

Milde, Paul R.
The Mass: homage
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By

Paul R. Milde, O.S.B.



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St. Meinrad, Indiana

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PREFACE TO INSTRUCTOR AND STUDENT

DRAMA—The teacher's desk could be used as an altar. Or one could be drawn on the board. (A filmstrip would be ideal.) One pupil, previously coached, could play the part of the Priest, to whose every movement the class would recite the words that sum up the essence of each Mass prayer. Using a few minutes a day, part by part, it would soon be memorized. Others could dramatize the old feudal act of homage; others, the sacrifices of Abel, Abraham and Melchisedech. Explanations and discussion could proceed for as much time as the project would allow.

Meanwhile at Sunday or weekday Masses the pupils actually put the words to work as their private prayer—even the altar boys can be praying the Mass.¹

MISSALMATICS—The average Sunday Mass is 4500 to 4600 words, not counting headings and

rubrics. Allowing 10 minutes of a 30-minute Mass for Communion, Sermon, Announcements—a very conservative estimate—a missal reader must read 225 to 230 words per minute to “keep up.” What grade does this? The nationally-used Gates Survey Test has a norm of 122 words per minute for 6th grade, 173 for 9th, and 230 for 12th. Jones found 240 the mean for a group ranking the lower three-fifths of 13th grade. The SRA norms are slightly higher than the Gates, with a 210 median in the 9th and 250 in the 12th. However, this is *motivated* speed; the pupils are *faced* with a speed test. Lewis reports that *voluntary* reading-speed averages from 25% to 50% less than that aroused by a speed test. People want to pray “comfortably,”—at their own speed. The words provided herein cut the 3437 words of the Ordinary of the Mass to about 800, or to about 450 if we subtract such already memorized prayers as the Confiteor, Our Father, etc. A little study will tell whether this attempt to express the Mass sentiments in fewer words is practical, prayerful, and essentially complete. If at times it seems too terse, let us use it as a spur to mental prayer or personal ejaculations.²

INTRODUCTION

JEALOUS—"I am the Lord, Thy God, a jealous God—." These words are found in the First of the Ten Commandments (Deut. 5:9). Jealous of what? Of us, of our love. ("Thou shalt not have strange gods in my sight.") Jealous that our love be no hidden, shamed-face, craven thing, but a glorious homage, a public acknowledgment of Him, of His Love. Perfect love must always be prepared to give *Public Worship*, in the general sense. True, God has bound us to it by command; but, as usual, the sterner, the stricter the obligation, the more we are promised in return, in the Graces to be won. So, the Mass, the Public Worship our Savior prescribed, is a "treasury of divine bounty," as is the Sacred Heart Itself.³

MOTIVE—"The Eucharist is Sacrament and Sacrifice." The Mass offers us Grace for ourselves and for others, oceans of Grace, Grace unlimited. Why do we not ask it, seek it, in its fullness?

“Without Me you can do nothing,” said our Lord, Jesus Christ. We need Grace more and more, Grace, which is “a certain participation in the Divine Nature.” It goes without saying that the more we put into our Mass the more we get from it.

You go to work for a man. He says, “I will give you \$40 a week straight salary and all the commissions you can earn, provided you sell at least \$100 worth of our goods per week.” And no week ever finds you getting *only* forty. How can anyone be satisfied with a minimum from the Mass?

The Mass is love. And there are degrees of love, from selfish attraction to selfless self-surrender. If we *want* to better our Mass, even if we decide to try to do so with the help herein given, already our love of God has increased.

METHOD—The Mass is an act of Love—God’s Love, your love. To most people love means only a kiss, a sigh, ardent looks, cooing words, well-weighed gifts. No! No! Love is more hidden than seen; Love is a continual energy always acting, just as the “sleeping” volcano and the glacial drift are tremendous active pressures.

Think of the fervent wonder of young new-found love! Think of the tranquil heart-radiation of old life-partners. In times of rest and repose there is to each the felt satisfaction of a beloved presence. In times of work and activity there is the felt appreciation of loving service and cooperation.

But such love, (and here is a point we should consider deeply) such love, *in its vocal expression, tends to be repetitive, monosyllabic, or simply silent.* In prayer this is a progress towards contemplation.⁴

HOW THEN CAN WE GROW IN LOVE FOR GOD IN THE GREAT ACT OF LOVE, THE MASS, IF WE MUST GO RACING OVER WORDS AND PRAYERS AND SENTIMENTS, IN A DESPERATE EFFORT TO KEEP UP WITH A CELEBRANT WHO USES ONLY FIVE OR SIX LATIN WORDS TO EVERY EIGHT WORDS THAT MUST BE READ IN ENGLISH? This is not the *atmosphere* of established love.

There is a particular difficulty with the Ordinary of the Mass, those unchanging prayers found in every Mass. Most Missal-users read these but once à week; the Priest, saying Mass daily, has seven times as much practice on his briefer Latin version. Often at the Offertory it is even difficult to follow the distinct acts, so fast do they flow. The intense attention (often in vain) given to a football telecast when a quarterback is "handing-off" the ball, is sometimes necessary.

THIS BOOKLET—It is the purpose of this booklet to try to find a way to a more satisfactory feeling of participation in the Holy Sacrifice, for those who for many reasons (or for none) have never used a Missal, have stopped using one, or who

feel frustration in its use.⁵ It is particularly directed to Altar Boys and their Directors, that our servers may be drilled in a few words of prayer that can be easily used while serving, and which will keep them intent on and interested in, the great sentiments that Mass is pursuing. (And how about the Choir, and the ushers?)

On stage and screen, in the most intense scenes, we often find actors limited to a single word or phrase that clusters around it thoughts, desires, imaginations, unspoken but experienced. And we find that this rings true to life. HUSH!—COME!—INJUNS!—AND YOU?—DOG!—DEAD?—WAIT!—MARY!—RABBONI! We could each add many another after a little thought. Perhaps some day (it is not achieved here) we may find a dozen words or phrases capable of calling up in any devout soul the whole glorious heart activity of the Mass. We hope that this attempt is a step toward that end.

SACRIFICE—The Mass is Calvary renewed. On the Mount, on the Altar of the Cross, when He was lifted up on high, Our Savior offered Himself to make reparation for our sins, and to earn us Grace. Sufficiently He repaid our debt; superabundantly He merited and laid up for us a treasury of Grace. We were not there to offer, but in the Mass Christ provides a way that we too may offer the Sacrifice of Calvary, may make it our Sacrifice

also, may be present, may offer, not in retrospect but in the reality re-presented. Thus, in the Mass, Christ offers Himself, but we too, Priest and people, can here offer Him to God as our Offering.

HOMAGE—A certain Priest is excommunicated, or suspended by His Bishop. Wilfully disobedient he offers Holy Mass. Though it is an act of impious disobedience, the Mass is valid. Christ truly offers Himself in it, as in any Mass of valid consecration, and such offering is always pleasing to His Heavenly Father. But in the Priest's heart there is no sacrifice, for we read in Psalm 50, "A sacrifice to God is an afflicted spirit: a contrite and humble heart, O God, thou wilt not despise." When we say *homage* is lacking, we get a glimpse of what homage means. Let us now see what was its ancient meaning.

Describing *homage*, the Encyclopedia Britannica (XI 587b) says: "With head uncovered, the vassal humbly requested to be allowed to enter the feudal relation; he then laid aside his sword and spurs, ungirt his belt, and kneeling before his lord, and holding his hands extended and joined between the hands of his lord, uttered words of this effect: I become your man from this day forth, of life and limb, and will hold faith to you for the lands I claim to hold of you."

Homage has much to do with sacrifice. It is safe to say that the more pure and intense our act of

homage is in the Mass, the more of its boundless Graces do we gain for ourselves and others. It has taken a poet, an American poet, James Russell Lowell, to put this in a single line: "The gift without the giver is bare." St. Gertrude puts the idea in a very simple way in saying that at every Mass she always placed *herself* on the paten with the host the Priest was offering.^{6 7}

DOUBLE MEANING—The words "offering" and "oblation" and "sacrifice," occurring in the Mass seem at times to refer only to the Body and Blood of Jesus Christ, but in almost every instance we can think of them as including the idea of homage, not in its watered-down meanings of reverence and adulation, but as self-surrender even to the death.

READER—I would not call you such. This is meant for study, daily study. These few paragraphs are but points from many, many writers. Meditation thereon helps to fill in the skeleton, for God loves to clothe more fully the dry bones of our thought. Truth is seldom known in its first hearing, even when understood, admitted and admired. Truth begins to be known when it begins to be lived.

1. Study the middle leaves and the numbered explanations. Memorize through use.

2. If you use a Missal try putting these leaves as a bookmark at the Proper of the Mass of the day and follow the leaves for the Ordinary prayers.

3. If after frequent use you find yourself changing the given wording and using your own words as you go along, that will not be unusual.

STUDY OF THE LEAFLET (See Insert)

The parts numbered 1 to 12 need little explanation. At No. 2 the Priest says a Psalm (omitted in Requiem Masses and the two weeks before Easter). "S" means that the server, S, has one or more responses. At No. 4 the Priest ascends the steps, and at No. 5 kisses the altar, whose stone incloses the relics of Saints. No. 8 is omitted in Requiem and most votive Masses. If you do not have a Missal for the Proper Parts (marked PR.) try to remember Epistle and Gospel of the preceding Sunday, or take up the Rosary, etc.

In Nos. 1 to 9, we "talk to God"; in Nos. 10, 11, and 12, "God talks to us." These parts, 1 to 12, are often called the "Mass of the Catechumens," because in the early days Catechumens (unbaptized instructees) had to leave before the beginning of the rest of the Mass, called the "Mass of the Faithful."

No. 13. The Creed is omitted in most Votive Masses, and in Masses of Martyrs, Virgins, and Confessors.

Nos. 15 to 21 inclusive, form two complete sentences. The action is often very fast. Some of the words and phrases here used appear in the English

translations, but they are not meant to be translation, adaptation, or digest of any particular translation. They are a thematic digest in words chosen to focus attention on the underlying thought, meaning, or sentiment of the Latin text, so that readers of the Missal who cannot keep up, who can keep up but only at breakneck speed, or who want to have time to think about the Mass action, can comfortably meditate the Mass.

No. 16. (The to-the-right numbering indicates the movement of the Priest to the Epistle corner of the Altar.) The few drops of water represent the faithful united with Christ in the Mystical Body, in His Humanity and in His Divinity.

No. 17. This is the only place in the Mass-prayers, in which we can literally include the enemies of God and His Church.⁸ Christ told us to pray for them. Our Lady at Fatima asked sacrifices for sinners. The Holy Sacrifice is the Supreme Sacrifice.

No. 18. This is an act of *Homage*. We offer ourselves. The Priest bows over the offerings as he prays. The prayer in the Missal is taken bodily from the prayer of the three Israelites in the fiery furnace (Dan. 3:39-40) offering *themselves* to God *as a sacrifice*.

No. 19. The Holy Spirit is invoked to bless *this* Sacrifice. *This* can mean the anticipated Consecration; it can mean also the offering made in No. 18

even though the Sign of the Cross is made over the bread and wine, for these are held to be symbolic of the offerer; or it can mean *both*, the complete sacrifice, ourselves, ours added to Christ's, and His. It is in this complete sense that meditation is recommended.

No. 20. The whole psalm "Lavabo" expresses the preparation of our minds and hearts, a check-up as it were before we invoke the Holy Trinity in the next prayer. Innocence, (washed, among the innocent), desire, (I have loved the beauty and glory of Thy House), plus obedience to God's Will (my foot hath stood in the right way) are alluded to. Are we innocent, we sinners? We can be if our hearts be truly contrite. (In Solemn Masses, after the incensation, begin with "We offer this sacrifice. . .")

No. 21. Only twice do the prayers of the Ordinary of the Mass invoke the Most Holy Trinity. Here, as the Priest bows down, we again speak of *this Oblation*, and may think of it in the twofold sense, the Body and Blood to be offered and the offering of ourselves.

No. 22. Turning now to the people, the Priest asks them to pray with him, beginning, "Pray, Brethren . . ." The Server, S, answers in the name of all. We should not leave it entirely to him but should echo in our hearts the sentiment he expresses in our name.

No. 24. The concluding words of the Secret Prayers (said not aloud but in secret by the Priest) the Priest says (or sings) aloud: "world without end," and the server, S, (or choir) answers "AMEN." This Amen-word is a very powerful prayer-sentiment constantly used in prayer. It gives a person *full participation* in the prayers just uttered, even if one does not know or understand them. He says "So be it," (as *Amen* means), meaning "May it or these things be so," or "I want to say the same thing to Thee, O God." Thus by AMEN we express our desire to share in what the Church has prepared for us in Christ's Name. A pause after the AMEN would be very effective, especially in sung Masses, for it all sounds like a beginning rather than a conclusion.

No. 25. Here begins the second essential part, the Consecration. The preparation begins with the Preface, so called because it is a preface or foreword to the Supreme Act. It is a prayer of *Thanksgiving*, and the sixteen different Prefaces tell the special reason for thanksgiving in the Season (Lent, Easter, Christmastide) or Feast (of the Sacred Heart, of the Blessed Mother), etc., for which each is appointed.

No. 26. The Preface is always followed by the Sanctus, a hymn of joy, the greeting Our Savior received when riding in triumph into Jerusalem (Palm Sunday): "Holy, Holy, Holy, Lord God of Hosts, Hosanna (a shout of praise) in the highest, Blessed

is He who cometh in the Name of the Lord, etc.”
Three bell-signals sound.

No. 27. The Commemorations or prayers for the Living are now said. All living members of the Mystical Body are included, especially those present, and N. & N. (Capital N stands for “Name.” The two N’s mean that more than one, a plural, any number, of names may be included.) The pictured lips represent the kissing of the altar just after the first prayer is about halfway through.

No. 28. A bell-signal sounds. The Act of Homage (see Introduction) is being made. Many writers see in this gesture of the hands the Old Testament placing of the hands on the head of the victim offered, speaking especially of the sacrifice of the “Scapegoat,” upon which the sins of the people were thus placed. These are fitting sentiments. But the gesture came into use only in feudal times (11th century on), and was prescribed for universal use by Pius V (1566-1572). It would thus seem to have been an idea current to those times, the feudal act of homage, easily inclusive of the other sentiments mentioned. One can think also of a person giving both hands into those of another as a token of love and surrender, of willingness to be led in the way of the beloved.⁹

No. 29. The next prayer of the Canon has been given varying interpretations. It seems to refer

directly and only to the Holy Sacrifice of the Body and Blood of Christ. But if we continue the thought of the double aspect of the Mass-Sacrifice we can see that the very words have also an application, a more direct one, to our co-offering of self. It is clearly *unnecessary* to ask God to consecrate the prepared bread and wine, for that follows from the power of Holy Orders when a Priest correctly consecrates the right materials. St. Thomas (Q 83 4/7) says there is nothing "unbecoming" in asking God to do what we know He will do—but that the priest does not seem here to be praying for the consecration to be fulfilled, "but that it may be fruitful in our regard." He quotes St. Augustine "that *we* who in ourselves are displeasing, may, by its means, be made acceptable to His only Son." It is we that *need* changing; so "Change, O Lord, these substances, and our hearts, too!"

This becoming a co-victim with Christ is particularly true of the communicant, for the Holy Eucharist transforms the receiver into Itself. And in a triple way will the words of Consecration be true: This is MY Body (says Christ) by Consecration; This is my Body (the offerer's), because Christ gives Himself to us as our Gift to be offered; This is my Body, in that through His transforming power my body becomes His and therefore His becomes mine! ("I live, now not I, but Christ liveth in me," wrote St. Paul.)

No. 30. At the Supreme Moment should come the supreme effort of our souls—Adoration! and Petition! The Living Waters!—Grace is offered in limitless, in infinite amount: The Sacred Heart is “the inexhaustible treasure-house of Grace.” This is the great moment of Holy Violence. When we see the Priest go to his knee let us think of ourselves turning the wheel, the valve that releases the floodgates of Grace, going to our knees in the effort of physical exertion. This will help us to make our minds intent, intent with the Holy Violence of Desire.

No. 31. The first prayer after the Consecration is a *renewed* Offertory. Now we have the Historic Christ on the Altar; the same Victim who offered Himself on the Cross offers Himself again. But He is *our* Victim, and we offer Him, too.

The second prayer refers to three historic sacrifices that were pleasing to God in a preeminent way. Abel offered a lamb; Abraham’s sacrifice of his only son was an interior one of perfect abandonment to God’s Will; Melchisedech offered bread and wine. These patriarchs “were acceptable to God,” says St. Thomas (Q 83 4/8), “on account of their devotion.” This is really a third time of offering ourselves as co-victims, desiring to give true homage, to be made acceptable as these three holy persons were. For it is right indeed that each offer-

tory prayer be accompanied by one in which we offer our homage, ourselves with Christ to God.

No. 32. Another variously interpreted prayer follows. We wish our Sacrifice to be brought to the Throne of God. The Cross on which Christ was "lifted up from the earth," is the Altar of Calvary, and the Throne of Christ the King. The more worthy we become, the more closely we are united to Christ through the Holy Sacrament of Unity and Peace, the more we may expect to receive of that "heavenly blessing and grace" which the prayer begs. It is a prayer especially for communicants. The crucifix, on or above the altar, should here bring to our mind's eye the reality of Calvary.

The words "even if only in true desire" are to remind us of a great truth. A person attending Mass who cannot receive sacramentally (he may, for instance, have received at a previous Mass) should *receive Communion* spiritually, through a desire to receive now and an intention of receiving as soon as possible. The spiritual reception is a true reception of the Sacrament, and St. Thomas and other writers tell us it is almost as efficacious as the actual reception of the Sacred Host on other occasions.^{10 11}

No. 33. The Priest is ordained "to offer the Holy Sacrifice for the living and the dead." He clasps his hands in prayer. He prays here for the

dead he wishes to name (N. & N.), and for all the Holy Souls in Purgatory. There are many groups that we should not forget, relatives, friends, benefactors, classmates, etc., etc. There is always one who is the *most abandoned* in each group, as there is one—God knows who—that is the most abandoned in all Purgatory. In a few words we can extend our application of the fruits of the Mass. Let us remember they are *infinite*; we do not skimp one soul by including a thousand others.

No. 34. The Priest strikes his breast as he begins a long prayer with the words, "Also to us sinners. . . ." It asks for us a share with the Holy Martyrs, mentioning by name fifteen of them, eight men and seven women.

No. 35. In various special Masses the Holy Oil of the Sick, eggs, fruit, grain, etc., are blessed at this point. The lifeless or material things of God's creation are here remembered. A person can think of the tools, materials, vehicles, food, clothing, books, etc., which by God's bounty he uses or enjoys, praying that his use of them may prosper through the blessing of God, Who has given His creation into the dominion of man. The Priest makes the Sign of the Cross three times over Chalice and Host in reverent remembrance of the lowly bread and wine, the appearances of which still remain. The prayer, a mere remnant of an ancient one, ends with the Minor Elevation.

In this elevation, the Priest, uncovering the chalice and taking up the Sacred Host, makes five Signs of the Cross, three over the chalice and two between himself and the cup, thereafter raising them together about four inches. Before the Elevations at the Consecration were ordered in 1197, the Minor Elevation was made high enough for the congregation to see Chalice and Host. The words sum up for us our whole offertory, both that before and that after the Consecration, praising God in union with the Holy Spirit, through Jesus Christ our Mediator.

No. 36. The last words of No. 35 are said (or sung) aloud, as in No. 24. The Server, S, (or choir) answers for the people. We should be *alert* to make *our own* fervent *Amen* to this summary prayer, in the hope of making up for what we may have missed of the offertory prayers. This AMEN is the *end* of that part of the Mass called the Consecration. Because the priest's words abruptly break the silence and because there is no pause after the AMEN, they sound like the beginning of the Communion of the Mass.

No. 37. After a few words of introduction the *Pater Noster* begins. The *Our Father*, the Lord's Prayer, was given to the Apostles in response to their plea to Christ, "Lord, teach us to pray." (L xi-1). The fourth part is "Give us this day our daily

bread." This makes it especially suitable as a preface or foreword to the Communion, the 3rd essential part of the Mass. The Server, S, says the final part, "But deliver us from evil," and the Priest answers, "Amen."

No. 38. The next prayer repeats the final idea of the Pater Noster and goes on to ask for Peace. The Holy Eucharist is the Sacrament of *unity* and *peace*. These sentiments are now repeatedly brought in. Peace is the "tranquillity of order," a tranquillity of mind in conditions as God provides them at the moment: God's Will. It includes crosses and tribulations, for Christ has said, "He who does not carry his cross, and come after me, cannot be my disciple." (L xiv 27).¹²

No. 39. The Priest here divides the Sacred Host and, holding a small piece over the chalice, says, (or sings), "May the Peace of the Lord be always with you." He drops the piece into the chalice, signifying the Resurrection, in which were reunited Body, Blood, and Soul. The server (or choir) answers, "And with thy spirit."

No. 40. Then follows the triple plea to the Lamb of God (Agnus Dei) present on the Altar. Striking his breast, the Priest twice adds "Have mercy on us," and the third time, "Grant us PEACE." (In requiem Masses the Priest says, "Grant them rest," the third time adding "eternal" to the word "rest," at no time striking his breast.)

No. 41. The Priest now bows low to say three prayers. The first (omitted in Masses for the Dead) is for PEACE to the Church.

No. 42. The other two prayers are a personal preparation for Holy Communion. They are especially directed towards union with Christ, a continuing incorporation in His Mystical Body, and benefits to body and soul that can come from this union. If we are not going to receive Communion, we should not forget that there is a Communion of Desire, the spiritual reception of the Sacrament, and should prepare to make it.

No. 43. The Priest strikes his breast at he three times repeats the famous prayer of the Centurion, "Lord, I am not worthy that Thou shouldst enter under my roof, say but the word and my son shall be healed," substituting the word "soul" for "son." Here is a gathering-up of our contrite intentions, the surrender of self, of sins, of all our faults, surrender to the healing absolution of Our Savior's word. (The bell rings three times, a signal for the faithful to come to the Holy Table.)

No. 44. Just before receiving, the Priest speaks of the Sacred Host as "the Bread of Heaven." Here is the time for a spiritual reception of the Sacrament (see No. 32).

No. 45. Where there are numerous Communions, the Rosary or other devotions, such as Mental Prayer

(talking to God as to any other person), can be taken up.

No. 46. After distributing Communion, the Priest rinses the chalice with a little wine, which he consumes. He prays that the effect of his communion may remain long after the Sacred Species shall have dissolved.

No. 47. Since the Consecration, the Priest has been holding thumb and forefinger of each hand together. He now rinses them, the server pouring wine and water over them into the chalice. The Priest consumes this, praying that his Holy Communion may remove all stain of sin in him.

No. 49. After the Proper Orations (No. 48), the Priest bows over the altar, praying that all that has been done in this twofold Sacrifice of Christ and self may benefit all for whom it has been offered. It is a powerful summary, addressed as it is to the Most Holy Trinity, and should be earnestly recited with the humble and contrite heart that true homage requires.

No. 50. This is called the *Priest's* Blessing. (Omitted in Masses for the Dead.) Its wording, "May Almighty God, the Father, the Son, and the Holy Ghost, bless you," shows that it is rather *God's* Blessing, which the Priest begs for all he includes in "you." This should be another moment of Holy

Violence, in which we can and should wrest from the Divine Treasury of Grace the wealth that is there for us all.

No. 51. The Last Gospel is generally the beginning verses of St. John's Gospel and contains a summary of our Redemption. In its place the Gospel of the Sunday is said whenever a Feast Day Mass is celebrated on a Sunday.

No. 52. At the foot of the altar the usual prayers are said, except after a sung Mass, or when some other service follows immediately. Their intention is for the conversion of Russia.

F O O T N O T E S

¹ "To know God is to love Him." So with the Mass. We must *first* know it, must realize its value; or like so many others we will not love it or desire its treasures. We usually explain its value by going from the Mass to Calvary. But what *is* Calvary? We must stir up our hearts, but our hearts are finite. Vaguely-realized ideas like *infinity* do not stir them, but we can be awed by *real* immensities. Have the young ones figure out how long it would take to count a billion one-dollar bills, counting three a second, 40 hours a week. Or how high must be a pile of \$1000-bills to amount to a billion dollars, if an 8-inch stack amounts to a million dollars. They might then grasp this: "There are 2½ billion souls on earth for whom Christ died." And they might have some idea of the total number for whom He died. Ransom, the exchange of prisoners, even proposals in our Korean War that we ransom 12,000 of our boys by giving up 110,000 Red prisoners, will illuminate the phrase, "Christ died for all men," for He *alone* is the ransom not just for billions who will live on perhaps for an average fifteen years more, but for billions of souls that can live forever. They may realize something of what St. John Vianney meant in saying: "The Mass is greater than martyrdom." And *how much* greater. The "inexhaustible treasury" of Grace in the Mass may be better understood and become more desirable.

The difference between *a* sacrifice and *the* Sacrifice, gods and God, the son of man and the Son of Man, grace and Grace, may take on some motivating heart-stirring meaning.

² Arthur I. Gates: "Reading Survey for Grades Three to Ten." 1942 revision.

Edward S. Jones: "Improvement of Study Habits." 1951 revision.

Science Research Associates: "Reading Record." 1947.

Norman Lewis: "How to Read Faster and Better." 1949 edition.

³ "For the faithful the primary and indispensable source of the true Christian spirit is their active participation in the sacred mysteries and in the solemn public prayer of the Church." Blessed Pius X, *Motu Proprio*, Nov. 22, 1903.

⁴ "O Jesus, Brightness of eternal glory, Comfort of the pilgrim soul, with Thee is my mouth without voice, and my silence speaketh to Thee." Imitation of Christ, Book 3, Ch. 21.

⁵ "For many cannot use the 'Roman Missal,' even in the vernacular. . . . But they can certainly take part in some other way easier for them, such as meditating on the mysteries of Christ, performing other exercises of piety, or pouring forth prayers that, though differing in form from the liturgical rites, still correspond to their nature." Pius XII, *Encyclical Mediator Dei*.

⁶ "Sharing in the priesthood of Christ, the faithful necessarily are united with Him in His Victimhood. Beings co-offerers, they are co-offered." Leen, *The True Vine and its Branches.*" p. 70.

⁷ "The Church in all things, like her Spouse, is also priest and victim. . . . The prayers of the *Ordinary of the Mass* constantly suggest the idea that the Church

—that is, the faithful—is offered in sacrifice to God at the same time as Jesus and in union with Him. The Christian who assists at the eucharistic sacrifice and does his share in the best way by uniting himself to the whole Church as an offering to God with Christ, is, in a certain measure, both priest and victim.” P. Pourrat, *Christian Spirituality*. Vol. I, p. 235.

⁸ “In the Canon of the Mass no prayer is made for them who are outside the pale of the Church.” St. Thomas (Q 79, 7 ad 2.)

⁹ “During this holy function we must offer ourselves with compunction of heart as a sacrifice; for when we commemorate the mystery of the passion of our Lord, we must imitate that which we celebrate. The Mass will be a sacrifice for us to God, when we have made an offering of ourselves.” St. Gregory, *Dialogues* IV, c. 59, quoted by Gihl, *The Holy Sacrifice of the Mass*, 5th Engl. Ed., p. 528.

¹⁰ For those who find difficulty with the exercise of the Presence of God, the exercise of the Presence of Jesus under the Consecrated Species *in the nearest tabernacle*, can be a stepping-stone. But we can range further afield. The Sacrifice, too, can become for us a Missa Perpetua. During all our waking hours, not merely in that one consecrated half-hour wherein we attend physically, the Clean Oblation spoken of by the Prophet Malachy is going on *somewhere*. And we can partake continually, through meditative prayer, as the ever-westering dawn invades the darkened segments of the earth and calls a waking world to sacrifice.

¹¹ *The Imitation* has had this doctrine of Spiritual Communion these hundreds of years, in Book 4, Ch. X: “But when he is lawfully hindered (for a reason other than sloth) he will yet always have a good will,

and a pious intention to communicate; and so shall he not lose the fruit of the Sacrament. For it is in the power of any devout person every day and every hour profitably and without let to draw near to the spiritual Communion of Christ."

¹² "But rather think that thou hast then found peace, when thou art exercised with sundry tribulations, and tried in many crosses," says the *Imitation* (3,12). And against (3,25), "Think not therefore that thou hast found true peace, if thou feel no heaviness; . . . nor that this is to be perfect, if all things happen according to thy desires."

