and with them heaven and earth in a single Communion around a single table: the table of the Lord.

FOR CLUB MEMBERS ONLY

To which Mass shall we go? The early Christians did not dare pose this question. The Church being one, the representative of Christ—the Bishop—being one, and the assembly being one, there was a single church, a single celebrant, and a single Mass.

On great feast days, people gathered at a meeting place—a station—designated in advance. The *station* is still mentioned in the complete missals. All of the Christians of Rome assembled around the Bishop and the clergy in order to indicate their unity. The faithful did not enter the church individually—late or early—as today. They first assembled in a designated church, "the church of the collect," their meeting place. After arranging themselves in proper order, they went together in procession to the liturgical celebration.

The complications of modern life and the increase of the faithful have necessitated a multiplication of Masses, especially in urban centers. There are short Masses and longer Masses, early Masses and late Masses, Masses with a sermon and without a sermon, with chant and without chant, with music and without music. There are Masses for every taste. You are free to choose. And sometimes the family must divide up when going to Mass.

Certain of the faithful adopt the custom of always going to the same Mass on Sunday. As a result, some Catholics never hear a sermon, others are never present at a High Mass.

In certain churches, Masses are specialized. There is the children's Mass, the golfer's Mass, the fisherman's Mass, the Holy Name Society Mass, the Rosary Society Mass, the Sodality Mass, the Mass for the fashionable and the fifteen-minute Mass. Often these end up as cliques, for one group never gets to know the other. Where is the Christian community?

REUNITED

Why remain near the holy water font in the draft when there is room in the front? Why hide away in a side chapel? Do your fellow-worshippers annoy you? Why remain always apart from the community?

Neither the Pharisee whose prayer from the front pew was not heard, nor the Publican in the rear of the temple, whose humility pleased God, is held up as our model. The parable is a call to interior humility in private prayer, rather than a directive for the public prayer of the Mass.

The Mass is not a *tete-a-tete* with God. It is a communal act. Let us assemble to worship as a united family. At meal time, each one does not go to his own room to eat. Everyone assembles joyfully around the family table.

The first condition for a sung Mass, or for one in which the responses are made in concert, is that the faithful be assembled and grouped near the altar. The assembly of people makes the unison of their voices easier.

THE MASS IS A FESTIVAL

Every meal taken in common is something of a festival, a moment of joy and peace. When we recall a family reunion that had for its occasion a banquet, we begin to understand the profound meaning of Christ's comparison of the kingdom of heaven to a great feast taken in common at the table of God.

Not only the eating and drinking but also the communal life produce joy at an earthly banquet. Those who share it not only are assembled together, but they are also nourished by the same food. They draw their strength from the same common source. Harmony is established among them. They feel their communion. No one is alone. Not only are they gathered together but also united. They form a single body and willingly. Since there can be no perfect earthly festival, the absence of such-and-such a person always is regretted. Only in heaven are feasts complete and eternal.

Those who are assembled to-



gether at Mass are legion. Despite the fact that we do not see them all, they are there. The nourishment taken in common is not the food of earth. It is the Body of Christ. We are fed with divinity itself.

Whereas earthly nourishment is transformed into us when we eat, whenever we receive Christ we are transformed into His Body. "Thou wilt not change Me into thyself." St. Augustine paraphrases Jesus. "It is thou who wilt be transformed into Me." It is no longer a union of hearts. According to the word of St. Paul, it is a unity so profound that there is only a single body, of which Jesus is the head and we the members: one blood, which is the blood of Christ; and a single spirit, the Holy Spirit, which animates the entire body. Among Christians, there is the closest conceivable union, and together all are lifted above themselves to the world of God. *The Mass realizes in a visible way the words of St. Paul:* "You are the members of the family of God and fellow citizens with His saints."

Do you understand why we sing at Mass? The *Kyrie*, the *Gloria*, the *Alleluia*, the *Credo*, the *Preface*, the *Sanctus*, the *Agnus Dei*, and the *Dominus Vobiscum* and the *Amen*, one after another, sing of joy, hope, certainty and triumph. To speak would not be enough. Words are inadequate to express these feelings. We must sing and use our whole body to express the overflowing sentiments of our spirit.

Do you understand why the priest—the man clothed in black when you meet him on the street—vests in white or red vestments for the offering of the Mass? Or why those who assist him—ministers and acolytes—dress in festive garments? Or why the faithful themselves dress in their Sunday best? Dress for the celebration of a sacred, solemn occasion? Because of the Mass, Sunday is a day of rejoicing. The church is alive with light and decorated with flowers. The ancient perfume of incense

fills the air. The church becomes a great reception room, just as the Cenacle—the "upper room"—was in olden times the parlor in which God received His guests: the ante-chamber of heaven and the house of God. A festive place!

For those who can understand these things (and they are easy to understand), the High Mass is a weekly festival, a rest from the world's cares, a foretaste of the peace, joy and glory of heaven.

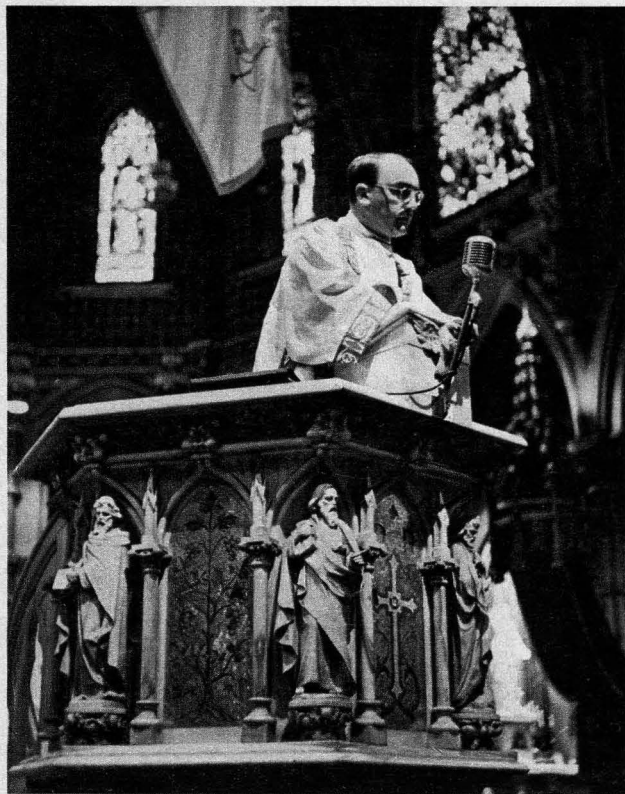
"Lord, I have loved the beauty of Thy house and the place where Thy Glory dwelleth." These are the words of the priest while he washes his hands before beginning the great prayer of the Canon. A few minutes later, he exclaims: "Lift up your hearts." And the throng replies: "We have lifted them up to the Lord."

How are we going to give these words, these exclamations, these cries their real force if we do not chant them? What a shame that we so seldom sing in our churches! To hear the faithful sing the *Gloria* or the *Amen* or the *Alleluia* wholeheartedly together is thrilling. We catch some of the joy and glory that awaits us: namely, a feast to which all are invited and the spirit of which descends to transport our minds and our hearts to heaven.

Perhaps now you can understand why Pope Pius XI said already in 1928: "It is very necessary that when the faithful assist at the sacred ceremonies, or when pious sodalities take part with the clergy in a procession, they should not be merely detached and silent spectators, but, filled with a deep sense of the beauty of the liturgy, they should sing alternately with the clergy or the choir, as it is prescribed. If this is done, then it will no longer happen that the people either make no answer at all to the public prayers, or at best utter the responses in a low and subdued murmur."

**THE PARISH IS LIVING WHEN ALL
THE FAITHFUL SING "AMEN" TOGETHER**

THE MASS IS A CONVERSATION WITH GOD



The priest is speaking. It matters not whether he be an orator. Do not be concerned with eloquence. In every sermon, listen for the Word of God.

Many of us think that it is wrong to talk at Mass, but, on the contrary, Mass gives us a chance to carry on the most important conversation we shall ever engage in. When Our Lord celebrated the Last Supper, He talked, and the Apostles asked Him questions. A family meal is rarely, indeed, taken in silence, and it is difficult to imagine a man inviting his friends to a banquet and then forbidding them to talk while they eat.

Why not think of Mass as a banquet? The liturgy does so, calling it a *Sacrum Convivium*, "a holy banquet." Now, what happens at a banquet? As a rule, people begin to chat together in small groups. Then speakers are called on to express the sentiments of the whole gathering by proposing toasts. Finally, the guest of honor, or the host, replies. The Mass is like this, and so it should not be a silent gathering. Rather, it is an occasion when the children of God assemble at their Father's table in order to talk with Him.

God actually speaks through the Epistles and Gospels, which are sung and commented on. He also teaches and exhorts.

Man also speaks with God in his prayer: now in adoration or contrition, then in thanksgiving or supplication. The celebrant is the one who expresses officially and solemnly the feelings of the assembly.

You may object that the priest does not speak his own words, his own sentiments, but reads something already written for him. But it is difficult to speak with God, and it would be impossible if God Himself did not come to our aid in our weaknesses.

There are those among the faithful who wish to pray like the little child learning to speak. The new-born infant can only cry. His father and mother bend over him as they repeat gently, patiently, tirelessly the syllables which he must learn. first of all: "papa, mamma." The child listens, then he tries the words himself, still ignorant of their meaning, stammering more than pronouncing. Yet, little by little, he discovers the significance of the terms. So it is with his whole new vocabulary. He talks before understanding meanings.

Only later does he discover them. In a way, the parents thus place the words in the mouth of the child.

Even when the child knows the words, he must be taught to use them. The procedure is the same: "Say 'thank you, ma'am,' 'good morning, sir.'" The child repeats because he has been told to do so. These expressions and phrases come spontaneously for the rest of his life.

All of us are children of God. *All of us must learn the language of God.* It should not surprise us that God uses the same method as parents to teach us His divine language. "It is by the Holy Spirit," says St. Paul, "that we cry Father."

All these prayers have been collected in a wonderful book—the missal. The priest reads while the faithful re-

peat these prayers which have been prompted by the Holy Spirit and collected by the Church under His inspiration. The faithful do not always fully understand. Neither does the priest, at least in the beginning. Even later, neither the priest nor the faithful fully grasp their importance. But little by little, by praying them faithfully and thoughtfully, the mind opens, and the words become more clear, sometimes with all the lucidity of a language nothing less than divine. They are prayed no longer because the Church obliges them but with a profound joy. We speak the language of God spontaneously.

Look at the magnificent enthusiasm of our Prefaces. We spoke before of the toast. Do we not propose a toast to divinity when we say in the Preface: "Yes, it is truly meet and just, at all times and in all places, to give thanks



unto Thee . . .”?

We sometimes are told that the priest “celebrates” Mass—a magnificent expression which suggests the very atmosphere of the Mass and of the solemnity and praise mentioned previously. At other times, we hear that the priest “says” Mass. Such an expression, at first, seems listless because the Mass is more than a recital. Yet what a dialogue between God and the Christian assembly could be concealed beneath those words.

The Mass book has a place beside the bread and wine on the altar—not at the center but at either side. The priest follows it, so to speak. He cannot take his eyes from it during the course of the celebration. He honors it. At the Gospel the acolytes accompany the book with their lighted candles. The priest incenses it and, his reading finished, reverently bows and kisses it.

The missal is a treasure. Containing the words of God, teaching men the language of God, it makes possible the dialogue between God and men at the sacred banquet. It is a key to the kingdom of heaven.

BIBLIOGRAPHY ON THE MASS

HOLY MASS: Approaches to the Mystery, A. M. Roguet, O.P., Liturgical Press, Collegeville, Minn.

LIVING THE MASS, Francois Desplanques, S.J., Newman Press.

MY MASS, Joseph Putz, S.J., Newman Press.

THE LITURGY OF THE MASS, Pius Parsch, Herder, St. Louis.

THE MEANING OF THE MASS, Bussard-Kirsch, Catholic University of America, D.C.

THE WEEK WITH CHRIST, Emeric Lawrence, O.S.B., Liturgical Press, Collegeville, Minn.

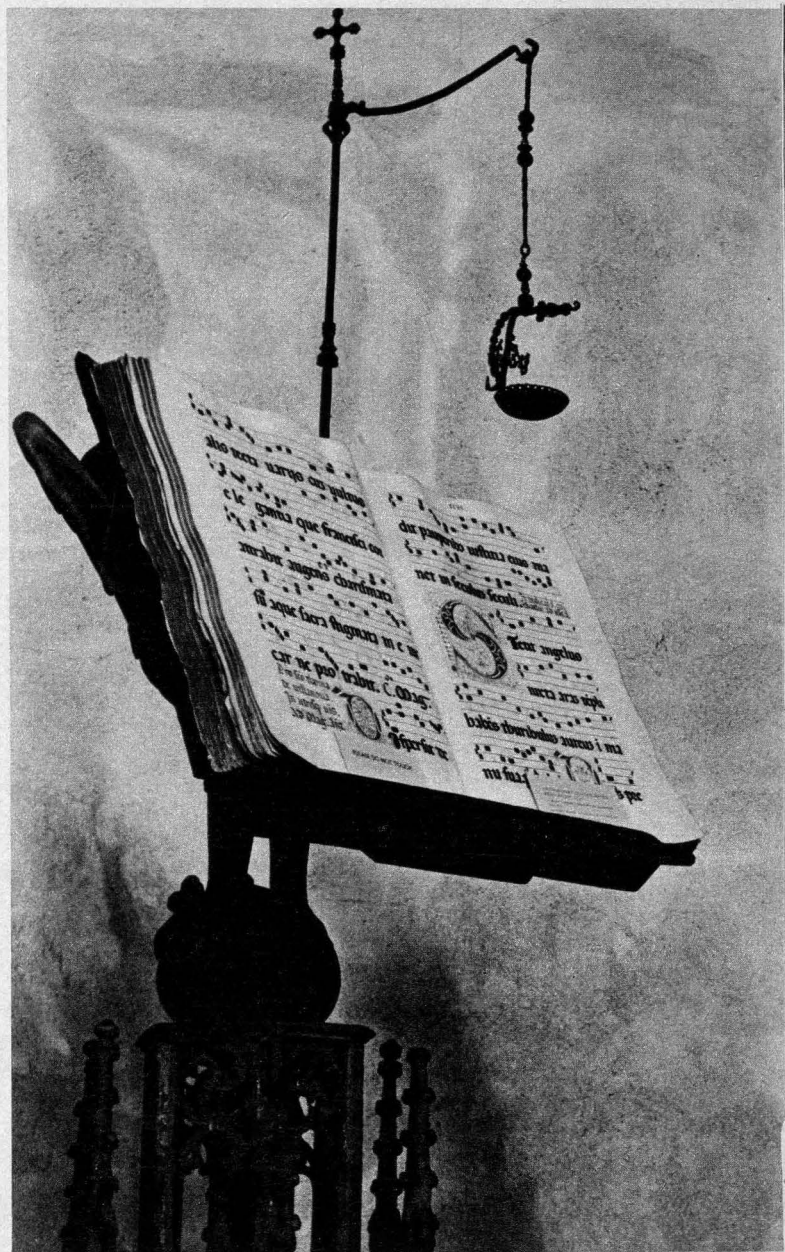
THE HOLY SACRIFICE OF THE MASS, Rt. Rev. Martin Hellriegel, Pio Decimo Press, St. Louis 15, Mo.

VINE AND BRANCHES, Rt. Rev. Martin Hellriegel, Pio Decimo Press, St. Louis 15, Mo.

OUR SUNG MASS. A 12-inch recording. 78 rpm. Gregorian Chant. Pio Decimo Press, St. Louis 15, Mo.

OUR COMMUNITY MASS, by Richard E. Power. Manual for dialogue Mass. English and Latin. 15¢. Liturgical Press, Collegeville, Minn.

PARISH KYRIALE, containing 13 Gregorian Chant Masses in modern notation. 20¢. Liturgical Press, Collegeville, Minn.



This is an ancient copy of the book of the songs of the Church—Gregorian Chant—proper to the celebration of our liturgy. Learn to sing in the choir.

PREACHING THE MASS AND PREACHING AT MASS

The Mass must often be preached. The Council of Trent makes this obligatory for pastors because the Mass is a great mystery.

Christians are more and more acquiring the spirit of the Mass. There are many well-written books to acquaint them with it. No book, however, can take the place of the heart-to-heart talks of the pastor with his faithful. To the pastor belongs the duty of instructing his people about the Mass.

The priest is the man of the parish. A parish is first of all a church. The church is first of all the altar. The pulpit is at the service of the

altar. The priest interprets the Word of God for men.

Since the beginning of the Church, the ceremonies of the Mass have always been explained, commented on and preached to the faithful.

When preaching becomes liturgical, when the sermon becomes a homily, that is, a familiar conversation of the pastor with his faithful through a commentary on the liturgy of the day, then no longer will it be necessary to encumber the Mass with endless explanations which detract from its celebration.

THE REQUIEM MASS

In certain parishes a Requiem Mass is celebrated almost every weekday morning in black vestments. In this way the liturgy, which is a perpetual feast, is changed to a daily mourning. Each day the same Mass is celebrated, at the risk of extremely boring repetition. The constant variety of feasts of the saints is neglected. How can the people know that our religion is a religion of life and joy?

It is proper to celebrate Mass for the relief of the poor souls, but dubious to condemn the living to monotony and boredom. The faithful ought to realize that every Mass, even one celebrated in green, white or

red, returns thanks to God and honors Him and His saints even while being offered for a deceased person.

Requiem High Masses may not be celebrated on important feast days even for a funeral. The Mass of the feast must be said. The worship of God cannot be interrupted for a Christian who dies! And only the absolution which follows will be celebrated in black. Let us put the glory of God before our preferences. Let us place joy and hope before mourning.

The Mass is always a feastday gathering of the community! No Mass is the property of a family in mourning.

THE AMEN

AMEN sometimes means "so be it," for example, at the end of a prayer or petition.

But what does AMEN signify at the end of the sign of the cross or at the end of the Credo?

AMEN need not be translated from the Hebrew. It has passed into all languages. Our ancestors began all their official acts, "In the name of the Father, and of the Son, and of the Holy Spirit. AMEN."

AMEN, in Hebrew, meant solid, durable, sure.

As an acclamation AMEN signifies: Of Course! Bravo! Agreed! That's Right! Hurray!

AMEN expresses faith, certitude, enthusiasm.

By AMEN we subscribe to the words of the priest. We ratify his petitions. We lay stress on his affirmations. We approve of what he is doing.

"So be it" is a word of resignation, of conformity.

AMEN is a cry of strong and determined men.

"So be it" can be murmured, whispered.

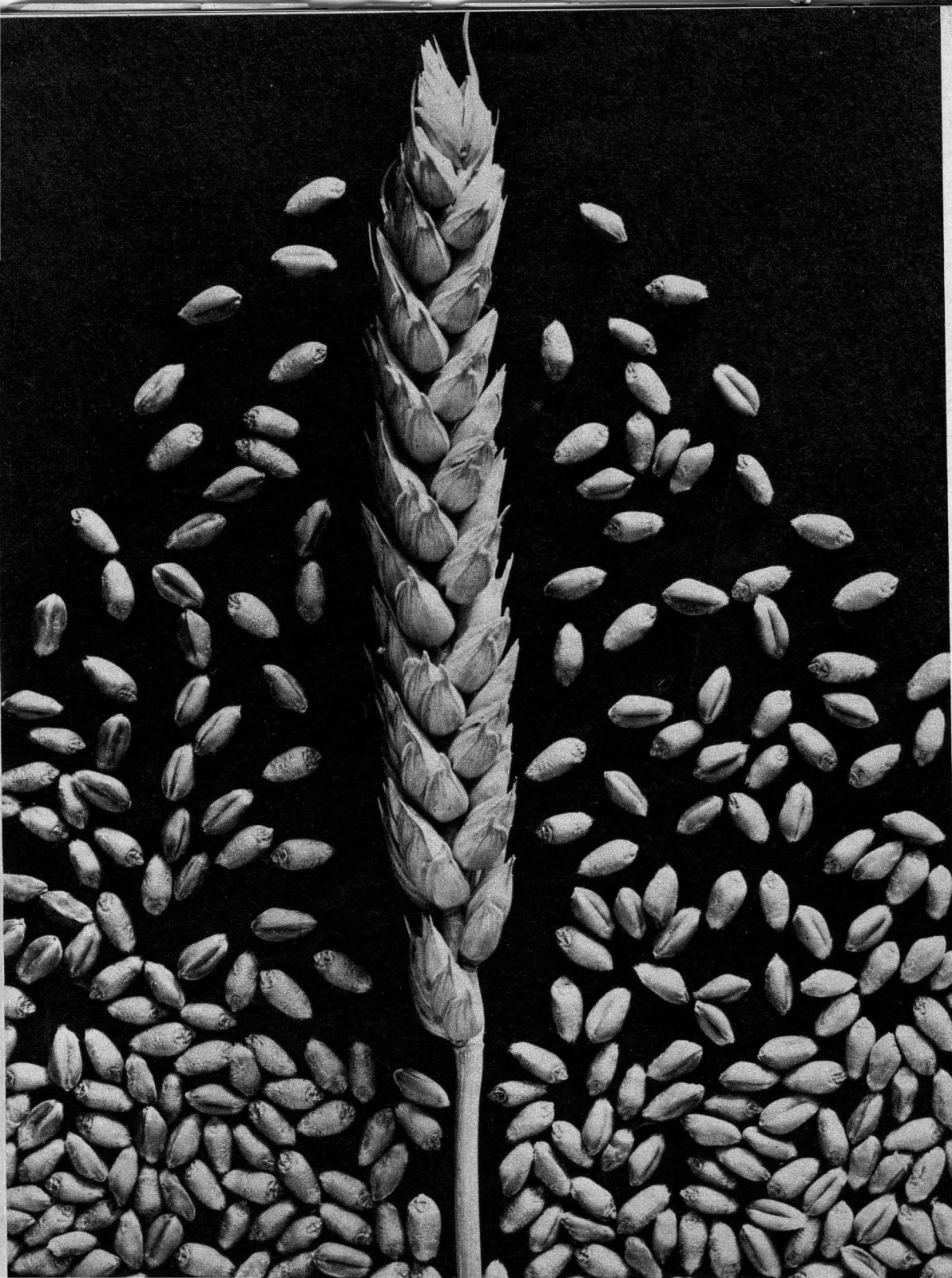
AMEN is called out, sung in high voice.

AMEN is the word which unites the faithful with the priest.

AMEN is not difficult to sing: a single note or two.

To sing AMEN is for the faithful the minimum and essential participation in the Mass.

In heaven, says St. Augustine, we shall sing AMEN and ALLELUIA.



MY
FLESH
IS
REAL
FOOD



MY
BLOOD
IS
REAL
DRINK

THE MASS IS AN OFFERING

Perhaps because collections have been multiplied to the point of tediousness, their meaning has been lost. The problem is to understand the bond which exists between the collection and the sacrifice of Christ.

In former times, the people brought their various gifts to the church and put them in the hands of the priest at the Offertory. For this reason, he had to wash his fingers after receiving the gifts. He did not think it beneath the dignity of the priesthood in those days to receive gifts while clothed in his priestly garments. Rather, he was exercising an important function of his ministry.

Who received the gifts? The poor and the clergy. Also, part of the offering—smallest in quantity, most exalted in destiny—was the bread and wine used in the Holy Sacrifice. Although all the offerings were offered to the Lord, the bread and wine alone would be changed into the Body and Blood of Christ.

Because Christ said, "What you have done to the least of these, you have done to Me," a giving to the poor is a giving to God. In the Offertory the priest—the representative of Christ—is entrusted with the gifts intended for the suffering members of Christ.

Again, how would there be priests, churches and worship if the ministers of our worship were unable to live? When we take care of our priests, the ministers of God, we assure the continuation of the praise of God.

Such elementary facts of faith may shock modern ears. Life has been so cut in two that work, money and secular life stand against God and holiness. The Christian balance of life has been destroyed. Just as people are careful (at least they say they are) not to consider things of the world in church, so they are vigilant that the precept of the Gospel, charity, for example, does not interfere when some difficulty in their work or family life must be settled. They forget the Gospels, disregard the words of St. Paul: "*Whether you eat or drink, or whatever else you do, do all for the glory of God.*"

Man's labor gives glory to God, not only as the faithful execution of a law gives praise to the legislator, but

also because work is a cooperation in the creative activity of God. The doing of it, in its entirety, sings His glory. When such glory is lost, the dignity of human labor disappears, and the whole worth of man is lessened.

Never does this truth shine forth so clearly or so forcefully as at Mass. *The host and the few drops of wine offered are the fruit of human labor.* Not long ago, millers and winegrowers were required to produce them. Harvesters and vintagers—men and women—with bent backs planted and nursed the vines and the wheat with loving care. Such a work required scythes and shovels. Hence, men in foundries and miners in the bowels of the earth were necessary. And they needed clothing and houses in which to live and food to nourish themselves and medicine to restore their health. Thus, in some mysterious way, all human work made possible the priest's offering of bread and wine to God. All human work in reality, not only symbolically, is offered to God when the priest says: "Receive, O Holy Father, this host . . ."

The Mass, through the Offertory, is the act uniting human misery to the Cross of Christ.



ALL HUMAN WORK IS OFFERED TO GOD WHEN THE PRIEST SAYS: "RECEIVE, O HOLY FATHER, THIS HOST . . ." ALL THE PAIN OF MEN, ALL THEIR HOPES AND DISAPPOINTMENTS FIND THEIR MEANING IN THE SACRIFICE OF CHRIST.

How significant the Offertory ceremony in the primitive church must have been! The faithful came to the altar in processional formation to present their own offerings themselves, thereby signaling their active participation. In what did their offering consist? Mostly bread and wine, but also other food stuffs, gold, silver, even birds and flowers. The deacons would sort out the various offerings on a special table. Those articles necessary to the Sacrifice were placed on one table, while the rest was given to the poor. The solemn processional of the faithful was always accompanied by an antiphonal chant. We can see what a striking moment of the Mass

this offertory procession must have been.

When the bread and wine are changed into the Body and Blood of Christ, the transubstantiation crowns and completes, redeems and sanctifies all work, all human effort. It is life: the life of each man, each family, the life of the nation and of the whole universe partake of the divine in the Offertory.

Our offering also must realize such fullness. The Offertory makes possible the sacrifice, the worship, the praise, and the celebration of the Sacred Feast. It makes available the labor and the charity of the whole Body of Christ to its suffering members.

THE COLLECTION—A SACRED OFFERING

The collection at Mass is not primarily a means of livelihood for the clergy. Rather, it is a means for the faithful to assume their part of the sacrifice offered: their contribution to the maintenance of the church, a means of helping the poor of the community.

We have not always had a collection. The faithful used to bring gifts in kind (especially bread and wine) to the altar. Part was used in the Consecration and Communion. Part was used for the maintenance of the clergy. The remainder was given to the poor.

Let us not ask that the collection at the Mass be replaced by a collection at the doors or by monthly payment. That tends to debase the collection to the level of a purely material act and to make of it a simple financial necessity, with all religious and liturgical significance removed.

Throughout the year, there are special collections: for home and foreign missions, orphans, Catholic University, seminarians, charity needs in the diocese, propagation of the faith. Let your charity reach beyond your own parish limits. The Mystical Body of Christ is everywhere.

The collection taken up during the Mass is a means by which the faithful take part in the sacrifice being offered. It contributes to the support of the parish and helps its needy. The collection should be the expression of the Faith and Charity of the whole parish community.





The host and the drops of wine which are offered are the fruits of human labor. All the labor and suffering of mankind are presented to God when the priest pronounces the words: "Receive, O Holy Father, Almighty and Everlasting God, this host without blemish . . ."

CAN A MASS BE PAID FOR?

Sometimes you overhear someone say in the sacristy, "Father, how much does a Mass cost?" The misunderstanding is two-fold: The Mass cannot be bought or paid for, and the Mass does not belong to an individual. Mass belongs to the whole community.

The Mass offering means that the priest to whom the sum is given for his day's upkeep, applies the "special fruits" of the Mass to your intention. This does not hinder the Mass from having as the "general fruit" the procuring of the Glory of God, the enrichment of the whole community of the faithful—living and dead.

Wealthy people who can afford to offer numerous Masses are not, therefore, the privileged ones. We do not know how God, in His justice and mercy, re-distributes the various fruits of the Mass.

Mass stipends are something like a tax, a contribution to the material needs of the priest. Wealthy people should, therefore, give more than the poor. This does not imply that they will be better situated in Paradise. Let us recall the Gospel parable of the widow's mite, more precious in the eyes of God than large offerings.

In this connection, tariffs imposed by diocesan regulations are at a minimum. You are not forbidden to give more when you can.

To have Masses said for the deliverance of the deceased is proper. But it is still more certain, more advantageous for souls, and more to the glory of God to offer Masses for the living who can still grow in charity and sanctity.

You have Masses said for such and such temporal favor. Do you have Masses said in thanksgiving? Above all, the Mass is a sacrifice of thanksgiving.

THE MASS—A CALL TO ACTION

All human activity worthy of the name finds its completion in the Mass. This is not to say that it therefore loses its own value. Quite the contrary. Just as the humanity of Christ is perfected in His divinity without losing its nature—perfected because Christ is God—so man's work as well as his family life find their grandeur, their stability and their completion only in the Mass.

It does not follow that one constantly must attend Mass, or that Mass is the only activity which matters. Through the Sunday Mass the life of work and the life in a family acquire a new perspective and a new vigor. As in grafting, the wild stock is not replaced, but by the contribution of a new sap the entire life is renewed and intensified.

In the liturgy of the Mass the length of the prayers preparatory to the Consecration and the Communion is surprising. How short, in contrast, are the prayers which follow the Communion.

At the end of Mass, the Church uses the brief words of a dismissal, "Ite missa est." "Go, the Mass is ended." This is quite different from certain prayers found in modern books of devotion, in which the one praying declares with a sigh that he would like to remain forever at the foot of the altar. "Depart," the Church says. The assembly, this most wondrous gathering, which has just found its unity in Holy Communion, is dispersed. Let everyone return to his labor and his duties.

"Depart" is not an expression of that duality dear to the modern world which, when piety's duty is dispensed, returns again to the profane; like those of the faithful

who at the ablutions begin to gather together their purses, gloves and umbrellas in order to be ready to leave as soon as the priest blesses the people.

The mind of the Church is quite different from that of the world. Human life comes entirely from God, belongs to God, is a journey towards God. Certainly some men are more privileged than others. But all—let us repeat—all have value in the eyes of God. And all need to be ransomed, raised up and sanctified. "It is through Him (Christ)," we say in the Canon of the Mass, "that Thou dost bless, sanctify and quicken all those good things." Logically, then, we must go to Him, Christ. And receiving Him, we are entrusted with a mission. "Christi-anus alter Christus." The Christian is another Christ; he lives in the world not as patiently enduring a hardship but as gladly fulfilling a mission.

The *Ite missa est* is the equivalent of Jesus saying: "You are the light of the world. You do not light a lamp in order to put it under a bushel." The Christian who hears the *Ite missa est* is the leaven placed in the dough. He is dismissed, not that he can forget the Mass but that, enriched by the spiritual wealth of the Mass and with the friendship of the saints, he will be another Christ in his most common-place occupations and among his brothers.

To the *Ite missa est* is answered *Deo Gratias*. This is the natural conclusion to the great mystery which has just been accomplished, and nothing can better end this sublime action than a cry of thanksgiving unto God.



"Ite missa est." The Mass is ended. Leave the church. Return to the city of men where a mission is entrusted to you. "Be the salt of the earth. Be the light of the world."

THE MASS IS A PREVIEW OF HEAVEN

The Bible relates that the Hebrews, during their sojourn in the desert, were fed with manna. An entire people just wrested from slavery was on way towards the Promised Land. For forty years they lived in the desert, sighing after the wonderful country which had been promised them. It was an extremely long journey.

The mysteries of the Jewish people are still our own. The Church is the chosen people of God on way to the heavenly Jerusalem. The waters of Baptism, which those of the Red Sea symbolize, have delivered us from the servitude of the devil. But we have not yet arrived at the Promised Land.

No longer is the world a place of bondage and despair. Neither is it a place of complete liberty and perfect joy. We have abandoned false gods. Yet we have not seen Him Whom we adore. We are and shall be in a desert for the duration of our lives—on the way towards our home. In the words of St. Paul, "We do not have here a lasting city." Our homes and even our churches are like the tents of the Hebrews. We are nomads, travelers, pilgrims. The Eucharist is our manna.

Just as the manna fell from heaven each morning for the Jews, so the living bread is given us each morning to sustain us on the road to the Promised Land.

The Eucharist is called the Viaticum. That is to say, the food of travelers. The man *en route* to a distant country does not so much need to entertain himself on his way as to maintain his strength in order to arrive at his destination in good health. Once there, he will sit down and relax. The Eucharist is our strength. Its purpose is to guide us to heaven. The words of the priest when he distributes Communion are often little understood by communicants: "May the Body of Our Lord Jesus Christ preserve thy soul unto life everlasting."

Our Mass, however, is more than the bread of the traveler, for it gives us in reality, although invisibly, the One whom we are seeking. The Body of Christ which we receive is not only a pledge, an assurance, or an earthly food with which to satisfy our hunger, but it is also the food of heaven. The body is a risen body. Its life is eternal. It is given to us as a promise of resurrection: "If anyone eat of this bread, he shall live forever."

As the meal of the pilgrim makes him think of the one awaiting him at the end of his journey, so the Mass leads our thoughts to another feast. For Jesus teaches us that

the Kingdom of God, heaven, is like a banquet. At the very moment when He instituted the Eucharist, He called it to mind: "*I will drink no more of the fruit of the vine until that day when I shall drink it anew in the Kingdom of God.*"

In speaking of heaven, we can apply what we have said of the Mass. *Heaven is a banquet* at the table of God. Heaven is a re-union, the greatest gathering imaginable, "an immense throng of all nations, all tribes, all peoples of all tongues," martyrs, confessors, virgins and holy women—all re-united and assembled about the apostles, prophets and Christ. *Heaven is a sacred feast.*

St. John in the apocalypse visualizes the throng of the elect clothed in white garments, with palms in their hands, singing with joy. *Heaven is a conversation with God*, yes, but no longer that dialogue carried on with such difficulty on earth. In the face-to-face vision man understands the unutterable words which no human language can translate, and a song of love and of thanksgiving bursts forth from his heart. *Heaven is an offering*, no longer that of the fruits of the earth but that of the love of the elect for their God. On their risen bodies—those bodies formerly nourished by the Eucharist—the marks of suffering undergone will eternally show that men have offered their labor and their lives for the Lord. And the Lord himself retains on His Glorious Body the stigmata of His Passion. He presents it to His Father in intercession for us. *In heaven the sacrifice ends in glory.*

Heaven and the Mass are joyful re-unions, holy feasts, conversations with God, offerings. Thus the Mass is not only nourishment for the traveler *en route* homeward, not only a representation of heaven, but it is also a



Bossuet has said, "Look upon His body on the altar . . . He is no longer in His power but in your power: 'Take; this is My Body which is being given for you.' You have a real power over Him." "

The Eucharist gives us a pledge of eternal life. "He who eats My flesh and drinks My blood has life everlasting and I will raise him up on the last day." I Cor. 15:55.

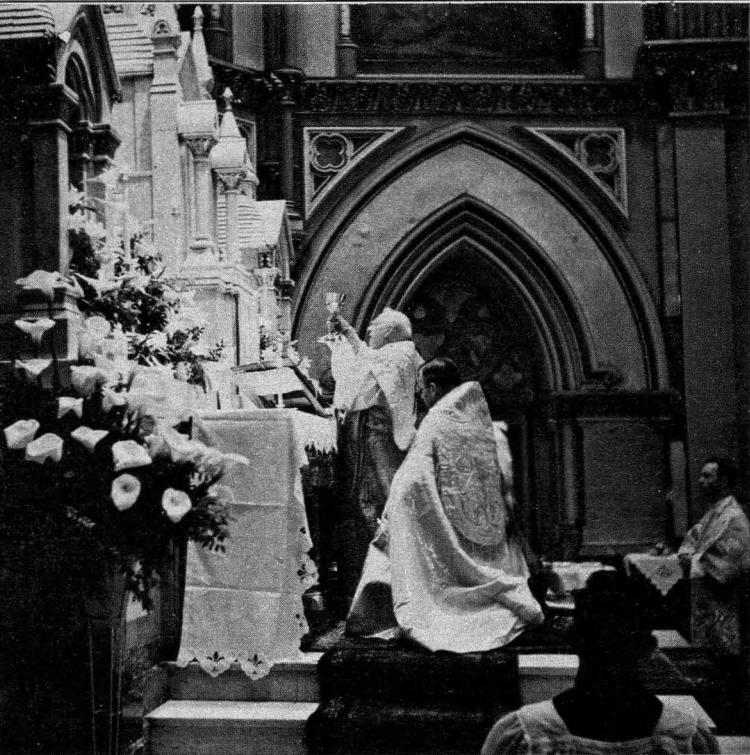
promise of future glory. The two words which express the joy of the chosen are those the faithful sing at Mass: AMEN, ALLELUIA.

Yet the Mass is a quite imperfect realization of that community of life with God which is heaven. The joy experienced in Mass is still commingled with fear: "Deliver us from eternal damnation and bid us to be numbered among the flock of Thy elect." We ask for the presence of the Lord: "The Lord be with you." Who knows whether we are deserving of Him?

The Lord is there, but His presence, real as it is, is

not a visible one. It is He Whom we should like to see, and we await His return. "For as often as you shall eat this bread and drink the chalice, you shall show the death of the Lord, *until He come*," says St. Paul. When He shall finally come, there will no longer be any Mass. The eternal banquet of the elect will then begin.

The Mass creates in us a desire which is never satisfied. If we are given a foretaste in the unseen presence of Jesus and His saints, it only to aid us in bending all our strength and all our love towards seeing and possessing in glory the fulfillment of our Mass.



Whether celebrated by the Cardinal-Archbishop or by a humble missionary priest, the Mass leads us to heaven.



A REAL THANKSGIVING

The best way to prepare for Holy Communion is to follow the missal. Early Christians did not go to Communion with eyes lowered, lost in private meditation. They went to the table of the Lord singing—happy to communicate with their brothers in Christ.

Let us not receive Holy Communion outside of Mass any more than is absolutely necessary. The Church does not demand that we communicate each Sunday, but she does oblige us to be present at Mass. Is not the Mass, therefore, more important than Communion? Yes, but such a question scarcely has meaning. Communion is the Christian's normal way of fulfilling his participation in the Mass. It is as unreasonable to attend Mass without receiving Communion (for no good reason) as it is to receive Communion away from the community which is constituted at the Mass.

The Mass ends very quickly after the Communion. The Church provides for no other thanksgiving than the short prayer called the Postcommunion. It calls on us to ask for strength to follow the commandments of God, for human happiness, and for material and spiritual prosperity.

The words which recur most often in Postcommunion are "Eternal joy, the happiness of heaven, spiritual joy, the joyful Church, the exultant Church we who are sanctified, the people of God, the people who know the joy and the substance of eternity . . ." The Communion leaves with us the idea of heaven and prepares us for our bodily death and for the end of the world.

STANDING—SITTING—KNEELING

Many pious persons think that kneeling is the most religious posture. Perhaps this is true for individual prayer but not for communal prayer.

There are twenty different ways of kneeling, but there is only one way to stand. Have you noticed that it is much less fatiguing to remain kneeling for a long time than to stand? If the upright position does not seem religious to you, notice how often the celebrant of the Mass stands.

The faithful should be standing when the priest enters and leaves the sanctuary. They should stand for the Gospel, the Preface and the Our Father. The Epistle and the chants which follow it, as well as the sermon, are instructions. We should sit for them. It is absurd (and during the sermon an impoliteness to the preacher) to remain kneeling.

At a community Mass (dialogue Masses, sung Masses on Sunday) all the faithful should use the same posture at the proper times. It is an act of community, a discipline. It is (why not?) a penance.

A pastor once said to his parishioners: "Of course, all aged persons will remain seated for the Preface." As a result everyone arose. At private low Masses, the postures are optional. We can remain on our knees. It is fitting, however, to rise for the Gospel.

LITURGICAL DICTIONARY



The priest salutes the faithful seven times with "Dominus Vobiscum."

The celebrant reads the Epistle at the corner of the altar-to the right.



Throughout the study of the Mass the different elements were presented separately. Now they can be brought together in the order in which they unfold in the course of the celebration of the Mass.

Not everything will be explained but only the meaning of the principal words used to designate prayers and gestures in the Mass.

Words prefixed by the letter *P* indicate the parts of the Mass contained in the Proper of the missal. They vary almost every day.

PREPARATION OF THE PEOPLE

(For Sunday)

ASPERGES

"Thou shalt sprinkle me with hyssop, O Lord, and I shall be cleansed; Thou shalt wash me, and I shall be whiter than snow." Borrowed from the 50th Psalm (the Miserere), the chant accompanies the sprinkling of the people with holy water done every Sunday before the High Mass. Each Sunday is another Easter celebration. The Asperges recalls the baptismal cleansing which made us participants in the sacrifice of the Mass.

VIDI AQUAM

"I saw water flowing from the right side of the temple (that is, from Christ's side opened on the Cross), alleluia; and all to whom that water came were saved, and they shall say Alleluia." Used to accompany the newly baptized on their way to participate for the first time in the sacrifice of the Mass, this song replaces the Asperges during the paschal season.

PREPARATION OF THE CLERGY

Prayers at the foot of the altar

JUDICA ME

A considerable part of the 12th Psalm is used to prepare (formerly in the sacristy) the celebrant and the ministers of the Mass. It is a cry of longing uttered by a priest exiled a long time from the temple.

CONFITEOR

Finishes the preparation of the clergy,

to which the people may unite themselves in private Masses. In a solemn Mass, the confiteor should be combined with the Introit.

MASS OF THE CATECHUMENS

1. Praise and Petition

P. INTROIT

The word means "He is entering" and indicates the antiphon, i.e., the refrain of a psalm, now considerably abbreviated, which was sung at the solemn entrance of the clergy making their way to the altar through the ranks of the faithful. The Introit is like the dramatic Prologue of a poem—the Mass. To grasp the significance, listen to the melody. Better still, sing it. It is also helpful to read in entirety the Psalm from which the antiphon is taken.

KYRIE ELEISON

"Lord—Christ—have mercy on us." Three times a triple invocation to call on the mercy of God. A remnant of the long litanies of the saints the people invoked during the processions in Rome while going in a body from the Church of the Collect where they were gathered. Also called the *station church* (still generally indicated in the missal). The Mass is a sacrifice of unity. The people would not go to it separately, nor to the church or chapel of their own choice. Under the presiding Bishop with his priests in the church of the *station* (military term signifying a guard station), the liturgy was celebrated by all the people. *Kyrie Eleison* stems from the Greek language used at

Rome in the early centuries of the Church: our Church is truly Catholic or universal.

GLORIA IN EXCELSIS

Song of praise to Christ and the Holy Trinity. The first words are those of the angels at the scene of the Nativity. The Gloria is now said or sung at all the Masses except during the penitential season, at ferial feasts, at votive Masses (selected privately for personal reasons). It is one of the most venerable canticles of the Christian world.

P. COLLECT

First of the prayers peculiar and proper to each Mass. A request for spiritual or temporal graces for the Church, it is frequently related to the mystery or the saint celebrated on that day. Its name (which means gathering) derives from the fact that it was sung over the people *gathered* together in the church of the station, or also because it *gathered* together in the prayer of the celebrant all the demands and petitions which the people had formulated individually or privately.

P. COMMEMORATIONS

Prayers which are said after the Collect of the Mass of the day. They recall the existence of other feasts or Masses falling on the same day.

2. Readings

P. THE EPISTLE

"Letter." A fragment of a letter of an apostle is read. Outside of Sunday Masses, the reading might be a selection from any

book in the Bible except the Gospels or the Psalter.

P. GRADUAL

Portion of a psalm formerly sung as a solo from the steps of the pulpit from which the Epistle was read. It is a peaceful meditation following upon the reading of the Epistle.

P. ALLELUIA

Song of praise which hails the coming of Christ in the Gospel.

P. TRACT

Replaces the Alleluia during the penitential seasons. Originally, it consisted of a psalm sung as one "tract" without responses or repeats.

P. THE GOSPEL

Portion of the life or of the teachings of Christ. The climax of the Mass of the Catechumens.

THE CREDO

Symbol of faith: a profession of faith in the truths taught by the Epistle and the Gospel. Sung or recited Sundays only and on certain important feasts.

THE MASS OF THE FAITHFUL: THE EUCHARISTIC SACRIFICE

1. Offering of the matter for the sacrifice

OFFERTORY

The word includes three elements:

a) an *antiphon* sung by the choir (a refrain, the only remaining vestige of the psalm which accompanied the procession of the faithful bringing the bread to the altar).

b) the *act* of the priest offering to God (in raising them aloft) the bread and wine, hu-

man offerings which will become the offering of Christ.

c) the *prayers* of the priest which envision already in the offerings of bread and wine the offering of Christ. For this reason, these prayers bear a striking resemblance to the prayers of the Canon of the Mass.

P. THE SECRETS

Prayers said by the priest to ask of God that He regard the offering favorably and grant the fruits thereof. The word "secret" emphasizes the fact that we are being introduced to the Canon of the Mass, which formerly was known by the term "secrets," i.e., mysteries.

2. Consecration

PREFACE

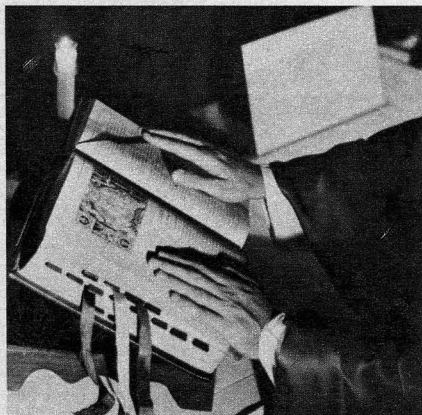
The word does not only designate a prelude but also the solemn beginning of the Consecration. It is a giving thanks (glorification of God) by means of which we ask Him to associate us to the praise of the angels.

SANCTUS

Chant of the angels which reminds us of the incomparable holiness of God about to be present among us.

CANON

"Rule." (A rule regulating the Eucharistic action which takes place in the Mass.) The Canon actually begins with the Preface and ends with the Amen which precedes the Pater Noster. Its chief elements are a) *Te igitur . . .*, b) *In Primis . . .*, c) *Memento of the living*, d) *Hanc oblationem . . .*



Before reading the Gospel, the priest makes a cross on the missal.



The celebrant pours wine into the chalice for the Offertory.



The celebrant washes his hands as a gesture of purification.

e) *Quam oblationem . . .* The parts *a*, *d*, and *e* request that God accept favorably this sacrifice. Part *b* makes intercession in behalf of the entire Church. Part *c* recalls all those who are dear to us and to whom we wish to recommend to God.

CONSECRATION

Essentially it consists of the words and acts of the institution of the Eucharist by Jesus at the Last Supper. By the mouth and the hands of the priest, Jesus repeats both the words and gestures which He performed at the Last Supper: where He offered Himself under the appearance of bread and wine in perfect homage to His Father for the salvation of men and their union (their alliance) with God.

ELEVATION

Here we have a simple action, without any symbolical or liturgical value, introduced into the Latin liturgy during the XIIIth century to present for the adoration of the faithful the host now become the Body of Christ. The elevation of the chalice was introduced still later for the sake of balance.

The essential part of the Mass is not yet completed. The sacrifice of the Son still must be offered to the Father in memory of the Passion, the Resurrection and the Ascension of Christ (*Unde et memores . . .*) We ask that God look as favorably upon this sacrifice as He did on the sacrifices of the Old Testament, which were its forerunners. (*Supra Quae . . .*) We further ask Him to unite our sacrifice (our offerings and ourselves) to the sacrifice of heaven (*Supplices . . .*)

Then follow more prayers of intercession: for the deceased (*Memento*) and for ourselves (*Nobis quoque peccatoribus*), and a blessing on our offerings (*Per quem haec omnia . . .*).

MINOR ELEVATION

At last, the conclusion, the climax of the Canon (*Per ipsum . . .*): the offering of the complete sacrifice of His Son and of ourselves, members of His Son, to the Glory of the Father. To the offering of the priest, the people should answer a resounding AMEN.

3. Communion

PATER NOSTER

Preparation for Communion (banquet of brothers of one and the same Father). A request for daily bread; forgiveness of sins. THE BREAKING OF BREAD

The Act, which in olden times designated the entire Eucharistic celebration (the bread distributed to the members of the family), is performed during the saying of the *libera*. The *libera* expands upon the petitions of the Pater Noster.

THE MINGLING OF THE HOST AND THE CONSECRATED WINE

Another symbol of unity. The priest lets a tiny particle of the host fall into the chalice. In former times a fragment of the host of the Mass of the preceding week was joined to the sacrifice of the day. This is still done at the Mass of the Presanctified on Good Friday.

COMMUNION

First, Communion of the priest as the rep-

resentative of the people. Then, Communion of the people. "Communion" does not imply merely union of the individual with God but also union of all the faithful at the same banquet.

CONCLUSIONS

ABLUTIONS

The priest washes and wipes his fingers and the sacred vessels. During this action, the Communion is chanted.

P. THE COMMUNION

Refrain and the only remnant of a psalm formerly sung during the Communion procession. It is a verse of a psalm from the Gospel, chosen because of an allusion to the Eucharist and generally recognizable as such.

P. THE POSTCOMMUNION

Prayer sung by the priest requesting that the mysteries of which we have been partakers influence our conduct for the immediate future and for eternity.

ITE MISSA EST

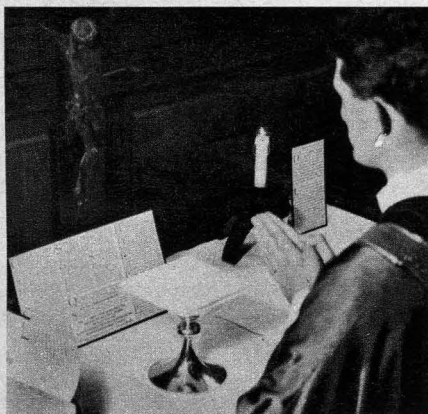
"Go, the assembly is dismissed." The signal for departure, which is replaced by the *Benedicamus Domino* (Let us bless the Lord) at the Mass of the penitential seasons; by the *Requiescat in pace* (May they rest in peace) as Masses for the departed dead, because the faithful are to remain for another service.

BLESSING OF THE PRIEST

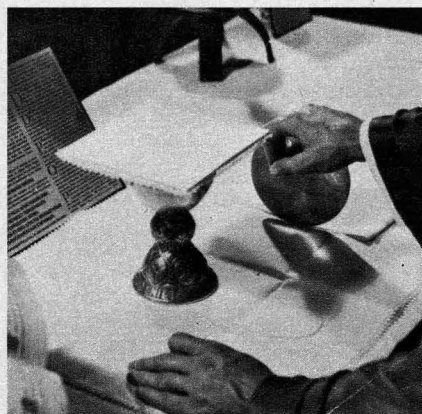
Last gesture of dismissal.

LAST GOSPEL

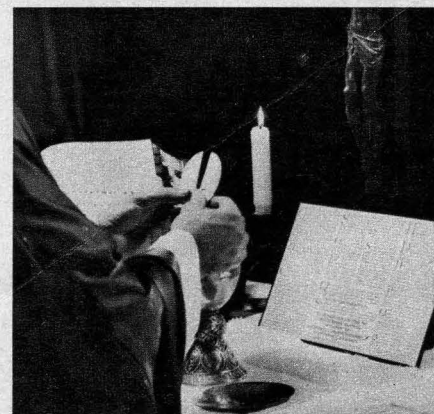
The Prologue of the Gospel of St. John is recited, not as a lesson but as a thanksgiving.



At the beginning of the Canon, the celebrant prays for the Church Militant.



Deliver us from all evil.
Give us peace in this life.



Breaking of the bread by the celebrant before Communion.

MAKING THE MASS A LIVING SACRIFICE

It is not advisable to introduce the dialogue Mass, or the sung Mass, to a group that does not have a sense of community, i.e., where the members have not yet agreed to forego personal attitudes, prayer, rhythm, choir pattern, or even the missal.

A sense of community is the first, essential pre-requisite.

Progress in the dialogue Mass must be made gradually, first of all, in the selection of those prayers which emphasize participation. They are in the ancient liturgy.

1. The Christian Church of the first centuries ratified, acclaimed and concluded the prayers with a resounding *Amen*. The *Amen* of the Collect, the *Amen* of the Secret, the *Amen* of the Canon, *Libera*, Postcommunion. They also resounded the invitation to prayer, the *Dominus Vobiscum*; also those prayers inviting the singing of the Preface, which has as its normal climax the singing of the *Sanctus*. With one voice, in the same rhythm as the celebrant's Preface, the entire congregation sang the triumphant notes of the *Sanctus* from Mass XVIII, with which the people are familiar from hearing it sung at funeral Masses.

2. In the Fifth century, Pope Gelasius introduced the singing of the *Kyrie*. The Greek Pope Sergius (687-701) introduced the singing of the *Agnus Dei*. The second step in introducing the dialogue Mass, therefore, would include the *Kyrie* and the *Agnus Dei*, the prayers of the Communion (*Confiteor* and the three invocations, *Domine non sum dignus*) and the response to the *Orate Fratres*.

3. The two beautiful hymns of praise and faith, which need effort and practice, the *Gloria* and the *Credo*, might be introduced. These two chants were not a part of the Eucharistic celebration in the early Church but were on the lips of the early Christians, one as a morning prayer and the other as a profession of faith at Baptism.

4. Lastly, the prayers at the foot of the altar are least authentic and appropriate for popular usage. They are the most difficult to pronounce correctly, and they are of a private nature, less congregational.

To assist the congregational participation in the Mass, a young, well-trained group which has mastered the prayers and chants ought to be placed in the middle of the con-

gregation, or still better, at the front.

The Schola has another function to perform, foreseen by the rules of the liturgy, i.e., to interpret the sentiments of the congregation, to raise the hearts in singing (or in reading) the Introit, the Gradual, the Alleluia, the Offertory, the Communion. These parts of the Mass should be carefully phrased and rhythmically arranged.

In the beginning it will be difficult to attain an even, harmonious result unless someone gives the cue, sets the tone, directs the responses, reads the Epistle and Gospel. Such a leader or cheer-leader (respectfully understood) will set the pace of the united effort on the part of the congregation.

Regarding sung Masses, it is wise to select the simplest and easiest ones. The XVth *Gloria* (of the same style and rhythm of the Preface and the *Te Deum*) formerly was sung by the people during the great festivals in the Middle Ages. The *Kyrie* of the Sunday Mass XI (*Orbis factor*), or Mass XVII for Advent and Lent, the Mass for the Paschal season (*I-lux et origo*), and Masses IV and IX along with *Credo I* or *III*, are widely known and used.



PRAYER IS NOT DREAMING

Christ has said: "When you pray, go into your chamber, close the door behind you and pray to the Father Who heareth in secret." To fulfill this precept, do we come to a church, a public place, at the very hour and day when several hundred people come together?

Our Lord also has said: "Where two or three are gathered together, I am among them." Do you think that Christ will be present in the midst of a crowd where each one is trying to isolate himself from the rest of the congregation?

Not only is there personal prayer, but there is also congregational prayer.

Not only is there prayer of the soul (the soul does not exist by itself); but there is also prayer of the body, the voice, the attitude, the prayer of self-imposed discipline.

Not only is there prayer of petition, but there is also the prayer of thanksgiving and praise.

Not only is there prayer of personal scrutiny, but there is also a prayer where you lose yourself, where you forget yourself.

Not only is there the prayer of a man on his knees, with head in his hands, but there is also the prayer of the man standing head erect.

Not only is there a prayer of recollection, but there is also the prayer of joyful exuberance.

Not only is there prayer of compunction and sorrow for sins, but there is also prayer of happiness after forgiveness.

There is prayer for all occasions. Too many people want to include in the prayer of the Mass all of their prayer-life.

One prays well at Mass, in public and with strong voice, only if he prays from time to time in silence and by himself. Spontaneous personal prayer will be more rich and true if at Mass we have learned to pray the invigorating prayers of the Church.

Prayer is not dreaming. If you want to pray, pronounce aloud the words which God Himself inspires. Become acquainted with those which He speaks. To pray better, use the missal.

FIDES BOOKS



WISDOM SHALL ENTER—Leo J. Trese

Once again Father Trese translates some of the great truths of Catholicism into a language understandable to all. This time he turns to modern apologetics. God—His existence and nature. Man—his immortality and freedom. Miracles—including the great miracle of Easter. And more. Here are the evidences of the Catholic faith in 150 pages of enjoyable reading. \$2.75



THE KINGDOM IS YOURS—P. Forestier, S.M.

One of the age old problems is the teaching of morality so that it is something vital and not merely a series of empty formulations. The author has a refreshing way of teaching moral principles to our youth. He teaches from the Gospels, especially from the *Sermon on the Mount* which Christ directed to all mankind. When taught from the mouth of Christ, morality is vibrant and engaging. \$3.50



THE APOSTOLIC ITCH—Vincent J. Giese

The time is ripe for the laity to speak. The author has kept in close contact with the growth of Catholic Action both as an observer and participant, and what follows is a series of reflections by a layman on the lay apostolate. A provocative inquiry into the laity's search for a vocation in the Church, the kind of spirituality which should accompany any personal apostolic dedication, and the great tasks which lie ahead for the laity. \$2.75

FIDES ALBUMS

The popular, easy-to-read, pictorial albums which present various Sacramental and religious themes for the formation, information and inspiration of the laity. The series now includes *Marriage, The Mass, Baptism, The Priest, Confirmation* and *The Passion*. Other themes are in preparation. See coupon for generous discounts. 25c

PHOTO-ART CREDITS

Front Cover, Brother Meinrad, O.S.B.; pages 2-3, Jack O'Callaghan; page 4, Clarence E. Giese; page 5, International News Service; page 7, Sougez; pages 8-9, R. Knille, J. Bernstein; page 10, R. Knille; page 12, J. Bernstein; page 13, Oberbeck; page 14, Free Lance Photographers; pages 16-17, Sougez; page 19, R. Knille; page 20, R. Knille; page 21, Editions du Cerf; page 23, R. Knille; page 24, Editions du Cerf; page 26, R. Knille; page 27, Maryknoll; pages 27-28-29, Brother Meinrad, O.S.B.; page 30, Albin-Guillot; back cover, R. Knille.

Nihil Obstat: Rev. Charles Sheedy, C.S.C., S.T.D.
University of Notre Dame

Imprimatur: John F. Noll, D.D., Bishop of Fort Wayne,
Indiana

THE MASS

Managing Editor

Vincent J. Giese

Art Director

Clarence E. Giese

Editorial Board

Rev. Louis J. Putz, C.S.C.
Eugene S. Geissler
James V. Cunningham, Jr.
Martin M. McLaughlin

Sales Promotion

Joseph G. Vilimas, Jr.

Business Managers

Catherine O'Connor
Burnett Bauer

Fides Albums are adapted from a rotogravure series of albums on sacramental and liturgical themes published in France by *Les Editions du Cerf*. This is the third edition of *THE MASS*. Published in the United States by Fides Publishers Association, 21 W. Superior, Chicago 10, Illinois.

FIDES PUBLISHERS

21 W. Superior, Chicago 10, Illinois

Send me the following order:

The Mass _____	The Apostolic Itch, \$2.75
The Passion _____	
Baptism _____	The Kingdom Is Yours, \$3.50
Confirmation _____	
The Priest _____	Wisdom Shall Enter, \$2.75
Marriage _____	
ANY ASSORTMENT _____	
500—16c ea. 100—18c ea.	We pay postage on all pre-paid orders.
50—20c ea. 1-49—25c ea.	

_____ Payment enclosed

_____ Charge my account

Name _____

Address _____

City _____ Zone _____ State _____

AT ALL BOOKSTORES



Yes, you are invited to our feast!
Enter without hesitation.