

The hearing of
mass.
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THE HEARING OF MASS

Q. What do Catholics mean by the Mass?

A. When the Reformers in England and on the continent denied the Sacrifice of the Mass, the Council of Trent thus declared the Church's teaching:

1. There is in the Catholic Church a true Sacrifice, the Mass instituted by Jesus Christ—the Sacrifice of His Body and Blood under the appearances of bread and wine.

2. This Sacrifice is identical with the Sacrifice of the Cross, inasmuch as Jesus Christ is Priest and Victim in both; the only difference lies in the manner of offering, which is bloody upon the Cross and bloodless on our altars.

3. It is a propitiatory Sacrifice, atoning for our sins, and the sins of the living and of the dead in Christ, for whom it is offered.

4. Its efficacy is derived from the Sacrifice of the Cross, the infinite merits of which are applied to us.

5. Although offered to God alone, it may be celebrated in honor and memory of the saints.

6. The Mass was instituted at the Last Supper when Christ, about to offer Himself on the altar of the Cross by His death (Heb. xi. 5) for our redemption (Heb. ix. 12) wished to endow His Church with a visible Sacrifice, commemorative of His Bloody Sacrifice of the

Cross. As High Priest, according to the order of Melchisedech (Ps. cix. 9) He offered to His Father His own Body and Blood under the appearances of bread and wine, and constituted His Apostles priests of the New Testament to renew this same offering until He came again (1 Cor. xi. 26) by the words, "Do this in commemoration of me" (Luke xxii. 19; 1 Cor. xi. 34).

Q. Are the faithful obliged to be present at the Sacrifice of the Mass?

A. They are obliged, by a precept of the Church, to be present thereat upon all Sundays and Holydays.

The first and principal Commandment of the Church is "To keep the Sundays and Holydays of obligation holy by hearing Mass and resting from servile works."

Every Christian knows well, and would never think of denying, that he is placed in this world to serve God. We cannot conceive of a God, Who has created us and Who preserves us, without recognizing at once our duty to worship Him. The multitude of careless and bad Christians of every sect would never deny this. They could only plead as an excuse that they preferred to serve Him at their own time and in their own way and so try to hide the fact that they were not serving Him at all. But bad Catholics cannot plead this excuse for they know well enough that God has not left it to them to decide how and when they should worship Him, but that He has given them laws to direct and dispose that

service, as certainly as He gave them to the Israelites through Moses. Indeed, reason will tell us, both from what we know of God, and from what we know of ourselves, that it cannot be left to the creature to determine how he shall worship his Creator. We know of God that He is a God of order, "mightily and sweetly ordering all things" (Wisdom viii. 1). The inanimate creation worships Him by preserving the order in which it was made—the stars in their courses, and the plant in its growth, and blossom, and fruit. But to man whom He has endowed with understanding and free will, God makes no such necessity, but, by a command laid upon him, leaves it to his free and glad obedience to pay Him a nobler service.

At the creation, as we read in Genesis, God set apart the seventh day, as a holyday in honor of His rest from creation. "He blessed the seventh day and sanctified it, because in it He had rested from all His work" (Gen. ii. 3). He sanctified it not for Himself, but for man, for time is created for man, and henceforth man was to keep that day holy to Him. And this precept He reimposes on the Israelites through Moses, making it one of the Ten Commandments given from Mount Sinai, and written on the tables of testimony. Besides this Sabbath Day, there were other great feasts imposed on Israel, as the Feast of Tabernacles, the Pasch. For these holydays and seasons a minute ritual was appointed, and each, above all, was celebrated by a solemn sacrifice. From all time, in short, not only has God

claimed man's worship but He has imposed the time and manner of it.

God is unchangeable, and as up to the coming of Our Lord He had imposed times of worship, it was to be expected that He would still do so to the Christian Church. The manner of appointing was different, but the law was the same. It was the Church who, in the fullness of power conveyed to her by Our Lord, and with the guidance of the Holy Ghost perpetually imparted to her, appointed the holydays for her children. First of all, she transferred the weekly holyday from the Saturday, which had been kept in honor of creation, to Sunday, in honor of Our Lord's Resurrection. Other feasts the Church appointed, by the same authority, and bade the faithful honor them in like manner—namely, by assembling together to assist at the Holy Sacrifice of the Mass. The same authority which could transfer the weekly holyday from Saturday to Sunday could and did, impose other days besides to be specially set apart for Divine Worship.

Q. Why does the Church oblige all her children to assist at the Sacrifice of the Mass upon all Sundays and Holydays?

A. Sundays and Holydays are particularly set apart for the worship of God, and the sanctification of souls. The faithful may answer these ends by assembling together on these days, to commemorate the death of Christ, and to offer to God this most solemn worship of

sacrifice, by the hands of the priests and of their High Priest Christ Jesus: first, in testimony of God's sovereignty, and as a homage due to His divine Majesty; second, to give thanks for all His blessings, general and particular; third, to beg mercy and pardon for all their sins; fourth, to obtain all necessary graces from the Fountain of all grace.

Q. Why could not this be done without going to Mass?

A. Because the Mass is a sacrifice instituted by Christ to be offered for all those ends. And as in this sacrifice Christ Himself is both the Priest and the Victim, Who here presents to His eternal Father that same Body and Blood by which we were redeemed, it must be evident that there can be no better means of adoring God, and offering our homage to Him, than by uniting ourselves to this sacrifice of His only Son; no more acceptable thanksgiving than that which is here offered by and through Jesus Christ; no means of obtaining mercy and pardon comparable to this oblation of the Blood of the Lamb: in fine, no more seasonable time for obtaining the favors of heaven than when we appear before the throne of grace with Him, and through Him, in Whom His Father is always well pleased.

Q. With what disposition of soul should persons then go to hear Mass?

A. They ought to go as if they were going to Mount

Calvary, to be present at the Passion and Death of their Redeemer; since the Mass is indeed the same sacrifice as that which He offered there. And consequently there can be no better devotion for the time of the Mass than that which has relation to the Passion of Christ, which is therein commemorated and represented to the eternal Father. And all the faithful, when they are at Mass, should endeavor to put their souls in the like dispositions of adoration, thanksgiving, love, and repentance for their sins, with which a good Christian would have assisted at the Sacrifice of the Cross, had he been present there.

Q. What do you think of those, who, during Mass, instead of attending to this great Sacrifice, are carried away with willful distractions?

A. Such as these do not hear Mass, that is, they do not fulfill the Church precept, nor satisfy the obligation of the day, but rather mock God, whilst outwardly they pretend to honor Him, and their heart is far from Him.

Q. What about those who, during Mass, are laughing and talking, or inattentive?

A. These not only are guilty, like the former, of breaking the Church precept, but also must answer for the scandal that they give by their bad example, and distraction of others; as well as for their profaning those most sacred mysteries, by such behavior at this holy time.

The Vestments

Q. I should be glad if you would explain to me the order and ceremonies of the Mass: and first, pray tell me the meaning of the priest's vestments?

A. The priest, in saying Mass, represents the Person of Christ, Who is the High Priest of the new law, and the Mass itself represents His Passion. The priest puts on these vestments to represent those with which Christ was ignominiously clothed at the time of His Passion. Thus, for instance, the Amice represents the rag or clout with which the Jews muffled our Savior's face, when at every blow they bid Him prophesy who it was that struck Him (Luke xxii. 64). The Alb represents the white garment with which He was vested by Herod. The Cincture, Maniple, and Stole represent the cords and bands with which He was bound in the different stages of His Passion. The Chasuble, or outward vestment, represents the purple garment with which He was clothed as a mock king. There is a cross on the back to represent that which Christ bore on His sacred shoulders.

In the old law, the priests who were to officiate in sacred functions had, by the appointment of God, vestments assigned for that purpose, for the greater decency and solemnity of the divine worship, and to signify and represent the virtues which God required of His ministers. Therefore it is proper that in the Church of the New Testament, Christ's ministers should, in their sacred

functions, be distinguished from the laity by their sacred vestments, which might also represent the virtues which God requires in them. Thus the Amice, which is first put upon the head, represents divine hope, which the Apostle calls the helmet of salvation; the Alb, innocence of life: the Cincture (with which the loins are begirt), purity, and patient suffering amid the labors of this mortal life; the Stole, the sweet yoke of Christ to be borne in this life, in order to possess a happy immortality in the next; lastly, the Chasuble, which covers all the rest, and typifies the virtue of charity.

In these vestments the Church makes use of five colors, the white, on the feasts of Our Lord, of the Blessed Virgin, of the angels, and of the saints who were not martyrs; the red, on the feast of Pentecost, of the invention and exaltation of the cross, and of the Apostles and martyrs; the green, as a rule on Sunday and when there is no special solemnity to be honored; the violet, in the penitential times of Advent and Lent, and upon Vigils and Ember Days; and the black on Good Friday, and in Masses for the dead.

Q. Why is there always a crucifix upon the altar at the time of Mass?

A. The Mass is said in remembrance of Christ's Passion and Death and the priest and people always have before their eyes the image that represents His Passion and Death.

Q. What is the meaning of the lighted candles upon the altar at the time of Mass?

A. First, to honor the triumph of our King which is there celebrated and as tokens of our joy, and of His glory. Second, to denote the light of faith, with which we are to approach Him.

Q. What is the meaning of the genuflection to the altar?

A. First, because the Blessed Sacrament is reserved in the tabernacle on the Altar. Second, because the altar is a figure of Christ, Who is not only our sacrifice and our High Priest, but our altar, too, inasmuch as we are to offer our prayers and sacrifices through Him.

Q. What is the meaning of the use of incense in the Mass and other ceremonies of the Church?

A. Incense is an emblem of prayer, ascending to God from a heart inflamed with His love, as the smoke of incense ascends on high from the fire of the censer. Hence, the royal prophet (Ps. cxl.) says, "Let my prayer, O Lord! be directed like incense in Thy sight." And St. John, in the Revelation (v. 8 and viii. 3, 4), saw the four and twenty elders and the angel offering up to God odors and incense, which were the prayers of the saints. The incensing of the altar, of the priest, etc., is, according to the use of the Church, a token of honor to the thing that is incensed: not of divine honor, since

we also incense the whole choir and the people, but of a due respect for the things of God, for His ministers and people.

Q. Why is there singing, and organ music in the divine service?

A. To help us raise our hearts to heaven, and also to celebrate with greater solemnity the divine praises.

THE BEGINNING OF MASS

At the Foot of the Altar

Q. Tell me now, if you please, the different parts of the Mass, and the ceremonies thereof, that I may be the better instructed in this heavenly sacrifice?

A. The priest standing at the foot of the altar, having made a low reverence, begins with the sign of the cross, saying, "*In Nomine Patris*, etc.,—In the name of the Father, and of the Son, and of the Holy Ghost," and then recites alternately with the server the Forty-second Psalm, "*Judica me Deus*, etc.,—Judge me, O God!, etc.," composed by David when he was persecuted by Saul, and kept at a distance from the tabernacle or temple of God. It voices eloquently his ardent desires and hopes of approaching to God's altar, and offering praise and sacrifice to Him. And therefore this Psalm is most proper here, as expressing the sentiments of soul with which we ought to come to this holy sacrifice.

The Confiteor

The priest, bowing down at the foot of the altar, says the Confiteor, or general confession, acknowledging his sins to God, to the whole court of heaven, and to all the faithful there assembled, and begging their prayers to God for him; and the server repeats the same in the name of the people: to the end that both priest and people may dispose themselves for this great sacri-

fice by a sincere repentance for their sins. Our adversaries take exception to this form of confession, because in it we confess our sins to the saints. They seem to think this gives them an honor that belongs to God alone, not considering that the confession of our sins to anyone, so far from being an honor peculiar to God, is what we are directed in Scripture to do to one another (James v. 16). Accordingly in this very form, which we call the Confiteor, we not only confess our sins to God, and to His saints, but the priest also confesses to the people and the people to the priest.

The Introit

The priest in going up to the altar begs for himself and the people, that God would take away their iniquities, that they may be worthy to enter into His sanctuary. Then coming up to the altar he kisses it in reverence to Christ, of Whom it is a figure; and going to the book he reads what is called the Introit, or entrance of the Mass. This is different every day, and generally an Anthem taken from the Scripture, with the first verse of the Psalms, and the *Gloria Patri*, to glorify the Blessed Trinity.

The priest returns to the middle of the altar, and says alternately with the server the *Kyrie Eleison*, or Lord have mercy on us, which is said three times to God the Father; *Christe Eleison*, or Christ have mercy on us, three times, to God the Son; *Kyrie Eleison*, to God the Holy Ghost. This frequent calling for mercy teaches us

the necessity of approaching to this sacrifice with a penitential spirit, and that the best devotion for the beginning of the Mass, is to offer up to God the sacrifice of a contrite and humble heart.

The Gloria and Epistle

After the *Kyrie Eleison*, the priest recites the "*Gloria in Excelsis*,—Glory be to God on high, etc.," an excellent hymn and prayer to God, the beginning of which was sung by the angels at the birth of Christ. This being a hymn of joy, is omitted in the Masses for the dead, and in the penitential times of Advent, Lent, etc. After this the priest, turning to the people, says "*Dominus vobiscum*—The Lord be with you." Answer, "*Et cum spiritu tuo*—And with thy spirit." Then returning to the book, he says, "*Oremus*—Let us pray"; and then reads the collects or prayers of the day, concluding them with the usual termination, "*Per Dominum nostrum*, etc.—Through our Lord Jesus Christ, etc.," with which the Church commonly concludes all her prayers as hoping for no mercy, grace or blessing but through our Savior Jesus Christ.

After the collects, the lesson or epistle of the day is read (and on the Wednesdays and Saturdays in the Ember weeks several lessons or epistles), at the end of which the server answers, "*Deo Gratias*,—Thanks be to God"; to give God thanks for the heavenly instruction contained in that divine lesson of Holy Writ. The lesson or epistle is followed by the gradual or tract, con-

sisting of some devout verses taken from the Scripture, to which are joined the alleluias, to praise God with joy, excepting in the penitential time between Septuagesima and Easter, when alleluia is not said.

The Gospel

After the epistle and gradual, the book is removed to the other side of the altar, for the Gospel of the day. The removal of the book represents the passing from the preaching of the old law, figured by the lesson or epistle, to the Gospel of Jesus Christ, in the new law. The priest, before he reads the Gospel, makes his prayer, bowing down before the middle of the altar, that God would cleanse his heart and his lips, that he may be worthy to declare His Gospel. At the beginning of the Gospel both priest and people make the sign of the cross, first, upon the forehead, to signify that they will not be ashamed of the Cross of Christ and His doctrine; second, upon the mouth, to signify that they will profess it in words; third, upon the breast, to signify that they will always keep it in their hearts. During the Gospel the people stand, to show, by this posture, their readiness to go and do whatsoever they shall be commanded by their Savior in His divine word. At the end, the server answers, in the name of the people, "*Laus tibi Christi*—Praise be to Thee, O Christ"; to give praise to Our Redeemer for His heavenly doctrine; and the priest kisses the book, in reverence for those sacred words which he has been reading from it. In the High

or Solemn Mass, the Gospel is sung by the deacon, and lighted candles are held by the acolytes on each side, to denote the light which Christ brought us by His Gospel.

The Credo

After the Gospel upon all Sundays, as also upon the feasts of Our Lord, of the Blessed Virgin, of the Apostles, and of the Doctors of the Church, the priest, standing at the middle of the altar, recites the Nicene Creed, and kneels down at these words, "*Et homo factus est*—And was made Man," in reverence for the mystery of Our Lord's incarnation. Then turning about to the people, he greets them with the usual salutation, "*Dominus vobiscum*—The Lord be with you." Answer, "*Et cum spiritu tuo*—And with thy spirit." After which he reads a short verse from the Scripture called the Offertory, and then takes off the veil from the chalice, and proceeds to the offering up of the bread and wine for sacrifice.

The Offertory

The priest offers first the bread upon the paten, or little plate; then pours the wine into the chalice, mingling with it a little water, and offers that up in like manner, begging that this sacrifice may be accepted by the Almighty for the remission of his sins, for all there present, for all the faithful living and dead, and for the salvation of the world. Then bowing down, he says, "In the spirit of humility, and in a contrite mind, may

we be received by Thee, O Lord: and so may our sacrifice be made this day in Thy sight, that it may please Thee, O Lord God." Then he blesses the bread and wine with the sign of the cross, invoking the Holy Ghost, saying, "Come Thou, the Sanctifier, the Almighty and eternal God, and bless ✠ this sacrifice prepared for Thy holy name."

The Washing of the Hands

After this he goes to the corner of the altar, and there washes the tips of his fingers, saying, "*Lavabo*, etc.—I will wash my hands among the innocent, and I will encompass Thy altar, O Lord, etc.," as in the latter part of the Twenty-fifth Psalm. This washing of the fingers denotes the cleanness and purity of soul with which these divine mysteries are to be celebrated; which ought to be such as not only to wash away all greater filth, but even the dust which sticks to the tips of our fingers, signifying our very smallest faults and imperfections.

After washing his fingers the priest returns to the middle of the altar, and there bowing down, begs of the Blessed Trinity to receive this oblation in memory of the Passion, Resurrection, and Ascension of Our Lord Jesus Christ, and for an honorable commemoration of the Blessed Virgin and of all the saints, that they may intercede for us in heaven, whose memory we celebrate on earth. Then turning to the people, he says, "*Orate Fratres*, etc.—Brethren, pray that my sacrifice and

yours may be made acceptable in the sight of God the Father Almighty." The server answers in the name of the people, "May the Lord receive this sacrifice from thy hands, to the praise and glory of His own name, and for our benefit, and that of all His holy Church."

The Preface

Then the priest says in a low voice the prayers called the *Secreta*, which correspond to the collects of the day, and are different every day. He concludes by saying aloud, "*Per omnia sæcula sæculorum*,—World without end." Answer, "Amen." Then, after the usual salutation, "The Lord be with you," answer, "And with thy spirit," he admonishes the people to lift up their hearts to God "*Sursum corda*," and to join with him in giving thanks to Our Lord "*Gratias agamus Domino Deo nostro*." To which the server answers, "*Dignum et justum est*—It is meet and just." Then follows the Preface, so called because it serves as an introduction to the Canon of the Mass, in which, after solemnly acknowledging ourselves bound in duty ever to give thanks to God, through His Son Jesus Christ, Whose majesty all the choirs of angels ever praise and adore, we humbly beg leave to have our voices admitted together with theirs in that celestial hymn, "*Sanctus, Sanctus*, etc.,—Holy, Holy, Holy, Lord God of hosts. The heavens and earth are full of Thy glory. Hosanna in the highest. Blessed is He that cometh in the name of the Lord. Hosanna in the highest."

The Canon of the Mass

After the Preface follows the Canon of the Mass, or the most sacred or solemn part of this divine service. It is read in a low voice, to express the silence of Christ in His Passion, and His hiding during that time of His glory and His divinity; to signify the vast importance of that common cause of all mankind, which the priest is then presenting as it were in secret to the ear of God, and also the reverence and awe with which both priest and people ought to assist at these tremendous mysteries. The Canon begins by invoking the Father of mercies, through Jesus Christ His Son, to accept this sacrifice for the Holy Catholic Church, for the Pope, for the bishop, and for all throughout the whole world who profess the Catholic and Apostolic faith.

Commemoration of the Living

Then follows the *Memento*, or commemoration of the living, for whom, in particular, the priest intends to offer up this Mass, or who have been particularly recommended to his prayers, etc. To which is subjoined a remembrance of all there present, followed by a solemn commemoration of the Blessed Virgin, the Apostles, and martyrs, and all the saints, to honor their memory by naming them in the sacred mysteries, to communicate with them, and to beg of God the help of their intercession, through Jesus Christ Our Lord.

Then the priest spreads his hands over the bread and wine which are to be consecrated into the Body and

Blood of Christ—according to the ancient ceremony prescribed in the Levitical law (Lev. i. 3, 4, 16)—that the priest or persons who offered sacrifice, should lay their hands upon the victim before it was immolated, and he begs that God would accept this oblation which he makes in the name of the whole Church, and that He would grant us peace in this life, and eternal salvation in the next. Then the priest blesses the bread and wine with the sign of the cross—a ceremony frequently repeated in the Mass, in memory of Christ's Passion, of which this sacrifice is the memorial; and to give us to understand that all grace and sanctity flow from the cross of Christ, that is, from Christ Crucified—and he prays that God would render this oblation blessed, received, approved, reasonable, and acceptable, that it may be made to us the Body and Blood of His most beloved Son Our Lord Jesus Christ.

The Consecration and Elevation

Then he proceeds to the Consecration, first, of the bread into the Body of Our Lord, and then of the wine into His Blood; which consecration is made by the words of Christ pronounced by the priest in His name, and as bearing His person: and this is the chief action of the Mass, in which the very essence of this sacrifice consists; because by the separate consecration of the bread and wine, the Body and Blood of Christ are really exhibited and presented to God, and Christ is mystically immolated.

Immediately after the Consecration follows the elevation, first of the Host, then of the chalice, in remembrance of Christ's elevation upon the cross, and to permit the people to adore their Lord veiled under these sacred signs. At the elevation of the chalice, the priest recites these words of Christ, "As often as you shall do these things, you shall do them in remembrance of Me." Then he goes on making a solemn commemoration of the Passion, Resurrection, and Ascension of Christ, and begging of God to accept this sacrifice, as He was pleased to accept the oblation of Abel, Abraham, and Melchisedech; and to command that it may, by His holy angel, be presented upon the altar above, in the presence of His divine Majesty, for the benefit of all those that shall partake of these mysteries here below.

Commemoration of the Dead

Then the priest makes the *Memento* or remembrance for the dead; praying for all those that are gone before us with the sign of faith, and rest in the sleep of peace; and in particular for those for whom he desires to offer this sacrifice that God would grant them a place of refreshment, light and peace, through Jesus Christ Our Lord. Then raising his voice at "*Nobis quoque peccatoribus*, and to us sinners, etc.," the priest strikes his breast, in token of repentance, like the humble publican in the Gospel, and begs of God mercy and pardon, and to be admitted into some part and society with the holy Apostles and martyrs through Christ Our Lord.

He goes on, "By whom, O Lord! Thou dost always create, sanctify, enliven, bless and give us all these good things." Then kneeling down, and taking the sacred Host in his hand, he makes the sign of the cross with It over the chalice, saying, "Through Him, and with Him, and in Him, is to Thee God the Father, in the unity of the Holy Ghost, all honor and glory," which last words he pronounces elevating a little the Host and chalice from the altar; and then genuflects, saying, with a loud voice, "*Per omnia sæcula sæculorum*—For ever and ever." Answer, "Amen."

The Our Father

After this follows the "*Pater Noster*," or "Lord's Prayer," which is pronounced with a loud voice; and in token of the people's joining in this prayer, the server in their name says aloud the last petition, "*Sed libera nos a malo*—But deliver us from evil." The priest answers, "Amen"; and goes on with a low voice, begging that we may be delivered from all evils past, present, and to come; and by the intercession of the Blessed Virgin, and of all the saints, be favored with peace in our days, and secured from sin and all disturbance, through Jesus Christ Our Lord. Then he breaks the Host, in imitation of Christ's breaking the bread before He gave It to His disciples, and in remembrance of His Body being broken for us upon the cross; and puts a particle of It into the chalice, saying to the people: "The peace of the Lord be always with you." Answer, "And with thy spirit."

This ceremony of mixing a particle of the Host with the species of wine in the chalice, represents the reuniting of Christ's Body, Blood, and Soul at His Resurrection; and the priest's wish or prayer for peace at the time of this ceremony puts us in mind of that "*Pax vobis*," or "Peace be unto you," which Our Lord spoke to His disciples when He first came to them after His Resurrection (John xx. 19, 21, 26).

The Communion

Then follows the "*Agnus Dei*," etc., which the priest pronounces three times, striking his breast in token of repentance; the words are, "Lamb of God! Who takest away the sins of the world, have mercy on us." At the third time, instead of have mercy on us, he says, "grant us peace." After the *Agnus Dei*, follow three prayers, which the priest says to himself by way of preparation for receiving the Blessed Sacrament. After genuflecting and taking up the Blessed Sacrament, he three times strikes his breast, saying, "*Domine non sum dignus*, etc.,—Lord! I am not worthy that Thou shouldst enter under my roof; but only say the word, and my soul shall be healed." Then receiving the Sacred Host, he says, "The Body of Our Lord Jesus Christ preserve my soul to life everlasting. Amen." Having paused a while, he proceeds to the receiving of the chalice, using the words, "The Blood of Our Lord Jesus Christ, etc." Then follows the Communion of the people if any are to receive.

The Ablutions and Collects

After the Communion the priest receives what is called the first ablution, a little wine poured into the chalice to enable him to consume whatever remains of the consecrated species in the chalice; he then receives the wine and water called the second ablution, which is poured over the chalice upon his fingers, in order that no particle of the Blessed Sacrament may remain sticking to his fingers, but that all may be washed into the chalice, and thence received. Then wiping the chalice, and covering it, the priest goes to the book and reads a versicle of the Holy Scripture, called the Communion, because formerly it was sung in High Mass, at the time when the people communicated. After this he turns to the people with the salutation, "*Dominus vobiscum*"; and then returning to the book, reads the collects, or prayers, called the Postcommunion: after which he again faces the people and says, "*Dominus vobiscum*"; and gives them leave to depart, with "*Ite Missa est*,—Go the Mass is finished." Here, bowing before the altar, the priest says a short prayer to the Blessed Trinity, and then gives his blessing to all present, in the name of the same Blessed Trinity: "*Benedicat vos*,—May the Almighty God, the Father, ✠ and the Son and the Holy Ghost, bless you." He concludes by reading at the corner of the altar the beginning of the Gospel according to St. John, and the people stand; but at the words, "*Verbum caro factum est*—The Word was made

flesh," both priest and people kneel, in reverence to the mystery of Christ's incarnation. The server at the end answers, "*Deo Gratias*—Thanks be to God." And then the priest says aloud in English the prayers after Mass ordered by the Holy Father, and departs from the altar, reciting to himself the *Benedicite*, or the canticle of the three children, inviting all creatures in heaven and earth to bless and praise Our Lord.

Q. In what manner should the people follow the Mass?

A. In such prayers and devotions as are most suitable to that holy sacrifice; which having so close a relation to the Passion of Christ, is then best heard by turning the attention and affections of the soul towards the mysteries of the Passion of Our Lord, which are there represented.

Q. Is it not recommended to use a Missal at Mass and follow the priest through every part of it?

A. It is a very good and profitable way. One can purchase a Missal in English at any Catholic bookstore.

Q. What prayers and devotions do you esteem the best adapted to the several parts of the Mass?

A. I should recommend in the beginning of the Mass, an earnest application of the soul to God, by way of begging His divine grace to worthily and profitably assist at this sacrifice.

At the Confiteor, and what follows, until the *Kyrie Eleison*, inclusively, I should advise the assistants to an humble confession of their sins to God, with a most hearty repentance, and earnest begging of His mercy.

At the *Gloria in Excelsis*, let them join in that heavenly hymn, and excite their souls to the affections expressed therein.

At the Collects, let them recommend to God their own necessities, and those of the whole Church.

At the Epistle, Gradual, and Gospel, either let them attend to the heavenly lessons contained in them; or, if they have not the convenience for this, let them employ themselves in giving thanks to God for revealing to us His divine truths, and instructing us not only by His servants, the prophets, and Apostles, but also by His Son! and let them beg of God that their lives may be always conformable to the maxims of His Gospel.

At the *Credo*, let them recite this prayer to themselves, with a lively faith in the great truths it contains.

At the Offertory, let them join with the priest in offering up first the Host, and then the chalice, for themselves and for the whole Church; but let them at the same time unite themselves closely with their High Priest Christ Jesus, and with Him, through Him, and in Him, offer up their hearts and souls to God, to be consecrated to His divine service, and changed into Him; and in particular, at the mingling of the water with the wine in the chalice, let them pray for this happy union with God.

At the *Lavabo*, when the priest washes his fingers at the corner of the altar, let them excite in their souls a hearty act of repentance, and beg to be washed from their sins in the Blood of the Lamb.

When the priest turns about and says: "*Orate Fratres*," let them pray that God would accept of that oblation for His own honor and their salvation.

At the Preface, let them raise up their hearts to God at the *Sursum corda*, and pour forth their souls in thanksgiving to Him; joining themselves with the heavenly choirs, and with them humbly and fervently pronouncing that sacred hymn, "*Sanctus*,—Holy, Holy, Holy, Lord God of Hosts, etc."

During the Canon of the Mass, let them, together with the priest, and together with the invisible Priest Christ Jesus, offer up the sacrifice for the four ends of the sacrifice, *viz.*, first, for God's honor, adoration, and glory; second, in thanksgiving for all His benefits, and especially for our redemption through Jesus Christ; third, to obtain mercy and pardon through Him for all their sins; fourth, to obtain all graces and blessings of which they stand in need. Let them all join in the solemn commemoration that is here made of the Passion, Resurrection, and Ascension of the Son of God, and of the glory of His Church triumphant in heaven.

At the *Memento* for the living, let them earnestly recommend to God their parents, friends, benefactors, etc., their superiors, spiritual and temporal; those that have particularly desired their prayers; those that are in

agony, or other great necessities, temptation, or affliction; those to whom they have given scandal or bad example; their enemies, and all unbelievers and sinners, that God may convert them; in fine, for all true servants of God, and all others for whom God would have them to pray.

At the Consecration and Elevation, let them again offer themselves to God with and through Christ, and with all the reverence of their souls adore their Lord.

At the *Memento* for the dead, let them represent to the eternal Father this Victim which takes away the sins of the world, in behalf of all the faithful departed in the communion of the Church, and particularly of their relations, friends, etc., and those who stand most in need of prayers, or for whom God is best pleased that they should pray.

At the *Pater Noster*, let them join in that heavenly prayer; begging in the first petition (Hallowed be Thy name) the honor and glory of God's name; in the second petition, the propagation of His kingdom here upon earth, and that they may have a share in His kingdom in heaven; in the third petition, the perfect accomplishment of His will by all, and in all; in the fourth, the participation of the Bread of Life; in the fifth, the forgiveness of their sins; in the sixth, the grace of God against temptations; and in the seventh, a deliverance from all evils.

At the breaking of the Host, let them remember Christ's Body broken for them upon the Cross, and

let them pray for that peace which the priest wishes them, with God, with their neighbors, and with themselves.

At the *Agnus Dei*, etc., let them in the spirit of humility and contrition, beg mercy and pardon for their sins.

During the following prayers, and whilst the priest is receiving, let them make a spiritual communion, first, by a lively faith in the Real Presence of the Lamb of God slain for our sins, and in the abundance of grace which He brings to those that receive Him worthily; second, by an ardent desire of partaking of this life-giving food; third, by humbly acknowledging at the *Domine non sum dignus* their unworthiness and sins, which hinder them from daring to approach to this heavenly table; fourth, by fervent prayer, begging that Christ would communicate to them some share in those graces which He brings with Him to the worthy receiver, and that He would come at least spiritually to their souls, and take possession of them, and unite them to Himself by an indissoluble band of love.

After the Communion, let them return thanks to God for the Passion and Death of His Son, and for having been permitted to assist at these divine mysteries; let them receive with humility the benediction given by the priest in the name of the Blessed Trinity; let them beg pardon for their negligence and distractions; and so, offering themselves and all their undertakings to God, depart in peace.

Q. What advice would you give to those who through indisposition, or other unavoidable impediments, are not able to assist at Mass on a Sunday or Holyday?

A. I would advise them to endeavor to hear Mass at least in spirit, by reading the prayers for Mass in a missal or any other book of devotions for Mass.

Q. What if a person, through the absolute necessity of his unhappy circumstances, should be living in a place where he can never hear Mass, do you think he might then be allowed to attend the services of any Protestant denomination by way of supplying this defect?

A. No. It is a misfortune, and a great misfortune to be kept like David, when he was persecuted by Saul, at a distance from the temple of God, and His sacred mysteries; but it would be a crime to join one's self upon that account with an heretical or schismatical congregation, whose worship is not that one, true and only Divine Sacrifice established by Jesus Christ. In such a case a Christian must serve his God alone to the best of his power, by offering to Him the homage of prayer, adoration, contrition, etc., and must frequently hear Mass in spirit by joining himself with all the faithful throughout the world, wherever they are offering to God that Divine Sacrifice; ever sighing after these heavenly mysteries, and praying for his delivery from that Babylon, which keeps him at a distance from the temple of God.

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