

The Holy Sacrifice of the Mass Study Guide





†
A.M.D.G.

This study guide is written, first of all, for Jesus in the Blessed Sacrament and secondly so that it will help His little lambs to know and love Him better through His gift of the Holy Mass.

The books used to put this little work together are:

“Behold the Lamb,” by Marie St. S. Ellerker,
Tertiary, O.S.D., Imprimatur 1912

<https://archive.org/details/beholdlambbookfo00elle>

“Know the Mass,” by Father Demetrius Manousos,
Imprimatur 1954

“The Gift of the King,” by A Religious of the Society of the Holy Child Jesus, Imprimatur 1907

<https://archive.org/details/giftofkingsimple00newy>

“Holy Mass,” by Mother Mary Loyola, Imprimatur 1927

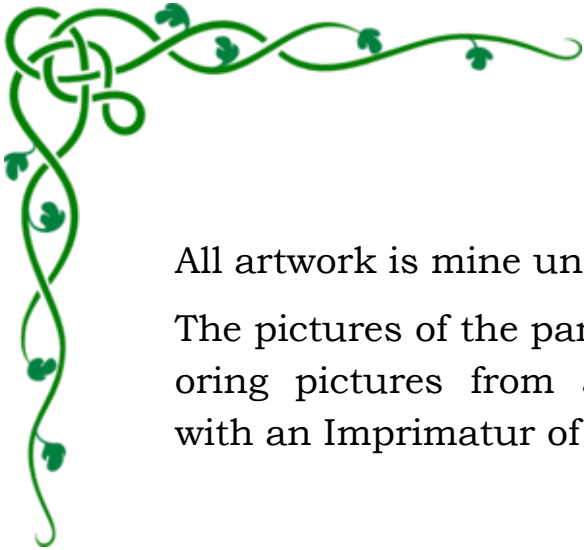
https://archive.org/details/Holy_Mass_By_Mother_Loyola

“Sunday Missal,” by Father Lasance, Imprimatur 1936

No e-book is available, a hard copy can be purchased from: <http://www.allthesaintsbooks.com/sunday-missal--father-lasance.html>

“The Baltimore Catechism,” Imprimatur 1891

<https://ia601406.us.archive.org/29/items/explanationofbal00kink/explanationofbal00kink.pdf>



All artwork is mine unless otherwise noted.

The pictures of the parts of the Mass were made into coloring pictures from a Catholic children's prayerbook with an Imprimatur of 1925.

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Supplies you will need for this study guide:

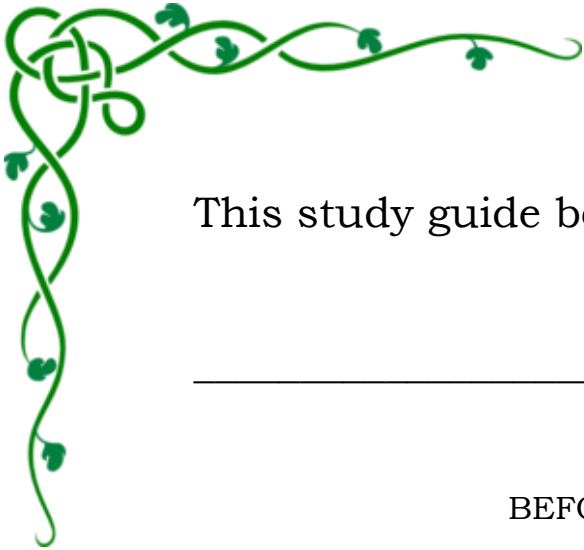
The Sunday Missal by Father Lasance

Colored pencils or crayons,

Scissors,

Rubber cement, school glue, or the adhesive of your choice. We prefer rubber cement as the paper doesn't wrinkle when adhering and if needed the pictures can be repositioned should a mistake be made.





This study guide belongs to:

BEFORE INSTRUCTION

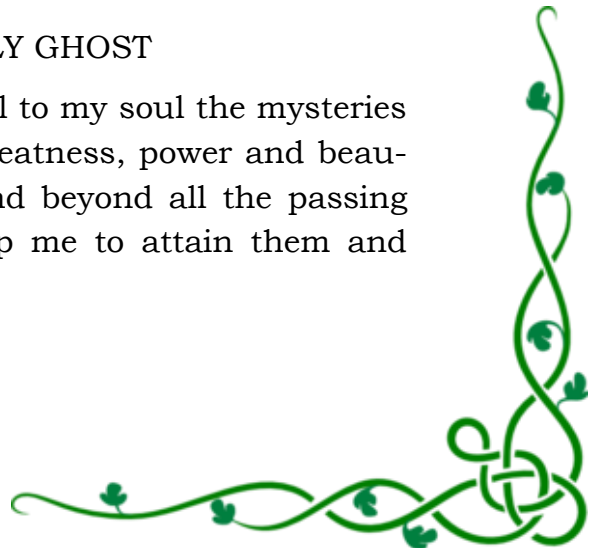
O LORD God and heavenly Father, bestow upon us the gift of Thy Holy Spirit, that enlightened by Him, we may understand aright and keep in mind all that we may learn that is profitable to us, and may both begin and end all things well in Thy glory, and in the Name of Jesus Christ our Lord. Amen.

PRAYER AFTER INSTRUCTION

WE give Thee thanks, merciful God, for the instruction and direction which we have received. Grant us Thy grace that we may lay the lesson to heart and carry it into action, to Thy glory and our eternal welfare. Furthermore we pray Thee to pour forth Thy blessing upon our parents and superiors, our teachers and benefactors, and to recompense them abundantly for all the good which they have been the means of bringing to us. Through Jesus Christ our Lord. Amen.

PRAYER TO THE HOLY GHOST

COME, O Spirit of Wisdom, and reveal to my soul the mysteries of heavenly things, their exceeding greatness, power and beauty. Teach me to love them above and beyond all the passing joys and satisfactions of earth. Help me to attain them and possess them forever. Amen.



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MASS ON SUNDAYS AND HOLYDAYS

Mass of Obligation – It is well to hear Mass often, but it is necessary to hear it on Sunday and Holydays of Obligation. God has commanded us to keep the Sunday holy, and the Church has ordained that this shall be done by our taking part in that most sacred and solemn act by which perfect and infinite glory are rendered to Him.

Every Catholic who has come to the use of reason is bound under pain of mortal sin to hear Mass on Sundays and Holydays of Obligation, unless excused by some lawful reason. Such reasons would be sickness or grave danger of sickness; distance from church- a walk of three miles each way or even less in bad weather; great loss that would result; the necessity of remaining with little children, or of taking care of the house itself. In case of doubt as to the sufficiency of an excuse, one should if possible ask the advice of a priest. Young people are as a rule safe in abiding by the judgment of their parents or superiors.

Parents must bear in mind that children of seven years of age are as much bound to hear Mass on Sundays and Holydays as grown-up people. They must see that their children fulfill this obligation and that they get to church in time. If children miss Mass or are late through the negligence of parents, how can such parents be excused from the guilt of grievous sin?

WHEN WE CANNOT HEAR MASS

When circumstances make it impossible to hear Mass, they do not exempt us from the duty of keeping the Sunday holy. We may fulfill this obligation either by saying the prayers of the Mass at home and thus hearing Mass in spirit, or by private prayers, spiritual reading, etc., according to our devotion. Parents, masters and mistresses are bound to see that their children and servants understand their obligation in this respect and that they have the time necessary for discharging it. In the case of young children this is not enough. We should say the prayers with them, and it is well read to them a chapter out of some spiritual book suited to their age and intelligence, that the duty of sanctifying the Sunday may be deeply engraved in their minds.

All Catholics should realize how necessary Sunday Mass is to the vigor and even to the preservation of their faith, and that the deprivation of Mass, even when this happens without fault in their part, is a grievous spiritual loss. People get accustomed to going without it; they cease to miss it; and too often neglect to supply for it as far as they can by private prayer at home. As a result, they get careless about the practice of their religion, and when through changes of circumstances the obligation to hear Mass again binds them, they have become too indifferent to make the necessary effort. Thus, numbers are lost to the Church, for, as every priest will testify, it is the neglect of Mass on Sundays that leads finally to the loss of faith.

It is impossible to insist too strongly on the truth that in the life of a Catholic *it is the Mass that matters*. It is a spiritual barometer. His appreciation of it and his attendance at it, opportunity always supposed, is a fair indication of a Catholic's spiritual state.

Does he attend regularly and devoutly on Sundays and Holydays? He will be the average Catholic who, if he so perseveres, will by God's mercy save his soul. Does he, when occasion offers, hear Mass daily, often at the cost of inconvenience and self-denial he will be a fervent Catholic, one who may look for special blessings; spiritual, and, as far as God sees will be for his lasting good and happiness, temporal also, blessing for himself and for those dear to him. Such a one will surely have the crowning grace of a good life, final perseverance, and a large reward in heaven.

~ "Holy Mass" by Mother Mary Loyola, Imprimatur 1927~

TREMENDOUS VALUE OF HOLY MASS

- ~ At the hour of death the holy Masses you have heard devoutly will be your greatest consolation. Every Mass will go with you to the Judgment and will plead for pardon for you.
- ~ By every Mass you can diminish the temporal punishment due to your sins, more or less, according to your fervor.
- ~ By devoutly assisting at Holy Mass you render the greatest homage possible to the Sacred Humanity of Our Lord.
- ~ Through the Holy Sacrifice, Our Lord Jesus Christ supplies for many of your negligences and omissions.
- ~ He forgives you all the venial sins which you are determined to avoid. He forgives you all your unknown sins which you never confessed. The power of Satan over you is diminished.
- ~ By piously hearing Holy Mass you afford the Souls in Purgatory the greatest possible relief.
- ~ One Holy Mass heard during your life will be of more benefit to you than many heard for you after your death.
- ~ Through Holy Mass you are preserved from many dangers and misfortunes which would otherwise have befallen you. You shorten your Purgatory by every Mass.
- ~ During Holy Mass you kneel amid a multitude of holy Angels, who are present at the Adorable Sacrifice with reverential awe.
- ~ Through Holy Mass you are blessed in your temporal goods and affairs.
- ~ When you hear Holy Mass devoutly, offering it to Almighty God in honour of any particular Saint or Angel, thanking God for the favours bestowed on him, etc., etc. you afford that Saint or Angel a new degree of honour, joy and happiness, and draw his special love and protection on yourself.
- ~ Every time you assist at Holy Mass, besides other intentions, you should offer it in honour of the Saint of the day.

(With Ecclesiastical Approval)

DEBT



GOD

From all eternity, God is.

He needs no one, for He is infinitely happy;

He needs nothing, for He is infinitely perfect.

Every beautiful thing that we see is a faint shadow of the beauty of God.

All that is good flows forth from His goodness.

Without God,

We would never have been;

Without God,

We would have nothing of all that we need to live;

Without God,

We would return to nothingness.

God showed His goodness by creating us to honor Him, and so to win Heaven.

After sin came into the world, every sin, since that of Adam, has increased the sorrow and pain of mankind.

We need God desperately!

Man offered gifts to God,

the best things of earth;

Man tried to make up for sin

but he could not.

But God was pleased that man tried, and through His prophets He told man more of the promised Saviour, Who would be able to make up for man's sins.

~The Mass, "Imprimatur 1956

Copy the answer on the lines below the question.

1. Who is God?

God is the Creator of heaven and earth, and of all things.

2. Why did God make you?

God made me to know Him, to love Him, and to serve Him in this world, and to be happy with Him forever in the next.

You know that you ought to obey your mother, and she has a right to your obedience; you ought to be attentive in class, because your teacher has a right to your attention. These things you ought to do are your duties and other people's rights. Of course you have rights, too, but I hope they will never, all your life, seem as important or as interesting to you as your duties. People who are never interested in anything but their rights are never very noble characters.

Let us talk for a few minutes about *God's rights* and our *duties*. God made us. He gave us a body and a soul. Without Him we never should have lived at all, and we should not continue to live a minute. We depend entirely on this great, good God Who is our Creator. Because He has made us He has the *right* to everything we have and everything we are; He has a *right* to the life He has given us. On our side it is our *duty* to own this, and this acknowledgement that we depend entirely upon God is one of the things we mean by *adoration*. We owe God a great debt of adoration as our Creator, and He would have the *right* to require us to pay this debt by giving back to Him in sacrifice this life He has given us.

Besides life, God has given us many other things than we can number—faith, hope, love, the Sacraments, talents, parents, home, pleasures. For all, God has a *right* to our deepest gratitude, and it is our duty to thank Him. We owe God a second great debt of thanks, and He has the *right* to ask us to pay this debt by giving back to Him in sacrifice the dearest of our possessions—life.

Make a list of the the things you can think of that God has given to you for your body or for your soul.

When we sinned for the first time God might have punished us with death, and how many, many times we have sinned since then! Each time we deserved to die. What a debt of punishment for sin we owe to God! Not even by shedding our blood could we really make up for one of those sins, but, at least, God would have the right to ask us to make up, as far as we are able, for offending Him, by offering to Him the sacrifice of our life.

Lastly, from God's loving kindness comes all we need. His goodness gives us heaven, and the means of reaching heaven. Only God can give us what we need, and it is our duty to beg Him earnestly to do so. In order to obtain life everlasting, God might have asked from us the sacrifice of the life we have here. What tremendous debts we have; and we are so poor!

Fill in the blanks with the missing words:

1. God has a _____ to our deepest gratitude.
2. It is our _____ to thank Him.

Story - *The Holy Mass can be offered only over the relics of a martyr. The Body of Christ is given to us only over a body which has been given to Him. During the persecution under the Emperor Valerian, a number of the sacred ministers had been cast into prison, and were awaiting martyrdom. They wished to be strengthened for their sufferings by the Bread of Life, but alas! In their prison there was no altar stone. The Church is our mother, and for the dying she can sweep aside all rules. You would never guess in what a beautiful way they managed. The priests offered up the sacrifice of the Body and Blood of Jesus Christ upon the open hands of the deacons, who were soon to be the victims, instead of the altar.*

~ Source: Behold the Lamb" Imprimatur 1912

SACRIFICE

The debts of which we spoke in the last lesson are paid to God by offering Him sacrifice. Yet He is so wonderfully good and full of pity that He has not commanded our own lives to be sacrificed to Him, but allows us to offer something else in our place.

In the far-off times it was sometimes a little lamb, or perhaps a dove. But even very little children know that since the day when our dear Lord died for us, we have another most wonderful sacrifice.

Our dear Lord Himself is offered up in our name and in our place. When you go to Holy Mass you can say to yourself very slowly: "On the altar, Jesus, our dear Lord, is offering Himself instead of me, to pay my debt of adoration to God." Join yourself with Him in offering up this wonderful sacrifice. In your name and in your place Jesus is offering Himself as a sacrifice of thanksgiving for all the things that God has given to you. He is paying your debt of gratitude. How glad you ought to feel that God is being thanked so well!

In your name and in your place Jesus is offering Himself at Holy Mass to beg God to forgive you your sins and the punishment you have deserved for them. This is one reason why you should never be afraid to go to confession, because Jesus in the Holy Mass has offered Himself in sacrifice for your sins in order that you may be forgiven freely.

In your name and in your place Jesus is offering Himself in sacrifice, to implore God to give you everything you ask in His Name. Whenever you want God to grant you any grace or favour, go to Holy Mass and offer our dear Lord sacrificed there to obtain for you all that you need for soul and body. It is because Jesus is the Victim instead of us that we give Him one of the most beautiful of all the names by which He is called in the Blessed Sacrament—the Sacred Host, Host comes from a Latin word meaning a victim. He is our Victim. I should like you to love that name of His very much indeed.

Story — *A great King of France, Louis IX, was once praying in the church, when someone ran to tell him to come quickly to an altar where the priest had just elevated the Sacred Host, and in it all could see our Lord as a little child! The King refused to go, saying he knew quite well that Jesus was in the Blessed Sacrament, because He had said so Himself, and he therefore had no need to see. He was perhaps thinking of the words of Jesus Christ: "Blessed are those who have not seen and have believed."*

The Blessed Sacrament is God's most wonderful gift to you and me. We are obliged to go to Mass every Sunday and holiday of obligation if we are able, otherwise we should commit a mortal sin; but some, even amongst those who never miss, wish that they were not obliged to go. This is because they do not know enough of the wonders of



Holy Mass, and so to them it seems dull - a commonplace thing.

I should like to tell you enough about these wonders to make you realize that nothing in the whole world can be compared with the Holy Mass; to make you feel it to be the most wonderfully interesting thing in your lives, and to make you love it so much that your greatest and truest joy will be to hear it, not only when you are obliged, but as often as ever God gives you the opportunity.

You must often have heard big people use the phrase, "The Holy Sacrifice of the Mass." Now, if anyone stopped you and asked suddenly, "What do you think sacrifice means?" could you explain to them? It is not really difficult to understand, but there are a good many things which we must not forget.

A Sacrifice is:

1. Something which is offered to Holy God, and never to anyone else, not even our Blessed Lady.
2. The thing which is offered must be something we can see, hear, taste, touch, or smell.
3. It must be offered by a person chosen by God, a priest.
4. This person must destroy or completely change the thing.
5. He must do this to show that God is the great Master of all things, even of life and death.

- The thing which is offered is called a victim.

- The person who offers it is called a priest.

- The idea that we ought to offer sacrifice to God seems to be planted deep down in the hearts of all people.

When brave men have gone long, dangerous journeys to find out about lands in which strange and sometimes savage people live, they have nearly always something to tell us of the way in which sacrifice is offered to the gods of these peoples.

And when we read history, whether it be from the Holy Bible, about Cain and Abel, or about our own country in far-off times, we find sacrifices were offered.

Story - *Have you ever heard a person say, "So-and-so is too young to go to Mass?" Such people are not at all like Blessed Joan of Aza, a noble Spanish lady. She asked God for a child, and He gave her a baby whom we know as St. Dominic. Blessed Joan was accustomed to go to Mass every day, and every day she took with her, her dear little baby. Possibly the very first thing he remembers is an altar, a vested priest, and, held high in consecrated hands, the pure white Host, the Body of Christ.*



Sacrifice is a love-gift offered to almighty God, and to Him alone. A sacrifice has always been a sign that we adore God as supreme; that we depend on Him for all things; that we give ourselves to Him, promising to live according to His holy Will.

We worship God by means of sacrifice. When we offer sacrifice in the right way we please God, and in return God gives us graces and blessings.

In any sacrifice, the victim placed on the altar is offered to God by a priest who makes the offering in the name of all the people.



FILL IN THE SPACES BELOW WITH THE FOLLOWING WORDS

an altar

God alone

A priest

victim

1. Sacrifice is offered to _____.
2. _____ offers the sacrifice.
3. The gift that is offered is called a _____.
4. The victim is placed on _____.

Read Chapter One, "A Word About Reverence" from "The Gift of the King". The book in its entirety can be found on our website under downloads/Children's books. Or at: <https://archive.org/details/giftofkingsimple00newy>

WHAT IS HOLY MASS

BEFORE answering the question, What is holy Mass, we must ask and answer another which you will find in your catechism, although many of you have, perhaps, not learned that part as yet. The question is:

What is the Sacrament of the Holy Eucharist?

The Sacrament of the Holy Eucharist is the true body and blood of Jesus Christ, together with His soul and divinity under the appearances of bread and wine.

Now we have to inquire what it is exactly that we are obliged to believe about the Sacrament of the Holy Eucharist.

The Church has explained her belief, which is of course ours, under three heads which are called the dogmas concerning the Holy Eucharist.

What is a dogma?

A dogma is an article of faith contained in the Word of God, written or unwritten, and proposed by the Church for universal belief

Examples: That there are truly Three Persons in One God is the dogma of the Blessed Trinity; that the Second Person of the Blessed Trinity became Man, and died for us upon the cross is the dogma of the Incarnation and Death of Our Lord, and so on.

The three dogmas of the Holy Eucharist are these:

- I. The dogma of the Real Presence - *We are bound to believe that after the priest's Consecration the body, blood, soul, and divinity of Our Lord Jesus Christ are really, truly, and substantially present in the Blessed Sacrament.*
- II. The dogma of Transubstantiation - *This is a very long word, and a very hard one, if truth must be told. However, it means that the whole substance of the bread consecrated by the priest is really changed into the whole substance of the body of Christ; and that the whole substance of the wine is changed into the whole substance of the blood of Christ although we cannot see or understand how this change takes place.*

The sacred Host after Consecration looks and tastes and feels like unleavened bread, just as it did before. The Precious Blood in the chalice looks, tastes, feels, and smells just like the wine that remains in the cruet. But in reality there is no longer any bread nor any wine upon the altar.

By the words of Consecration pronounced by the priest the bread has been changed into the Body, and the wine into the Blood of Christ.

Some people find this, as the Jews did, "a hard saying," because they are asked to believe in a change which they do not see.

III. The third dogma relating to the Holy Eucharist is this: *That under the appearance of bread the body and blood, soul and divinity of Christ after Consecration exist whole and entire; and under the appearance of wine, also, the body, blood, soul, and divinity of Christ exist whole and entire.*

Since Christ suffered death and rose again in His glorified body, He is immortal and can never die anymore; so that His body, blood, soul, and divinity cannot be separated. Of course this is all difficult; but you are only expected to know and believe not to understand it. Nobody does that, not even the angels in all probability, although they must know and understand very much more than we do.

The word Eucharist means *thanksgiving*, and the Blessed Sacrament is so called because Our Lord, "taking bread into His holy and venerable hands, gave thanks to His eternal Father" at the Last Supper, and because the holy Mass is our chief act of thanksgiving to God.

It is called the Most Blessed Sacrament because it is the highest and holiest of all the sacraments.

Holy Communion because in receiving it we become most closely united to Our Lord.

The Sacred Host because the word host means a victim (among other meanings) and Our Lord is the victim offered to His eternal Father in the sacrifice of the Mass.

It is also called the Holy Viaticum. Viaticum is a Latin word which means food for the way; and the Blessed Sacrament is given to the dying to be their food and support during the last awful passage from this world to the next.

What are some different names for the Eucharist?

1. _____
2. _____
3. _____
4. _____

Now comes the question:

What is the holy Mass? The catechism answers: The holy Mass is the sacrifice of the Body and Blood of Jesus Christ, really present on the altar under the appearances of bread and wine, and offered to God for the living and the dead.

Do you know what the word sacrifice means? It means the change or destruction of something as an offering to God in acknowledgment of His dominion over us; that is, in acknowledgment of the fact that He is "God the Father Almighty, Creator of Heaven and earth." A sacrifice is the highest act of adoration that can be made by any creature, and therefore it can be offered only to God.

Perhaps you will say that you sometimes make a sacrifice without actually destroying anything, and that you are asked to offer sacrifices which are not offered to Almighty God, as when mother desires you to sacrifice your wish to play outside on a damp day, or

You are told that it would be good to sacrifice a favorite book or toy in order to give pleasure to a sick child, or to one poorer than yourself. Then you are taught to sacrifice your evil inclinations. But in all these and many more cases the word sacrifice is used in the sense of giving up something when the giving up costs, as you know it often does.

In all ages of the world people have offered sacrifice as an act of adoration to God. Cain offered the fruits of the earth, Abel a lamb from his flock and that lamb was a figure or type of the Lamb of God who taketh away the sins of the world and who was to be offered in sacrifice to His eternal Father, first in a bloody manner upon the cross, and ever after in an unbloody manner upon our altars in the holy sacrifice of the Mass.

Noe's first act on coming out of the ark was to call his family together and offer a sacrifice to God. Melchisedech who was a friend of Abraham offered a sacrifice of bread and wine which was a figure of the Most Blessed Sacrament; Abraham himself sacrificed the ram that was caught in the bushes when, by command of God who wished to try the obedience of His servant, he was about to slay Isaac his son.

Almighty God Himself taught Moses what sacrifices were to be offered in the tabernacle in His honor, and you know that when the Holy Child was presented in the temple, St. Joseph offered two pigeons to be sacrificed. Even pagan people had always the instinct that is, the natural feeling which was taught them by nobody, to offer sacrifices. But they offered their sacrifices to false gods, and the evil spirits led them so far astray that they sometimes sacrificed human beings and even their own children. People who allow themselves to be blinded by the devil can be made to do most horrible things, believing all the time that they are pleasing their god.

In order to make a true sacrifice the victim, or offering, must be pleasing to God; it must be perfect of its kind, and free from all stain. It is very difficult to find anything that is truly perfect in this world, but when the Second Person of the Blessed Trinity offered Himself first upon the cross, and afterwards upon our altars in the sacrament of His love, He gave us a victim so perfect, so stainless, so infinitely great and wonderful, as to be worthy of being offered in sacrifice to Almighty God Himself. This no other victim had ever been, or could be.

There is very much more to be said about the holy sacrifice of the Mass as a sacrifice, but perhaps you would find much of it rather difficult.

The person who offers a sacrifice is called a priest, and no one can be truly a priest who has not at least the right to offer sacrifice, whether he does so or not; and no one can have that right unless it has been given to him by a bishop lawfully appointed. You hear people speaking sometimes of a Mass of Our Lady, of the apostles, martyrs, virgins, and so on. They do not mean that the holy Mass is offered to even the Queen herself. A sacrifice is the supreme act of adoration, and therefore can be offered only to God. If any one were to attempt to say Mass to Our Lady, he would commit idolatry of the worst kind.

But Masses wherein the blessed Mother and the saints are especially entreated to pray for us, and in which certain prayers are said in their honor, may be and often are offered to God.

The Mass of the Holy Spirit is, of course, offered to the Holy Ghost who is the Third Person of the Blessed Trinity, who proceeds from the Father and the Son, and is therefore Lord and God as they are.

"From the nature of the case the act of sacrifice must be:

- (1) one which produces a moral destruction of the victim;
- (2) one which is performed in the name of Christ, who is the chief offerer;
- (3) one which Christ Himself performed at the time of institution;

- (4) one which represents His death. Hence it is not the oblation which precedes, nor that which follows, Consecration. It cannot be the elevation of the species, nor the breaking of the host, nor the admixture of the species, nor their distribution; but it consists principally in the act of Consecration, that act alone satisfying all the required conditions.
 - (1) The Consecration is performed in the person of Christ, as the form shows: 'This is My body'; 'This is the chalice of My blood.'
 - (2) Christ Himself instituted It; the words are His very words.
 - (3) It morally destroys the victim, by placing Christ on the altar as it were, dead;
 - (4) by virtue of the words, the body is separated from the blood under the species of bread, and the blood from the body under the species of wine. And
 - (5) Thereby the death of Christ is shown forth; for it is the body broken and the blood shed which are set before us.

~ Source: The Gift of the King" Imprimatur 1907

UNDER THE OLD LAW:

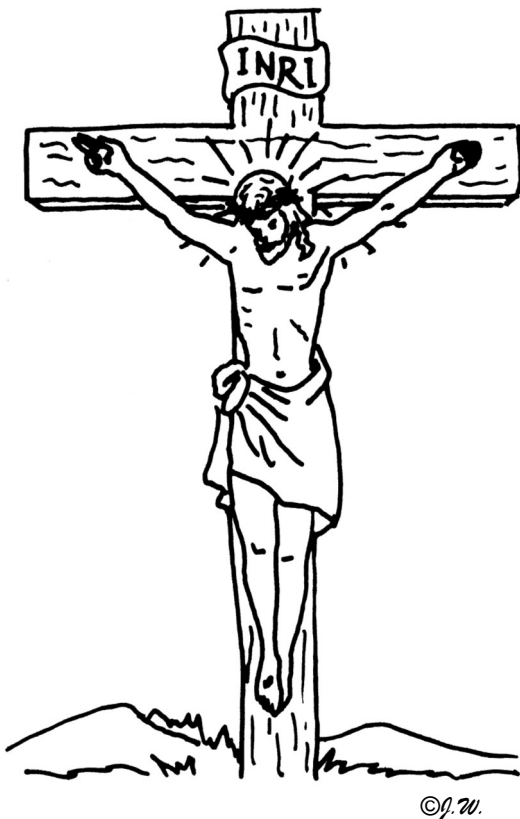
Man had cut himself away from God,
 his LOVING FATHER.
 Man offered sacrifices to God.
 The best things he possessed.
 Man wanted to make up for sin,
 but he could not.

WHY?

Man's gifts were not perfect;
 lambs, bread, grain—
 Man could not offer them
 In the right way
 because GOD
 Who is DIVINE,
 had been offended,

**UNDER THE NEW LAW**

Jesus Christ offered on Calvary
 THE PERFECT SACRIFICE
 Jesus Christ shed His Precious Blood
 on the Hill of Calvary,
 in satisfaction for the sins
 of all men.
 This act of sacrifice is the greatest
 act in all history.
 Only this Perfect Sacrifice could unite
 man to God.
 Jesus offered to the heavenly Father
 a VICTIM WORTHY OF HIM.
 Christ, the eternal priest, made
 THE PERFECT OBLATION.
 Christ offered to the eternal Father
 all that man had tried to offer:
 perfect adoration,
 perfect thanksgiving,
 perfect petition,
 perfect reparation.



Why is the Mass the same sacrifice as the sacrifice of the Cross?

WORDS

Whenever we are reading or hearing about sacrifice, there are some words which are sure to be repeated again and again. We might take a few now, and try to get their meaning quite clear.

Offering.—This word is used for the thing or things which are given for the priest to offer to God. In old Catholic times the people offered the bread and wine for the Holy Sacrifice.

Oblation.—This is the act of offering the bread and wine to God. The oblation must be made by a priest.

Offertory,—The name given to that part of Mass at which the priest makes the oblation. It is one of the three principal parts of Mass, and if you were not present during it you would not have heard Mass.

Immolation is a word which means the putting to death or destruction of the Victim. It is the chief act in all sacrifice; there could not be any sacrifice without it. We are going to have quite a separate talk later about the immolation of our dear Lord in the Holy Mass.

Communion.—This is the act by which we unite ourselves to the sacrifice by eating the flesh of the Victim. This is the third principal part of Mass, at which all must be present, though all are not bound to communicate. The priest, however, must receive the Body and Blood of Jesus Christ in order to complete the sacrifice.

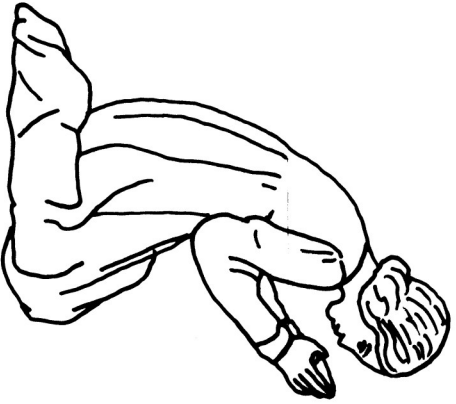
Instead of saying, as we did in another talk, that our Blessed Lord offers Himself in the Holy Mass—

- (1) To adore God in our name and in our place;
- (2) to thank Him for all He has done for us;
- (3) to obtain forgiveness for us;
- (4) to beg for all the graces we need.

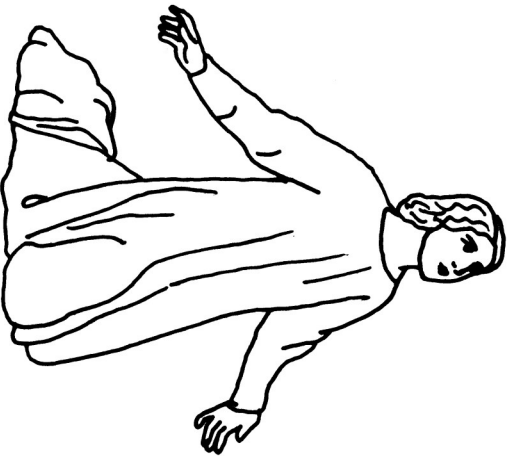
This is sometimes put in another way, as "The Four Ends of Holy Mass," and they are named as:

1. Adoration.
2. Thanksgiving.
3. Propitiation.
4. Supplication or Petition.

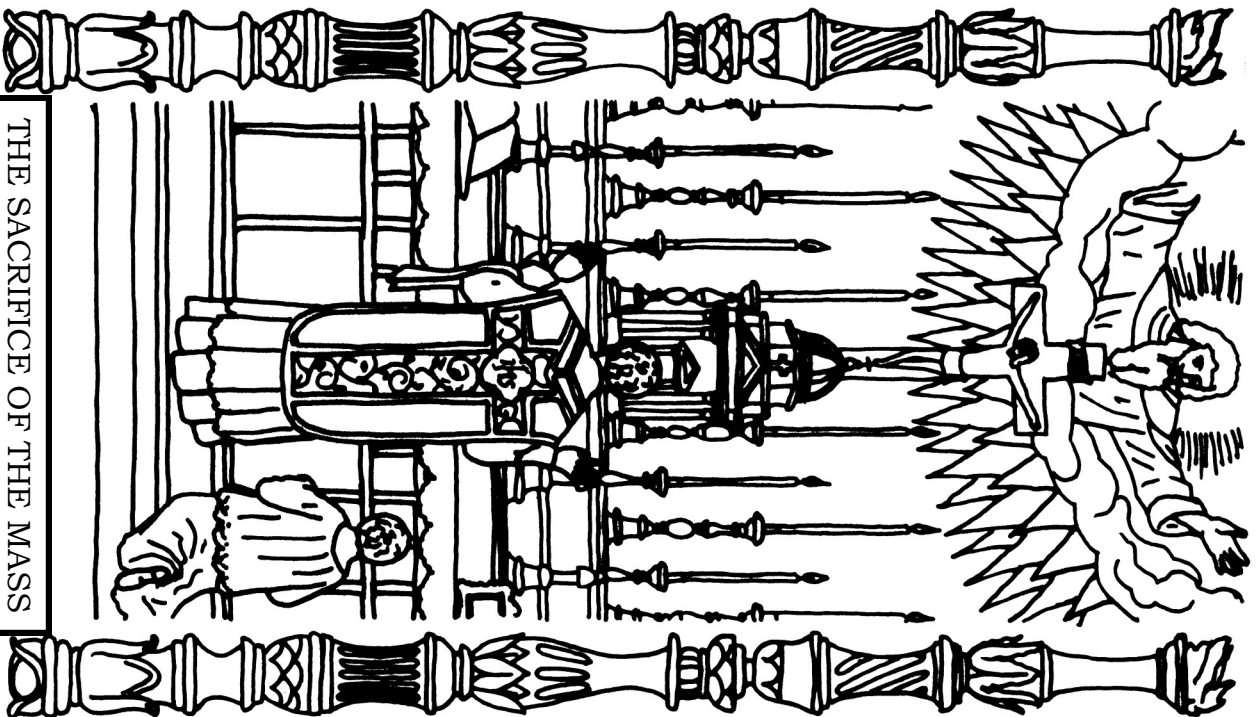
These are longer words, but they mean the same things.



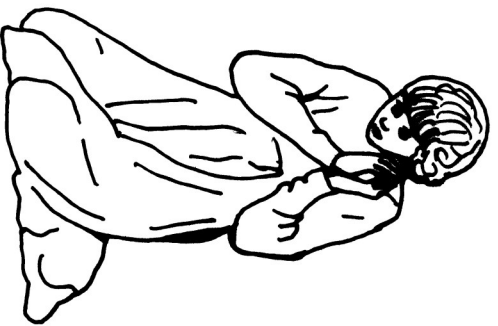
ADORATION



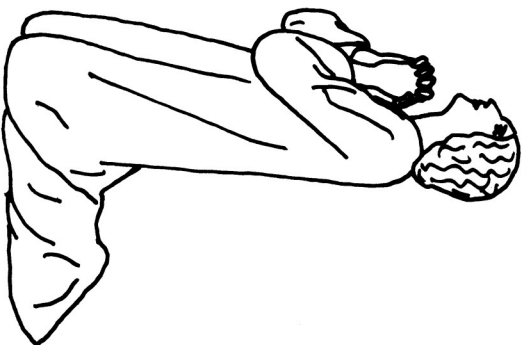
THANKSGIVING



THE SACRIFICE OF THE MASS IS OFFERED FOR FOUR ENDS



ATONEMENT



PETITION

PROPITIATION

ADORATION

THANKSGIVING

PETITION

Fill in the blanks with words from box.

1. _____ means to adore God.
2. _____ means to thank God.
3. _____ means to obtain forgiveness.
4. _____ means to beg for the graces we need.

Story — *St. Wenceslaus, Duke of Bohemia, had the greatest possible devotion to the Blessed Sacrament, and loved to prepare with his own hands the altars and everything needed for Holy Mass. He himself made the altar breads, which were to be changed into the Body of Christ. A cornfield was set aside for this purpose, which the Duke tilled. He it was who sowed the seed, reaped the golden grain, and, after grinding it into the finest flour, would prepare the altar breads and humbly present them to the priest at Mass.*



GOD'S LESSONS

Now, before God gave His beloved Son to die on the Cross and to be our sacrifice in Holy Mass, He gave the world a great many lessons to lead up to it, lessons which had some likeness to the great Sacrifice to come. These likenesses are what are meant when you hear people talk about types of our Blessed Lord or of His Sacrifice. There were a number of them, but we are only going to talk of three. Do you remember in your Old Testament history the story of the Ten Plagues of Egypt? In the last, God was going to send His Angel of Death into every house to slay the eldest child there. He wished, however, to spare His own people, the Jews, and this is what He bade them do. Each family was to take a little lamb, perfect and without spot. In the evening it was to be killed, and its blood sprinkled on the door posts of all the houses in which God's people dwelt, and the flesh was to be eaten, with many ceremonies. During the night the Angel of Death went through the land of Egypt, but he passed over the houses on whose doors he saw the blood of the lamb which had been sacrificed, and no child died there. Can you not see in how many ways this bore a kind of likeness to the spotless Lamb of God, whose Blood was shed and sprinkled upon our souls to preserve us from everlasting death? Four times during Holy Mass the priest calls our Lord by this beautiful title; three times at the Agnus Dei, which is the Latin for "Lamb of God"; and once, when holding in his hand the Sacred Host which he is going to give in Holy Communion, he says, " Behold the Lamb of God; behold Him who taketh away the sins of the world." Instead of a story I think you will like these beautiful lines, which were written by Christina Rossetti:

"A lamb is innocent and mild,
And merry on the soft green sod;
And Jesus Christ, the Undeiled,
Is the Lamb of God. Only spotless.
He Upon His Mother's knee;
White and ruddy, soon to be
Sacrificed for you and me."



1. In what ways did the story of the Ten Plagues of Egypt resemble the spotless Lamb of God? _____

2. How many times during Holy Mass does the priest call our Lord by the title of "Lamb of God?"

THE SCAPEGOAT

Did you ever hear it said of some child always in disgrace, "He is the scapegoat!" meaning that he was often blamed for things done by others? Perhaps you did not know that the scapegoat was one of the Jewish sacrifices.

Two goats were brought to the priest, who drew lots to see which one should be killed and which should be the scapegoat. The one on whom the lot did not fall was immolated—that is, slain as an offering for sin. Then the priest took the living goat and offered it to God with many prayers, and, putting both hands upon its head, the priest confessed the sins of the people, putting them, as it were, upon the goat. When he had finished he drove it out far into the wilderness, and it was seen no more.

If during your walk you had been accustomed to pass someone each day, and then a day came when you missed him from the accustomed place, and as day succeeded day, and the weeks went by, still the person did not appear, at last you would probably say, "I wonder if that man we used to see is dead;" because to be seen no more by our fellow-creatures is one of the effects of death.

Now the little goat did not really die, but it seemed to suffer the effects of death; it seemed as if it were dead; it was seen no more. This is sometimes spoken of as *mystical death*; real death has not taken place, but there is an appearance of death.

This sacrifice was like our Lord on the Cross, and like the Holy Mass; like our Lord on the Cross because He, too, bore the sins of the people. God laid upon Him the sins of all. The prophet Isaias, speaking of Him, says: "He was wounded for our iniquities. He was bruised for our sins; the chastisement of our peace was upon Him, and by His bruises we are healed."

It is like our Lord in the Holy Mass, because there Jesus is not really slain, as He was on Calvary, but there is the appearance of death. His precious Blood seems to be separated from His Body, as when a person has died by violence.

Perhaps, if you ever happen to be blamed for something you have not done, instead of getting angry, you could think of our Blessed Lord bearing our sins, and say nothing, but just offer it, that you may be made a little more like Him.

1. Look up the word 'immolated' in the dictionary. Write the definition below.

2. What is meant by a scapegoat?

PRIEST AND KING

Long, long before our Blessed Lord came, God chose a holy man named Abraham, and told him to leave his own country to go to one which He would show him. God was going to do great things with Abraham, to make him the father of a mighty nation.

You remember noticing in your New Testament that the Jews spoke of "our Father Abraham." From him our Lord Himself was to be descended. Abraham is remarkable amongst the heroes of the Bible for his obedience, so when God told him to leave his own country, he did so. Amongst those who went with him was his nephew. Lot.

Lot had a number of adventures; in one he was taken prisoner by the victors in a fight of "four kings against five." One prisoner escaped, and told Abraham of this misfortune; he at once set out with his friends and servants—"three hundred and eighteen, well appointed" - to rescue his nephew. He rushed upon the enemy at night, and won a complete victory, taking from them not only their prisoners, but a great deal of treasure. On his way back we read that he was met by a mysterious person of whom we have heard nothing before.

He is Melchisedech, King of Salem, priest of the most high God. We know nothing of his parents, of his house, or his life. He came and offered a sacrifice of thanksgiving to God for Abraham's victory. If you have not heard the story before, you will never guess what his sacrifice was. We are told that he came "bringing forth bread and wine"—bread and wine to be offered in thanksgiving. The word "Eucharist" means thanksgiving.



Do you not feel at once what a beautiful type this is of the Holy Mass? Of course, as you think and think, you see that, beautiful as it is, it is only like a beautiful shadow of which the Holy Mass is the reality. How good God has been to put us into the world since our dear Lord came to hide Himself under the appearances of bread and wine!

Story - *A very beautiful story is told of the Emperor St. Henry. He was remarkable for his devotion to the Blessed Sacrament and his love of purity. When he arrived in any town it was his custom to spend the first night in a church, watching before the altar. As he was thus praying in the Church of St. Mary Major on the night of his arrival in Rome, he had a wonderful dream. He tells us that he "saw the Sovereign and Eternal Priest, Christ Jesus, enter to say Mass; with Him came St. Lawrence and St. Vincent, who assisted as deacon and sub-deacon."*

1. How was Abraham remarkable amongst the heroes of the Bible?

2. What sacrifice did Melchisedech offer in thanksgiving for Abraham's victory?

TOLD BEFOREHAND

I AM sure that by this time you are thinking that after so many lessons the Jews ought to have recognized our Blessed Lord's sacrifice quite easily. But God was not satisfied with giving them types. He even told them beforehand very many things about Jesus Christ, so that there might be no mistake when He came—about His mother, the place in which He should be born, the kind of life He should live, how He should die, and even about the Resurrection and Ascension. You can hardly believe it, but it is quite true.

If you were sent to meet someone at the station, and had been given all sorts of signs by which you could know them, and then, though they stood near, and even spoke to you, you arrived home without them, you would, be thought very careless and inattentive, would you not ?

Now the Jews were actually told by God Himself that the Redeemer they were expecting would have a holy Virgin Mother; that He would be born at Bethlehem; His star would be seen in the east, and kings would come from afar to offer Him gifts; that He would seek refuge in Egypt; that He would preach the Gospel to the poor, heal the sick, cleanse the lepers, raise the dead; that in the end He would be taken by His enemies, scourged, spat upon, and die, His sacred hands and feet nailed to the Cross, and His heart pierced by the lance; that He would not remain in the tomb, but rise again and ascend triumphantly to heaven.

You think I am telling you the life of Jesus Christ from the Gospels, but really I got all that from the Old Testament; it was told to the Jews hundreds of years before any of it happened at all.

This telling beforehand of something which is going to happen is called Prophecy and it was one of God's most wonderful ways of teaching the people. We may be sure that if God told them so much in this way, He will have said something about the Holy Mass.

In a book of the Bible called Malachias there are these words: " From the rising of the sun to the going down, My Name is great amongst the Gentiles, and in every place there is sacrifice, and there is offered to My Name a clean oblation, for My Name is great amongst the Gentiles, saith the Lord of hosts."

This prophecy is coming true every day, for somewhere on the surface of our earth, in our own country or some other, the Holy Mass is being offered up every hour of the day and night. Some people make a habit of offering to God as soon as they awake each morning all the Masses which will be said all over the world during the next twenty-four hours. During the day it is very beautiful and very consoling to think of the Masses being said at that moment, and to join ourselves to Jesus in the Sacred Host, especially when we are in pain or trouble.

Story—St. Leonard of Port Maurice had a great devotion to the practice which we have just spoken—he constantly offered to God all the Masses which were being said all over the world. He said his own Mass with the most wonderful devotion, always preparing for it by going to confession. Each day he heard as many as his duties permitted, and once, when someone remonstrated with him for this as a waste of time, he replied, "One Mass is worth more than all the treasure in the world."



1. The telling beforehand of something that is going to happen is called?

2. Did God tell the Jews beforehand about the birth of Jesus, His life, death and resurrection?

3. In which Testament of the Bible were these prophecies foretold?

4. In which book of the Bible was the prophecy of the Mass foretold?

A BEAUTIFUL TITLE

Our dear Lord has many, many beautiful titles. Only last week I read of one in this line of poetry: "Pearl of Great Price, within the monstrance set."

We have already spoken of two names by which we know Him in Holy Mass "Lamb of God" and our "Host"—but if there is a victim to be offered we must have a priest, and it is of our Lord as our great Priest we are going to speak next.

I do not know how you picture our Blessed Lord to yourself when you are thinking about Him. Some imagine Him almost invariably as a Child in the arms of His Mother; others, crowned with thorns, as He was during His Passion.

I always think of Him as a Priest holding the bread to be changed into His Body, or with His Hand raised to absolve and bless me.

In every Mass Jesus Christ Himself is the Chief Priest; through His ministers He says each Mass, consecrates each time the bread and wine. When you go to confession it is the wounded Hand of Jesus Christ, our High Priest, which is raised to loose you from your sins.

When you receive the blessing of a priest, it is Jesus who blesses you through the priest.

In the Epistle to the Hebrews (one of the books of the New Testament), the writer of the letter has put the most beautiful things about our dear Lord as our "High Priest." I think he must have had a great love for Him under that title. I shall copy out two passages for you? In Chapter V we have drawn for us the office of a human priest in these words:

"For every high priest taken from among men, is ordained for men in the things that appertain to God, that he may offer up gifts and sacrifices for sins: Who can have compassion on them that are ignorant and that err: because he himself also is compassed with infirmity: And therefore he ought, as for the people, so also for himself, to offer for sins. Neither doth any man take the honour to himself, but he that is called by God, as Aaron was."

Then follows a wonderful and very mysterious account of Christ as our High Priest. The writer himself finds it hard to make such high things quite clear to the ordinary mind, and says so quite simply.

"Thou art My Son, this day have I begotten Thee." As He (God) says also in another place:

"Thou art a priest for ever, according to the order of Melchisedech.' Who (our Lord) in the days of His flesh, with a strong cry and tears, offering up prayers and supplications to Him that was able to save Him from death, was heard for His reverence. And whereas, indeed. He was the Son of God, He learned obedience by the things which He suffered.

And, being consummated, He became, to all that obey Him, the cause of eternal salvation. Called by God a High Priest according to the order of Melchisedech. Of whom we have much to say, and hard to be intelligibly uttered."

St. Thomas Aquinas, the patron of all Catholic school-children, has written about this very Epistle to the Hebrews, and in one place says just what we have put above. He tells us it is Christ Himself who blesses by the hands of the priest. So when you see a priest at the altar, or kneel for one to absolve or bless you, think of our dear Lord, the invisible High Priest, present beside or within him. I like to think of the priest as a living monstrance through which I see the Son of God—* the Priest for ever according to the order of Melchisedech." This is why we should show such great love, reverence, and respect for God's ministers.



Story —*St. Francis of Assisi used to say that if he were to meet a priest and an angel in the road, he would immediately kiss the priest's hand, and say to the angel: "Wait for me, dear angel, for this hand has touched the Word of Life."*

When St. Jane Frances de Chantal was a tiny child, she had such a wonderful reverence for the sacred character of a priest that if she saw one she would run out and kiss the ground over which he had passed.

1. What are the three titles of Our Lord that were mentioned in this chapter?

MY CRUCIFIX

The Church tells us that Holy Mass is the memorial, the continuation, the application of the sacrifice of the Cross. It is not another sacrifice, but the same as our dear Lord offered on Calvary. So, in order to understand Mass, it seems as if we ought to spend a little time in trying to understand the Cross.

Take your crucifix in your hands, and let us see what we can find out about our Lord's sacrifice; it is full of the wonders of love. Who is the Victim? It is Jesus Christ Himself as man. It is His own sacred Body which is immolated, not the body of a little bird or lamb. In order to understand what it meant to our dear Lord to be the victim, look very carefully and lovingly at your crucifix. Touch the sacred Figure reverently with your little finger. First, the sacred Head, crowned with thorns; think of the worst pain you ever had in your head, and try to understand what just that one pain must have been. His Body was made like ours; it was exquisitely sensitive to pain, and sometimes to compare with His some little pain we have felt ourselves helps us to understand how much He must have loved us.

Go, then, to the wounded shoulders of Christ, all bleeding from the cruel whips; to the tender, loving Hands and Feet, pierced with the great nails—and we cry out if a pin pricks us! Jesus accepted all that in accepting to stand in our place and be our Victim.

Who is the priest chosen by God to offer such a holy Victim? We feel certain at once that it is not a cruel soldier; God never commissioned anyone to commit the awful crime of killing his Saviour. It was Jesus Christ Himself who was Priest as well as Victim. He offered up His life for us by His own will. St. Augustine has said very beautifully that our Lord was the Victim in His Flesh and the Priest in His Soul.

To whom did this great High Priest offer up the sacrifice of His most holy Body? To the Blessed Trinity—three Persons in one God; to the Father and the Holy Ghost, and—a thought which has always seemed to me most wonderful— to Himself—God the Son.

Why is He offering Himself thus?

In sacrifice for our sins, to purchase eternal life for you and for me because He loves us. For a sacrifice we need not only priest and victim, but also an altar, and our dear Lord had the terrible altar of the Cross.

Story —*A young girl, coming from a wealthy home, where she had been much petted, wished to become a nun. The Superior gave her a graphic picture of all the hard things she would find in the convent, and thought the young girl seemed to waver, but after a moment's pause, she asked: "Are there any crucifixes in the convent? Shall I find a crucifix in that narrow cell, with the hard bed of which you spoke? in that refectory, where the food is so coarse and unpalatable? in that chapter, where such hard penance is done?"*

"Oh yes," answered the nun, "there are crucifixes everywhere." "Then I hope," the girl replied, "that I shall not find anything too difficult, since I shall have a crucifix with me wherever I am, and whatever I have to suffer."

THE PARTS OF THE MASS

BEFORE explaining the parts of the Mass it may be as well to inform you that the whole office was not composed at one time, nor were all the prayers now said by the priest during the celebration of the holy sacrifice in use during the very early ages of the Church. You know that, as far as we can tell, the service at the institution of the Blessed Sacrament at the Last Supper was very simple indeed. The Gospel relates only the words of Consecration as spoken by Our Lord, His giving Holy Communion to His apostles, His instruction afterwards, which, however, was not part of the Mass, and that having sung a hymn He left the supper room to go over to Mt. Olivet in the Garden of Gethsemane.

It was natural that the Church should, out of reverence, have arranged a proper office for the celebration of the holy sacrifice at a very early period. It was done during what we know as the great persecutions which were set on foot by the emperors of Rome, and lasted for nearly three hundred years after the death of Our Lord. During these persecutions the Christians were hunted down almost as if they were dangerous animals, and rewards were frequently offered to and received by those who could give information as to Christian places of meeting, and also for the names of true believers, particularly when the persons informed against happened to be rich or important in any way.

Now nearly all those who were converted to the Christian faith were idolaters, and it happened sometimes that persons who did not really intend to give up paganism at all pretended to do so in order to find out who were Christians so that they might betray them to the magistrates and obtain the reward. Under these circumstances it was not considered prudent to admit Catechumens, as those persons who were under instructions were called, to the celebration of the sacred mysteries. Therefore all those who were not yet baptized left the church at the end of the first part of the Mass, which was known as the Mass of the Catechumens.

It was arranged expressly with a view to their instruction, and this was necessary since, as you know, they had to learn by hearing, for few books were obtainable; nor could many persons read with the exception of priests, members of the learned professions, as doctors and lawyers, and the sons of rich men who were sent to school as you are.

For this reason, that is, for the benefit of the Catechumens and of the unlearned among the faithful, portions of the Holy Scripture were read in the earlier part of the Mass, as the Introit, Gradual, Epistle, and Gospel. The Catechumens were not allowed to be present at the reading of the Creed. It was the Apostles' Creed which was recited at Mass in those days.

Have you read "Fabiola"? If not, you should do so as soon as possible, or get some older person to read at least part of that most beautiful story aloud to you. Then you will learn more about the Catechumens, and how both Torquatus and Corvinus, two wicked pagans, tried at different times to betray the Christians to their enemies.

Now back to the parts of the Mass. The office for the holy sacrifice is divided into three parts.

The first part lasts from the sign of the cross made by the priest at the foot of the altar to the Sanctus at the end of the Preface. This part is again divided into two, of which the first, from the sign of the cross to the end of the Gospel, was called the Mass of the Catechumens, as it was all at which they were allowed to be present.

The second, and by far the most sacred and solemn part of the Mass, lasts from the Sanctus to the prayer called the Communion.

The third and shortest part of the Mass is from the Communion to the end of the Last Gospel.

~ Source: The Gift of the King, Imprimatur 1907 ~

"IN MEMORY OF ME"

There are some things we must try to understand about Holy Mass.

The Church teaches us that the Mass is the same Sacrifice as that of the Cross. In Holy Mass the Victim is the same — Jesus Christ, our Lord. The Priest is the same; again it is our dear Lord. The Sacrifice is offered to God for all, for the living and the dead. On the Cross our Blessed Lord paid the price of all the graces we have received, or ever shall receive, from God. At Holy Mass God gives to us, as we need them, all the benefits for which the Precious Blood of Jesus shed on Calvary was the price paid.

On the Cross our dear Lord really and truly died; His Precious Blood was all separated from His Body, and His Soul left It and went to Limbo. In the Mass, when the priest consecrates separately the bread and wine, Jesus Christ is not really slain as He was on Calvary, because He can never die anymore. His Blood appears to be separated from His Body. We call this mystical death. You remember what we said about the scapegoat?

It would be a good way of hearing Holy Mass sometimes to think of the sufferings and death of our Lord during it. The priest, when he is saying Mass, continually recalls the Passion of Christ, and our Lord Himself expressed the wish that this should be so. We could imagine that we were with our Blessed Lady on our way to Calvary, and during Mass we can think of our dear Lord's suffering and death for love of us. Some parts of the Mass remind us very forcibly of the Passion: for instance, when the priest is bowed down at the foot of the altar, we think of Jesus bending beneath the weight of our sins in the Garden of Olives; the kissing of the altar reminds us of the kiss of Judas, and so on through the Mass.



Story—When Blessed Thomas More was Chancellor of England, in spite of his numerous duties, he always found time each day to hear Mass, and very frequently to serve it. Once during Mass a messenger from the King came to him, saying that His Majesty required to see him at once on a matter of great importance. "Have a little patience," replied Blessed Thomas; "I have not yet completed my homage to a greater King, and I must await the end of the Divine audience"

THE CELEBRATION OF HOLY MASS

"NOW I think you must know what the holy sacrifice is, what is offered to Almighty God and by whom, and also for what ends the victim, who is Christ our Lord, is offered to His eternal Father.

The next question is: Where is the holy Mass offered?

Under the Old Law, before the coming of Our Lord, there was among the Jews the chosen people of God only one place appointed in which sacrifices might be offered, and that place was the temple at Jerusalem. There were in every Jewish city synagogues or houses wherein the people came together to pray and to hear the law explained, but sacrifices were never offered in these.

There was at Heliopolis, a city of Egypt, a temple to the true God belonging to some Jews who had settled there. It was very beautiful, and had been made as much like the temple at Jerusalem as possible, and sacrifices were offered there.

But that temple had not been built by the command of God, nor does anyone know that the sacrifices offered there were pleasing to Him. So that there was really but one accepted temple and one altar consecrated to the Most High the temple and altar at Jerusalem. This was hard on people who had to come sometimes from the ends of the earth at the great festivals to offer sacrifice. But Our Lord came to make things easier, and He instituted the Blessed Sacrament and celebrated the first Mass in that "large upper room furnished" wherein He had eaten the paschal supper with His disciples.

After the Ascension the apostles dared not build churches because of the Jews, and they also offered the holy sacrifice in their own houses, or in those of the faithful. Then came the persecutions under the Roman emperors, and the Christians of Rome and some other places took refuge in quarries and in underground places called catacombs, to which the pagans very seldom came. Here the martyrs who suffered for the faith during the persecutions were buried, and holy Mass was celebrated on the large, flat slabs of stone that formed the upper part of their tombs, while the Christians gathered round to assist at the holy sacrifice.

After the persecutions had ended, emperors and princes in Rome gave up their palaces to the service of God, and churches were erected in all places wherein the Gospel was preached.

So now a church or chapel that is, a building especially consecrated for the purpose is really the proper place wherein to celebrate the sacred mysteries. Still holy Mass may sometimes be offered in private dwellings, in the open air, and even on board ship when circumstances require it and the proper permission has been obtained.

How many kinds of Mass are there?

Only one. The Mass is the sacrifice of the body and blood of Christ, and never can be more or less than that. But the holy Mass may be celebrated with more or less solemnity according to the occasion.

Thus at half-past ten or at eleven on Sundays and on certain grand feasts you see three priests vested in the sanctuary, the Mass is sung, extra candles are lighted, incense is used, and all the altar boys are in their best cassocks and surplices. You do not "get out of church" until one o'clock perhaps. That is "Solemn High Mass."

On another feast not quite so grand, there will be only one priest but perhaps a good many boys beside the two servers. The priest will intone the "Gloria" and "Credo," say them quietly to himself, and sit while they are sung by the choir.

He will chant the Preface and "Pater Noster" instead of merely reading those prayers, extra candles will be lighted at the Preface, and at certain times the thurible will be brought in. That is what you know as "High Mass," which should be more properly called "Missa Cantata," or Sung Mass.

Then, last of all, there is the ordinary "Low Mass" which is offered every day, and which is precisely the same as "Solemn High Mass," and as the "Missa Cantata," only it is offered with less ceremony.

THE ALTAR

You have been told that the holy Mass is a sacrifice. Now whenever a sacrifice is offered, an altar is required whereon it must be offered. We often read in the Old Testament that when certain holy persons were about to offer sacrifice, they built altars either of wood or stone more often of the latter.

When Abraham, by the command of God, was about to slay his son Isaac, he laid the boy on a pile of wood. Elias "built with stones an altar to the name of the Lord," when he had his famous contest with the priests of Baal on Mt. Carmel, and fire was sent from heaven which consumed the sacrifice, the wood whereon it was laid, and the stones of the altar, although all these had been drenched with water by the prophet's command. There were several altars in the temple of Solomon and one of these was of pure gold, or more probably covered entirely with that precious metal.

The first altar on which the sacrifice of the New Law was offered was the supper table in that "upper room furnished" whereon Our Lord instituted the Blessed Sacrament. The next was the wood of the cross whereon He, the divine victim, offered Himself in a bloody manner for the sins of the world. The supper table is believed still to exist in the church of St. John Lateran in Rome; and the wooden altar on which St. Peter celebrated is kept in the same place.

Wherever Mass is celebrated, whether in a grand cathedral, a humble village church, a private room, or on shipboard, the holy sacrifice must be offered on an altar, which may be either portable that is, one that may be easily carried from one place to another - - or fixed.

When the altar is fixed, the slab of stone that forms the top has been solemnly consecrated by a bishop. On this slab five crosses are engraved, one at each corner and one in the middle, and the relics of martyrs are always enclosed in a hollow made in the stone and afterwards closed with cement. If such an altar is removed from one place to another, it must be consecrated again before holy Mass may be celebrated upon it. But many churches do not possess stone altars and, by command of the Church, wooden ones may no longer be consecrated because wood is easily injured or destroyed.

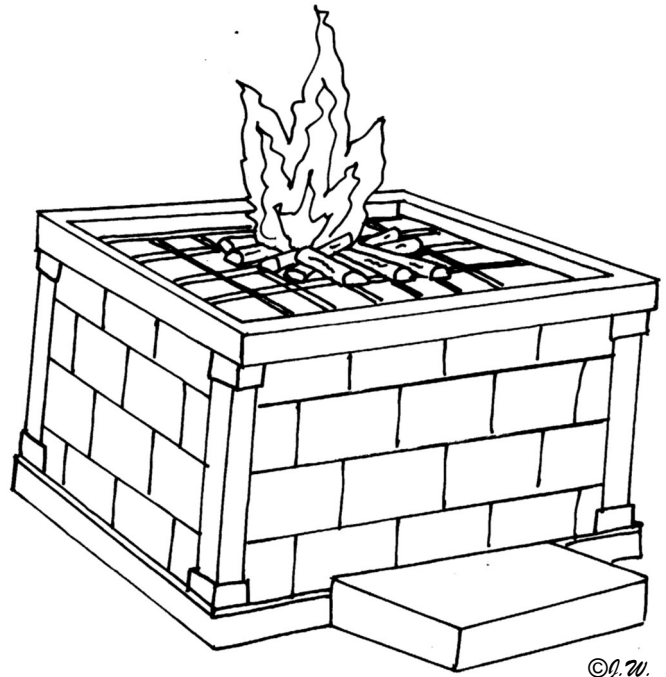
For this reason portable altars are more often used. These are square slabs of stone which should be large enough to hold the chalice and the Host. They are consecrated by the bishop just as the fixed altar must be, are marked with the five crosses, and contain the relics of martyrs.

In fact, this stone is the true altar whereon the holy sacrifice is offered. The stone it is called the altar stone - - is fitted into a place cut out for its reception in the middle of the wooden, or of the unconsecrated stone altar.

ALTAR OLD LAW

The altar of the Old Law was a place on which victims were sacrificed. It was hollow to hold a fire that would burn sacrifices placed on the altar's top. Every morning and evening, priests sacrificed at the altar "a lamb without spot." This perfect victim was a figure of Jesus, the spotless Lamb of God. Sacrifices of oxen, birds, wine, and bread could be made at other times.

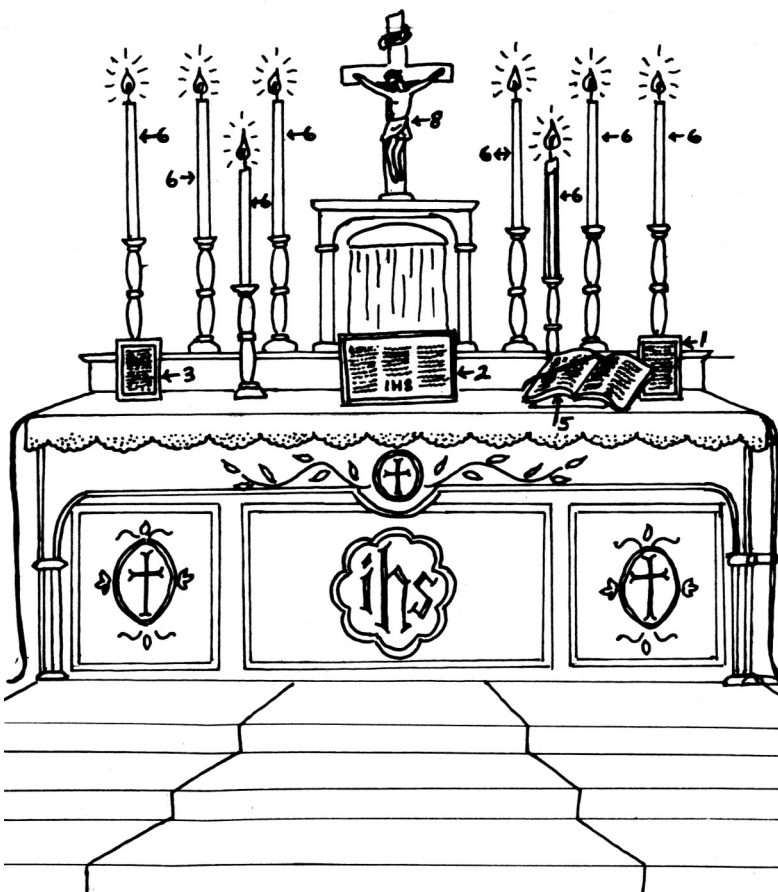
Sacrifices were offered for various reasons. Those called *holocausts* were burned to honor God. Other sacrifices were made to ask for God's blessings, to thank Him for favors, and to atone for sin.



ALTAR NEW LAW

The altar of the New Law is the place of sacrifice as it was in the Old Law, but now the victim is Jesus Christ, the spotless Lamb of God. The Sacrifice of the Mass is offered by a priest at an altar. The altar of the New Law, like that of the Old Law, has a flat surface. It resembles a table—the table at which Jesus celebrated the Last Supper and the first Mass.

Several kinds of victims were offered under the Old Law. Under the New Law there is one victim, Jesus Christ, Who is offered in adoration, thanksgiving, reparation, and petition, in the perpetual Sacrifice of the Mass.



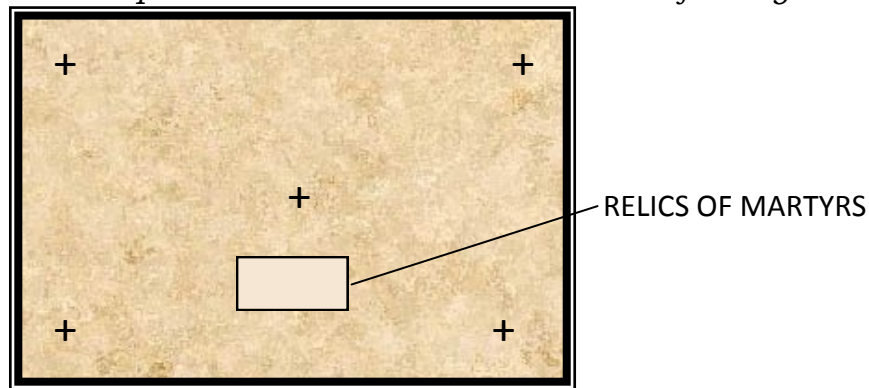
Story —

The Holy Mass can be offered only over the relics of a martyr. The Body of Christ is given to us only over a body which has been given to Him.

During the persecution under the Emperor Valerian, a number of the sacred ministers had been cast into prison, and were awaiting martyrdom. They wished to be strengthened for their sufferings by the Bread of Life, but alas! in their prison there was no altar stone. The Church is our mother, and for the dying she can sweep aside all rules. You would never guess in what a beautiful way they managed.

The priests offered up the sacrifice of the Body and Blood of Jesus Christ upon the open hands of the deacons, who were soon to be the victims, instead of the altar.

An Altar Stone - *Under the cloth, where the priest kisses the altar, is the altar stone. It has a small cross marked in each corner, and one in the center. Toward the front of the altar stone is a hollowed out "sepulcher" which contains the relics of martyrs.*



While explaining the altar, it may be well to tell you, children, that in speaking of the right of the altar we mean the Gospel, or Our Lady's side, which is so called because on that side the Gospels are read at holy Mass, and when there is a shrine of Our Lady in the sanctuary, it is usually placed on that side, which will be opposite to your left. The other side of the altar is the Epistle side, and will be opposite to your right.

I think you all know that the Blessed Sacrament is kept in the tabernacle, which stands back from the middle of the altar, and is always carefully locked out of reverence for the sacred body of Our Lord. I need not describe the outside of the tabernacle. You know that it is almost always more or less like a tiny church, and that there is "a throne" over it whereon is placed a crucifix which is removed only during Benediction.

Within, the tabernacle is like a tiny room or cupboard beautifully lined with white silk, and having curtains just inside the door, often embroidered with gold. The cupboard itself is generally made of steel it is what is called a safe - - because men have been found wicked enough to break open the tabernacle, and carry off the sacred vessels which are kept within.

The Blessed Sacrament was not always preserved in such a tabernacle as you see in our churches now. Before the sixteenth century a case, which was sometimes made of

some precious metal, was hung by a chain from the ceiling, and in this case the pyx, or little box containing the Blessed Sacrament, was placed. This case was often made in the shape of a dove.

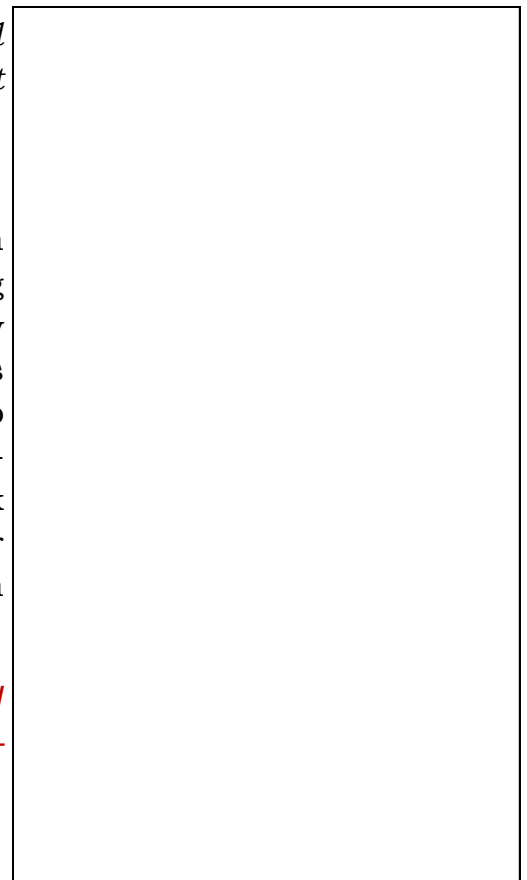
On either side of the tabernacle are two steps called gradines, and on these steps are set the vases and candlesticks used to decorate the altar. Perhaps I should tell you that when I use the word altar, it means, not the portable altar or altar stone merely, but the whole of the table which you see in church covered with a white cloth, and before which the priest stands when celebrating Mass.

Here is another story for you.

A convert in England told a friend that she was once visiting at a house which stood near the ruins of an old Catholic abbey. The lady stepped out on a balcony which was paved with stone; but she had been there only a few minutes when she was seized with terror although it was broad daylight and she could see nothing of which to be afraid. She was glad to step back into the room behind her. She mentioned this to her hostess and was told that everyone who went out on the balcony felt the same thing. Nobody ever remained there long. The lady examined the balcony (from the window) and noticed nothing peculiar about it except that one of the stones in the floor was marked with five crosses, one at each corner and one in the middle. After she had become a Catholic she saw an altar uncovered and recognized at once that in the mysterious balcony she had been standing on a consecrated altar stone, which had, in all probability, been brought from the ruins of the abbey when the house was built.

And now we come to the lamp of the sanctuary, which every Catholic child loves dearly often without knowing why. It usually hangs from the ceiling of the sanctuary by three chains, is of beautiful crimson glass, and burns night and day before the tabernacle. It is there to do honor to the King who dwells within, and it keeps its silent watch when all things, even in the church, are dark and still. It is a figure or emblem of the love for their Lord that should, and so often does, thank God, burn in the hearts of His children.

Color and cut out the picture of the Sanctuary Lamp from page 86 and paste into the box. Remember to color the globe red.



ALTAR FURNITURE

In order to be read for Mass the altar must be covered with three cloths made of white linen, and before they are used that is, when they are new, these cloths must be blessed by a bishop, or by a priest. The two that come next to the altar should be just long enough and wide enough to cover the top, and they may be of coarse linen. The third is laid over these two and must cover the altar and hang down to the ground on either side. It does not come down to the ground in front, but generally hangs over the edge of the altar and is finished either with a pious sentence worked in red, blue, or gold thread, or an altar lace.

There are set on the altar, during holy Mass, three cards. They are all large, but in the middle which rests against the tabernacle is the largest of the three. On the card which stands upright against the gradine at the right or Gospel side of the altar is printed in large letters that part of the Gospel of St. John which we call the Last Gospel because it is nearly always read at the end of Mass.

The "Gloria," the "Credo," the sacred words of Consecration, and some other prayers are printed on the middle card.

The prayers recited at putting water into the chalice and at washing the fingers are printed on the card which stands at the epistle side.

The missal we are to speak about now is that large book which you see standing on the left or Epistle side of the altar at the beginning of Mass. It is generally bound in fine leather, has sometimes clasps to keep it well closed when not in actual use, and five ribbons in what are known as church colors, because they are used to mark the different festivals of the church, are fastened to the top of the book.

If you were allowed to hold the altar missal and open it, you would find that some of the printing is in black and some in red. Moreover, you would see lines of music printed here and there. Both letters and notes are very large in order that the priest may read them easily while he stands upright.

"What is it all for?"

The missal is really the Mass Book. It contains the prayers said in all the different Masses of the year, as well as those which never change. The red printing tells exactly what is to be done all through the service. It gives the rules; that is, for the proper saying of holy Mass. These rules are printed in the missal, not because the priest does not already know them perfectly well, for he does; but in case he might, for the moment, forget, as it is so very easy to do.

It has long been the custom to print such rules or directions, not for the Mass only, but for all the liturgical services in red. Hence all such rules have come to be called Rubrics, from the Latin word *ruber*, which means red.

The five liturgical colors or sometimes we say ecclesiastical colors, are green, red, white, violet or purple, and black. The last is used in services for the dead and on Good Friday.

Green is used whenever there is no particular feast; red for Masses of the Holy Ghost and of the martyrs; white for Masses of the Blessed Sacrament, Our Lady, and holy virgins. Violet or purple is for penitential seasons like Lent. So when the sacristan arranges the altar and vestments for holy Mass, he marks the place of the Mass for the day in its proper color with the bookmark in the missal. Green for a Sunday or ferial, that is, not a particular feast; white for Corpus Christi or the Immaculate Conception, red for Whitsunday or the feast of Saints Peter and Paul, and so on.

Next come the candles. Those used at the holy sacrifice must be of pure wax made by the bees, and at Low Mass two must be kept burning all the time, one at each side of the altar, unless the Low Mass is said by a bishop, when four candles are lighted. For High Mass, that is, Solemn High Mass, there must be at least six, and these are usually the tall candles that stand in large candlesticks at the back of the altar.

The pure wax of these candles represents the stainless humanity of Our Lord; and the light given by and united to them is a figure of His divinity. There is nothing used at holy Mass which does not signify and teach something more than the mere use to which we see it put.

The cruets are little, very little pitchers which contain the wine and water to be used in the holy sacrifice. They stand during Mass on a small table set at the Epistle side of the altar and called the credence table. The cruets may be made of gold or silver, or of glass. The last is really the best because it is transparent and the server need never make a mistake as to which contains wine and which water; and glass is more easily cleaned. When the cruets are made of metal, there is a letter standing up straight on the top of each.

The cruets stand on a glass or silver dish into which the water is poured wherewith the priest washes his fingers at the "Lavabo." Beside it a small towel is laid with which he dries them. When the server carries the water for washing the fingers, he must place this towel across his left arm so that the priest may reach it easily.

A little bell stands on the altar step at the Epistle side close to where the server kneels. He rings this bell gently at the more solemn parts of the Mass, to call the attention of the people, and also to let any of the congregation who may be at a distance from the altar, know what is going on.

Sometimes the great church bell is rung at the Elevation, and this is done both to honor the King who has descended upon the altar and to give devout Catholics who may be within hearing at the time an opportunity of saluting Our Lord in the Blessed Sacrament at the most solemn part of the Mass.

The ringing of bells is a sign of joy, so church bells, whether great or small, are not rung in Holy Week from the singing of the "Gloria" on Maundy Thursday to the "Gloria" of the Mass on holy Saturday.

Bells have always been rung as signs of rejoicing, and have been used from earliest times as portions of church furniture and adornment. The tunic of Aaron, which corresponded as a vestment to our chasuble, was ornamented with a fringe of pomegranates and little bells of gold.

There must always be a crucifix over the tabernacle whilst holy Mass is being said, and this is of bounden obligation. No priest will knowingly offer the Holy Sacrifice unless the crucifix is there. And by a crucifix is meant, not a mere cross of wood or metal, but a cross whereon is a figure of Our Lord.

Incense is used at certain parts of the celebration of High Mass, and then a thurible, an incense boat, and a little spoon of the "Gloria" on Maundy Thursday to the "Gloria" of the Mass on holy Saturday are needed. One of the servers or the sacristan always produces these when they are required.

The burning of incense has been regarded from the earliest ages as a mark of supreme worship and adoration. There was an altar of incense in the temple of Solomon. Remember that among the gifts offered by the Wise Men to the Holy Child was frankincense in acknowledgment that He was God.

Look at the picture of the altar on the next page and write the name of each item on the corresponding line below.

1. _____

6. _____

2. _____

7. _____

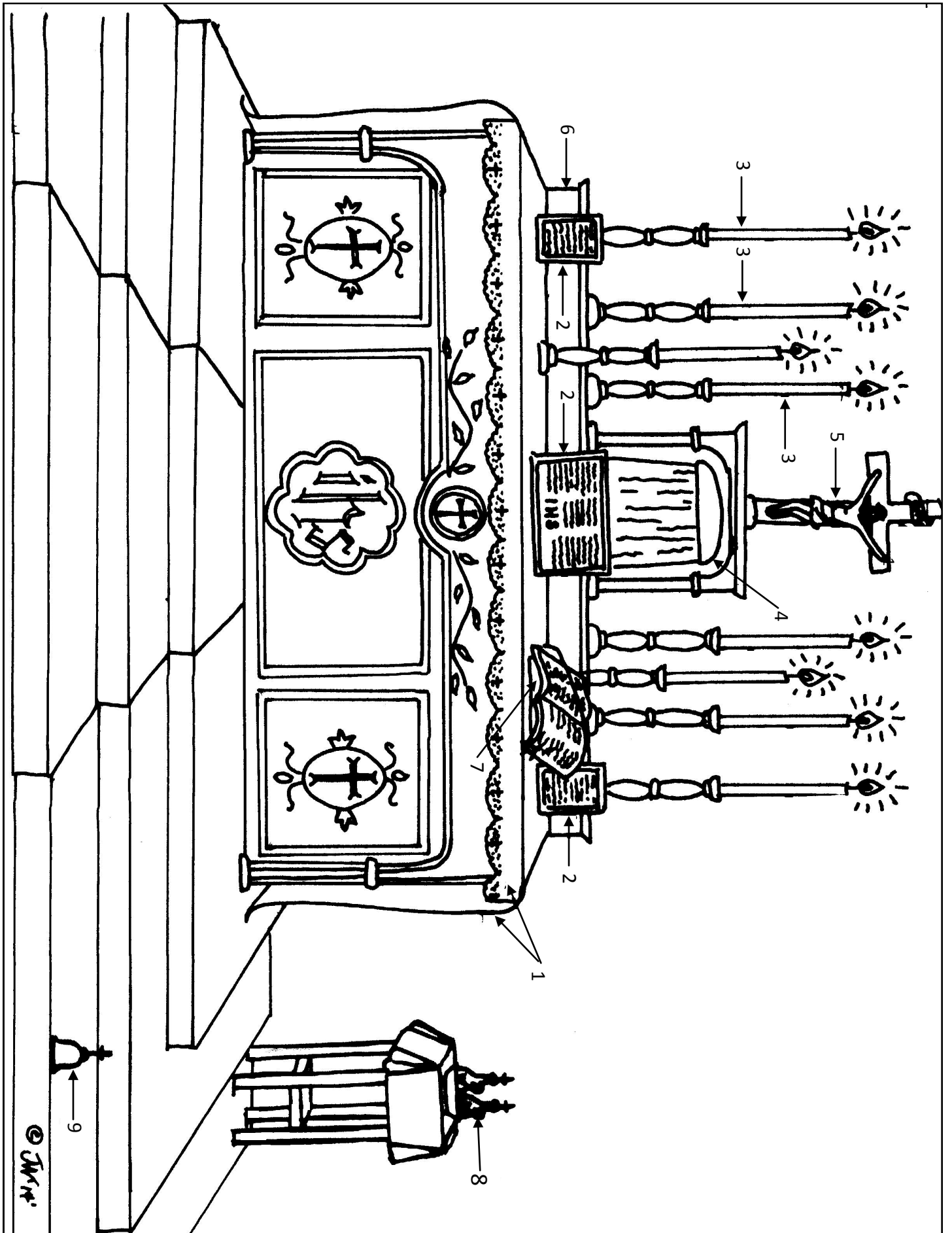
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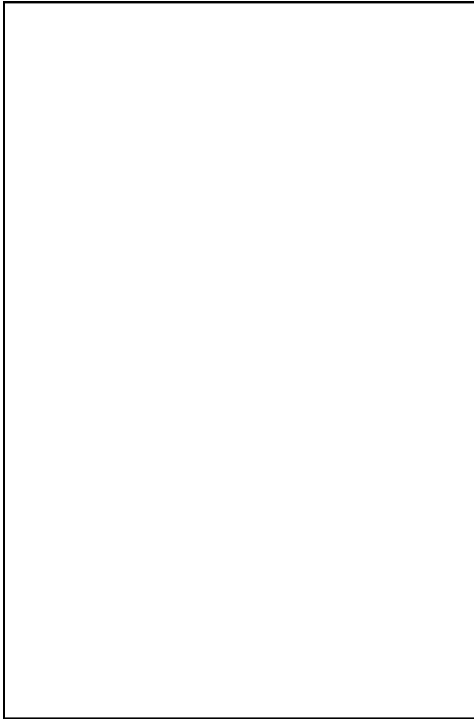
5. _____



The worksheets for this chapter can be found on page 83 and 84.

THE VESTMENTS

WHEN reading about the marker used in the missal, or Mass Book, you learned that there are five Church colors, or ecclesiastical colors as they are sometimes called, both names meaning the same thing. These colors are white, red, green, purple, and black, and they are all emblematic; that is, each of them has a particular signification when used by the Church.



White signifies joy, purity, innocence, and faith. Therefore the vestments worn on all feasts of Our Lord except those relating to the Passion, of His blessed Mother, of confessors not priests who hear confessions, although they are called confessors too, but holy men who have glorified God by the sanctity of their lives, and have been canonized, that is, declared to be saints by the church -and on the feasts of holy virgins; that is, of women who have served God in the unmarried state, whether as religious in convents, or merely living in the world.

Lastly, white vestments are worn on all feasts of the angels because these blessed spirits have never lost the purity and innocence in which they were created.



Red signifies courage and love. It is the color of warriors and is worn on the feasts of the martyrs. Red is used on feasts of the Holy Ghost because He is the Spirit of Love, and also in memory of "the parted tongues, as it were, of fire" that rested upon the apostles and disciples on the day of Pentecost.



Gold may be used instead of red, white, or green, but not instead of violet or black.

Violet or purple is the color which denotes penitence, and is worn during the penitential times of Lent and Advent, upon vigils or eves of feasts, and upon the festival of the Holy Innocents.

Do you wonder why the Church honors those baby martyrs in the color of penitence when they had never committed any sin? It is to show her sympathy with the grief of their poor mothers. A voice in Rama was heard, lamentation and great mourning; Rachel bewailing her children and would not be comforted because they are not."

Purple is worn at the blessing of the candles on the feast of the Purification, at that of the ashes on Ash-Wednesday, and at that of the palms on Palm-Sunday; and in all solemn processions except those of Corpus Christi, Maundy Thursday and the Forty Hours.



Green signifies hope and confidence. It is worn on days that are not particular feasts from the Epiphany to Septuagesima Sunday, and from the Octave of Pentecost to the First Sunday of Advent.



Black is the color of mourning and is a symbol of death. It is worn at Masses for the dead, and on Good Friday. Black vestments are ornamented with silver or white.

These are all sacred; they have all been blessed before being used, and may be handled only from necessity and with reverence. Although vestments lose the blessing when they are worn out, they may not, even then, be applied to any purpose except that for which they were first intended.

The vestments worn by the priest when saying Mass are the amice, the alb, the cincture or girdle, the maniple, the stole, and the chasuble. The priest says a different prayer while putting on each of his vestments. The first one he says while washing his hands is: *“O Lord, give my hands power to wash away all evil, that without stain in mind or body I may strive to serve Thee.”*

The **AMICE** is made of white linen; it is about a yard long and two thirds of a yard wide. It is worn on the shoulders of the priest under the alb, and has long strings, one at each corner of the upper side; these strings are crossed on the breast and tied round

the person of the wearer. A cross is marked in the middle of the upper edge which the priest kisses before putting on the amice. The amice was formerly worn so as to cover the head, and was intended to remind us of the handkerchief wherewith Our Lord was blindfolded. The priest says the following prayer while putting on the Amice. *“Place, O Lord, the helmet of salvation on my head to resist the attacks of the devil.”*

The **ALB** is a long, loose garment made of white linen. The word comes from the Latin *albus*, white. This garment is sometimes embroidered with red or blue, and sometimes, more particularly in hot countries, seems to be made almost entirely of lace, which is less heavy than linen; the upper part, however, must always be of linen. The alb signifies the white garment wherewith Our Lord was clothed in mockery by Herod. It also denotes the purity and sanctity of life whereby the priests of God should be distinguished. While putting on the Alb the priest prays, *“Make me white, O Lord, and purify my heart, so that being made white in the Blood of the Lamb, I may deserve an eternal reward.”*

The **GIRDLE** or cincture is a cord having a tassel at each end and is long enough to go twice round the waist of the wearer. Its use is to keep the alb in place. The girdle must be made of linen thread, and is usually white, but may be of the same color as the chasuble. It signifies the cords which bound our divine Lord during His Passion. The prayer the priest prays is while putting this on is: *“Gird me, O lord, with the cincture of purity and extinguish in my heart the fire of concupiscence so that, the virtue of continence and chastity always remaining in my heart, I may serve Thee better.”*

Have you ever noticed a part of the vestments which is like a little stole, made of the same material as the chasuble, and fastened on the arm of the priest?

That is the **MANIPLE** a word which really means a little handkerchief, and that is what the maniple was at first intended to be. About twelve centuries after Our Lord it was arranged that the maniple should be used only as a portion of the vestments, and no longer as a handkerchief. Since that time, it has been made of the same material as the stole and chasuble, instead of fine white linen as before.

The maniple is marked with three crosses: a larger one at each end, and a smaller one in the middle, where it is pinned to the sleeve. It is said that the maniple was first used by St. Peter, who wept so much whenever he said Mass at the remembrance of his denial of his Lord that he constantly needed to dry his eyes, so they pinned a handkerchief to his sleeve. Other priests did the same in order to be as much as possible like the prince of the apostles, even in little things. The maniple signifies the rope by which Our Lord's hands were bound and wherewith He was dragged by the rabble from the Garden of Gethsemane. The prayer of the priest is: *“May I deserve, O Lord, to carry this maniple of sorrow and penance so that I may one day enjoy the rewards of my labors.”*

The word **STOLE** means really a long garment, and that is what the stole originally was, but the alb and chasuble and another long vestment must have been cumbersome when worn together, and at last a long strip wider at the ends than in the middle came into use. The stole is made exactly like the maniple, but is much longer. It is worn round the neck, crossed on the breast, and tied down by the girdle. It is made of the same material and color as the chasuble.

Stoles are used in many of the services and offices of the Church, and they are always of the same shape and worn round the neck; but only the stole worn at holy Mass is crossed upon the breast and tied down by the girdle. The stole worn by the priest when administering the Sacrament of Penance is purple, and is often made small so that it may be carried in the pocket. The preaching, or Benediction stole is fastened across the breast of the wearer by cords to prevent it from slipping about. It is sometimes beautifully embroidered and may be ornamented with gold and precious stones.

The prayer the priest says while putting on the stole is: *“Restore unto me, O Lord, the stole of immortality which I lost through the sin of my first parents and, although unworthy to approach thy sacred mystery, may I nevertheless obtain eternal joy.”*

The **CHASUBLE** is that large vestment which is worn outside of all, and is marked with a very large cross on the back and with a straight pillar in front. Both cross and pillar reach from top to bottom of the chasuble. The cross is to remind us of that on which Our Lord suffered and died, the pillar of that to which He was bound during the scourging. It represents the purple robe in which Our Lord was clothed as a mock king by the soldiers of Pilate.

The chasuble must be made of some precious material, such as silk or cloth of gold, and its color is determined by the Mass to be said while it is worn.

The stole and maniple match the chasuble in material, color, and ornament, and form parts of the same set of vestments.

These are all sacred; they have all been blessed before being used, and may be handled only from necessity and with reverence. Although vestments lose the blessing when they are

worn out, they may not, even then, be applied to any purpose except that for which they were first intended.

The priest prays, *“O Lord, Who hast said, ‘My yoke is sweet and my burden light,’ grant that I may so carry it as to merit Thy grace.”*

On pages 85 and 86 you will find pictures of the Sacred Vessels. Color, cut them out and paste them next to their descriptions on the following pages.

THE SACRED VESSELS

BY the word sacred is truly meant something that has been so solemnly consecrated and set apart for the service or honor of God that it may never be put to common or profane uses, and any one who should venture to put sacred things to such uses would commit a very great sin. A vessel is a thing whose purpose it is to contain something else most commonly a liquid. Sacred vessels have always been in use since such things were invented. The chalice or cup that contained the wine offered to Almighty God by Melchisedech was a sacred vessel, and there were many sacred vessels in the temple of Solomon. They were made of precious metal most of them were of gold and when Nabuchodonosor destroyed the temple and carried the Jews captive into Babylon, he took also the sacred vessels. It was their profanation by his grandson, King Baltassar, that at last so excited the anger of God that He allowed the Medes and Persians to take Babylon and slay Baltassar with all his wicked court.

Did you ever learn that poem that begins:

The king was on his throne;
The satraps thronged the hall;
A thousand bright lamps shone
On that high festival;
A thousand cups of gold
In Juda deemed divine
Jehovah's vessels hold
The godless heathen's wine?

In the midst of the feast a hand was seen writing on the wall the sentence pronounced by God against the king who was committing the sacrilege and then came the end.

The sacred vessels of the temple were not destroyed or lost in the fighting and pillage that ensued. Later on some of them, at least, were restored to the Jews and carried back to Jerusalem.

Sacred vessels are used also on our altars, and in the service of the Most Blessed Sacrament. They are six in number, and of these three, the chalice, paten, and ciborium, are used at holy Mass; two, the monstrance and lunette, at Benediction; and one, the pyx, for carrying the Blessed Sacrament to the sick.

Of all these the **CHALICE** is the most sacred because in it is consecrated the wine which is changed into the precious blood of Our Lord. The priest, when speaking the words of Consecration over the Host holds the particle in his hand. No one but the priest ever touches the chalice except in cases of great necessity, or when, as has happened sometimes, sick persons are allowed to drink from it in the hope of thereby obtaining a cure.

Chalices were formerly made of almost any kind of material used in the manufacture of drinking vessels, as gold, silver, agate, emerald, and even of wood and brass. The chalice may be made of any precious metal, and sometimes are ornamented with gems, but the inner part that holds the Precious Blood must be plated with gold or platinum.

Before a chalice may be used at a Mass, it must be consecrated by a bishop.

The word **PATEN** means a little plate or dish, and that is exactly what the paten is.

The paten, a plate made of precious metal, is one of the vessels used during Mass. Before the priest enters the sanctuary to begin the Holy Sacrifice, he places the host on the paten. This is set on top of the chalice and covered.

At the beginning of the Offertory of the Mass, the priest uncovers the chalice. Then he takes the host, which is lying on the paten, and offers it to God.

Later in the Mass, after the priest says the Our Father, he places the paten under the consecrated host. Because the body of Christ touches the paten, its upper surfaces must be plated with either gold or platinum.

In former times it was much larger than now, and people often, in their wills, left money for the purchase of handsome patens for the churches.

The **CIBORIUM** is a vessel shaped much like a chalice only that the cup is rounder and usually much larger than that of the chalice. Its use is to contain the small hosts or particles where-with the priest communicates the people. The word ciborium comes from the Latin, cibus food, and means that which contains food. It does really contain the Bread of life, the true Food of the soul. The ciborium is made of gold or silver, has a little cover or lid, is often beautifully ornamented with enamel and even precious stones, and is covered with a little silken veil called the ciborium cover.

The **CRUETS** are little, very little pitchers which contain the wine and water to be used in the holy sacrifice. They stand during Mass on a small table set at the Epistle side of the altar and called the credence table. The cruets may be made of gold or silver, or of glass. A large V on one stands for the Latin word vinum, wine; and an A on the other stands for aqua, water.

The cruets stand on a glass or silver dish into which the water is poured wherewith the priest washes his fingers at the "Lavabo."

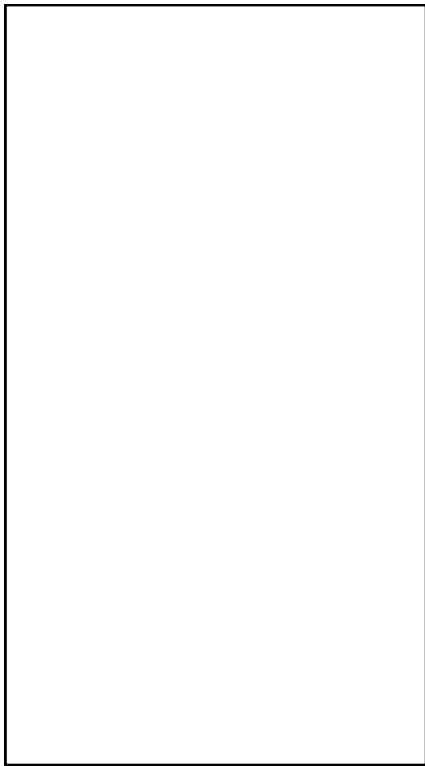
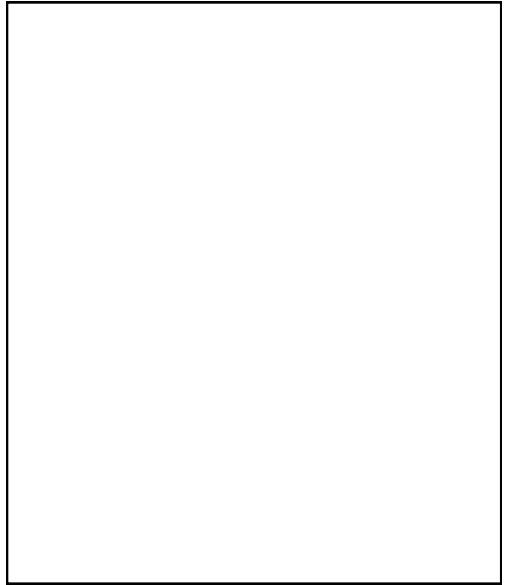
In every Mass, the priest pours wine from a cruet into the chalice and adds a drop of water. It is a symbol of us, the members of Christ's mystical body. As water and wine are mingled in the chalice, so we are united with Christ.

The **HOST** that the priest carries to the altar on the paten is wheat bread which is unleavened. This means it contains no yeast or other material to make it rise.

At the Last Supper, Jesus used unleavened bread because the table was prepared for a Passover meal. On that Jewish feast, the people did not use leavened bread.

When Jesus gave us food for our souls He chose something that nourishes our bodies! The bread that feeds us is consecrated during the Mass to become Jesus, the living bread.

The **PYX** is a little gold or silver box, very like the case of a pocket watch, in which the priest carries the Blessed Sacrament to the sick or dying. This case is put into a bag and hung by a cord or ribbon round the priest's neck. If you should sometimes meet a priest walking along with his eyes down as if he were not noticing any one and with his hand slipped inside the breast of his coat, you may know that the King is with him. Say a little prayer and pass quietly on without speaking or interrupting in any way.

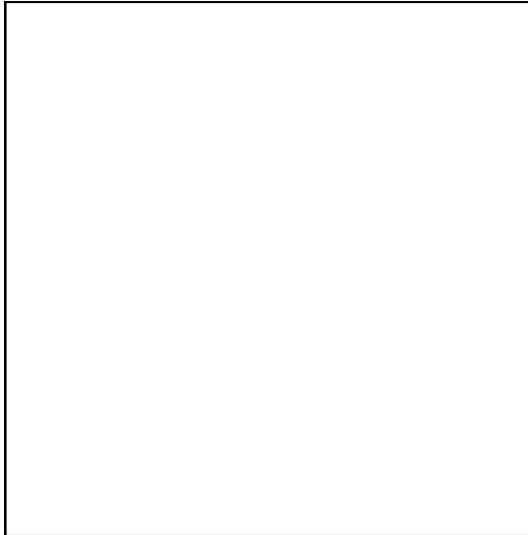
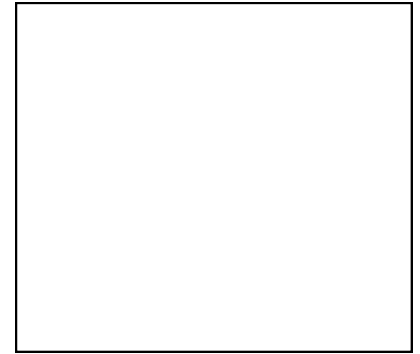


The **MONSTRANCE** is that large vessel in which the Blessed Sacrament is exposed at Benediction, and which you have often seen. There is another little case made of a gold ring fitted with two crystals like a watch case with glass on both sides, only larger. It is made so that the large Host will fit into it exactly, and it, in turn, fits into the monstrance. This case is called a lunette, which means a little moon; and the monstrance is often made to represent the sun with rays proceeding from the center round the Blessed Sun which "is the true Light that enlighteneth every man that cometh into the world." '

Only a priest may touch the sacred vessels without an express permission, or without real necessity. Even then any lay person touching them " should always wear a glove, or have his or her hand covered with a cloth or clean napkin." O'Brien on the Mass.

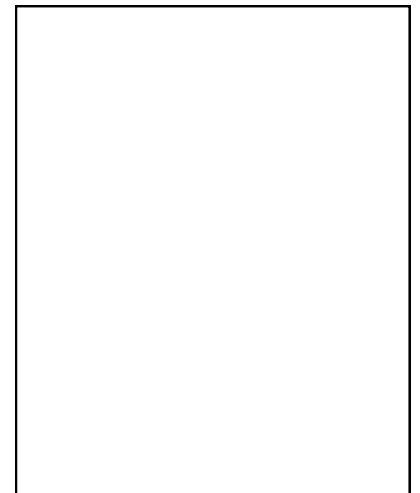
Now you have learned about not only the sacred vessels necessary for the proper celebration of Mass, but also about those wherein the Blessed Sacrament is contained at other times. It remains only to speak of certain articles of linen to be provided when holy Mass is said. On the next page you will find the descriptions of those linens.

A square purse or pocket matching the vestments for the day in material and color is placed on the altar during Mass. It is called a **BURSE**, meaning purse, and contains a little linen cloth called a corporal.

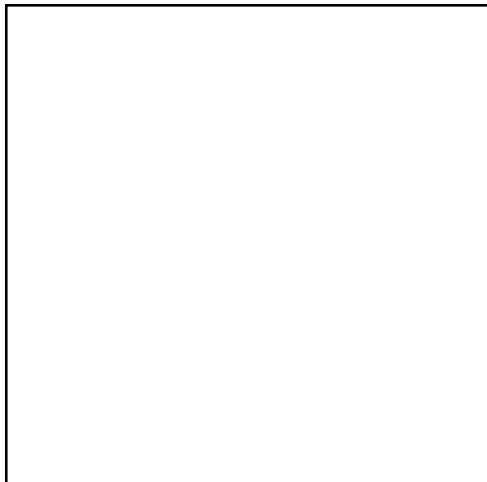


The first of these is the **CORPORAL**, a square piece of very fine linen about as big as an ordinary handkerchief, and having a little cross marked on its outside edge. The word corporal comes from the Latin corpus, a body, and it is so called because the sacred body of Our Lord is laid on this precious little cloth during the Mass. No lay person may touch the corporal after it has been used, not even to wash it until it has been washed by the priest. It must be made of fine linen in memory of the linen cloths wherein Our Lord's body was wrapped at burial and the linen must be white.

The **PURIFICATOR** or **MUNDATORY** (both words mean the same, that which cleanses or purifies) is a piece of fine white linen, about twenty inches long and twelve wide, and marked with a little cross in the center. Its use is to wipe the chalice after the ablutions at Mass.



The **CHALICE VEIL** is a square of material of the same kind as that used for making the chasuble, maniple, and stole, large enough to cover the chalice entirely, and marked in front with a large cross. The bourse and chalice veil are not blessed.



The **PALL** is about five inches square and is made of the finest white linen stretched over a thin cardboard to keep it stiff. It has a cross worked in the center and may also be embroidered and edged with fine, narrow lace. Its use is to cover the top of the chalice to prevent flies or dust from getting into the cup, and when not in use, is kept in the burse.

THE LITURGY OF THE MASS

THE Liturgy! Yes; Liturgy is rather a hard word, but only because you do not understand it. Of course you know that holy Mass is always said in Latin, and perhaps you have wondered why. Or you may have asked some older person and have been told in answer to your question that it is "because Latin is the language of the Church." This you found not very satisfactory, and wished that the Church had chosen English instead, or better still, good American, as her own especial language. That is all very natural; but you must remember that the King sent His apostles and their successors to "go forth and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Each nation had its own peculiar language then, just as each nation has its own language now; but since the Romans, whose language was Latin, had become masters and rulers of nearly all the civilized world of that time, they carried their language wherever they went and taught it to the people whom they conquered and ruled. So nearly everybody spoke, or at least understood Latin. The apostles must have known something of it even before they received the gift of tongues at Pentecost.

The Church was founded long before the invention of printing, and any books there were had to be written by hand, and they were hard to obtain because of this. The early Christians, even the grown-up men and women, had to learn their prayers and the fundamental truths of the faith by repeating them after a teacher as you learned your "Our Father" and "Hail Mary," so it was far easier and more simple to teach them in a language which all knew and understood. It would have taken the missionaries a long time to translate the prayers and catechism into the languages of all the nations to whom they were sent.

Perhaps you will tell me that Latin is a dead language now; that is, it is no longer spoken by any nation, and that even in Rome Italian has taken its place. It is a dead language and because of this the meanings of its words do not change.

Latin has always been the language of the Church, partly because many books were written in Latin, it has always been taught in the universities so that it is even now more widely known than any other tongue. These are some of the reasons why Latin should have been chosen and retained by the Church as the language in which her services are carried on.

There was another reason why one language should have been chosen instead of all or many, and it was this: The apostles had to teach the Jews who knew much, it is true; but also the heathen nations who knew nothing at all of the true God or of the way in which He was henceforth to be served. The languages of these peoples contained no words whatever that expressed either the mysteries or the teaching of the faith. When the Samaritan converts were asked whether they had received the Holy Ghost, they answered: "We have not so much as heard whether there be a Holy Ghost."

The Druids worshiped the earth, and the sun, moon, and stars; the Persians, the sun and fire; the Egyptians, cows, cats, and crocodiles; the Greeks, heroes and heroines about whom their clever men made up wonderful tales which the people persuaded themselves they believed.

Even in Latin there were, at that time, no words that exactly expressed the doctrines taught by Our Lord. It would be impossible to make you, or perhaps anybody, understand all the difficulties the first founders of the Church had to encounter in teaching the faith. But when they had formed Latin to express what they wanted, they established schools in all the new countries they visited, and taught the language to the children and to the grown-up people too.

What has all this to do with that long word? With liturgy? Well, there are certain public offices or services for which the Church has prescribed the use of certain prayers and wherein no others may be said. Of these the Mass is the most solemn and the most important. Then there are the forms used in the administration of the Sacraments, the offices of Holy Week, and very many others and they are all in Latin. Of course we have prayers said aloud in our own tongue in church sometimes, as the Stations of the Cross and the Rosary; but none of these are Liturgical.

The priest is free to say a part or the whole of them as he pleases, and may change one for another, if he likes. There is no fixed liturgical service arranged for Benediction of the Most Blessed Sacrament; and for that reason you may hear different hymns sung in different churches, although, out of reverence, all are usually sung in Latin.

When you are allowed to sing English hymns during holy Mass, and before and after Holy Communion, you are not singing any part of the office of the Church.

You are singing words that may give you devotion because you understand them, for the purpose of keeping your minds from wandering.

Now do you understand something of what the word Liturgy means? It means all the prayers and ceremonies arranged by the Church for use in her public offices; and these prayers are in Latin, which, for that reason, is called the language of the Church.

1. List two reasons that Latin was chosen as the official language of the Church

2. What does the word Liturgy mean?

THE LITURGY OF THE MASS

Before you study the Mass part by part you should understand the Mass as a whole. The whole Mass is divided into two parts:

The Mass of the Catechumens is for: Catholics and those who are preparing to become Catholics.

To: offer prayer and receive instructions.

The Mass of the Faithful is for: Those who have been baptized.

To: re-offer the sacrifice of the cross, and receive our Lord in Holy Communion.



The following information on the Liturgy of the Mass is a combination of text from both the Father Lasance Sunday Missal and Know the Mass.

MASS OF THE CATECHUMENS

In the first part of the Mass of the Catechumens, we go to God and speak to Him in prayer. Then God speaks to us by means of the instruction we receive in the Epistle, the Gospel, and the sermon. This first part of the Mass is for catechumens only. It is also for us, the faithful. It is our preparation for the great Sacrifice. The first part of every Mass, then, is that which begins with the sign of the cross and ends with the Sanctus.

During this first part of the Mass many of the prayers, as well as the Epistle and Gospel, are changed from day to day according to the feast that is being kept, or the season, or the spirit in which holy Mass is being said - - whether sorrowful as for the dead, penitential as in Lent, or joyful as at Christmas and Easter times. The spirit of the Church is mournful or sorrowful in Masses for the dead, because although being Christians, we do not "sorrow as them that have no hope, "we must always mourn the loss of those whom we love.

The Introits for all the feasts and other days are short, and the greater number are taken from the Psalms. You may find them in their right places in the missal, and it is well to read the Introit of each Sunday and great feast carefully, for it will give you the Spirit of the day.

If you are using the *Sunday Missal* by Father Lasance the prayers of the Mass start on page 61. If using another missal you need to find the Ordinary of the Mass and follow along with this study guide.

For the prayers of the Proper of the Mass, the Introit, the Prayer, the Epistle, etc. we will use the First Sunday after Pentecost which can be found on page 394. Because the Liturgical color for the Time after Pentecost is green you would place the green ribbon marker here.

As you look in your missal you will see that it tells you all that the priest is doing and whether we should sit, stand, or kneel. On the left side of the page the prayers are written in Latin for those who can read and understand it. On the right side the prayers are written in English for those of us who cannot read the Latin.

THE SIGN OF THE CROSS



In the Name of
the Father,

and of the Son,

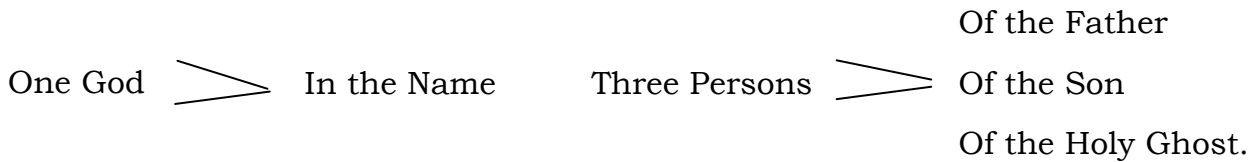
and of the Holy,

Ghost,

Amen.

What does the Sign of the Cross tell us?

The Sign of the Cross tells us that God became Man and died for us. The words tell us that there are three persons in one God.



ORDINARY OF THE MASS

The priest begins Mass with the Sign of the Cross. We sign ourselves with the cross also, for the priest offers sacrifice to the Most Holy Trinity and we offer it with him.

With the priest we confess our sins. They caused the death of Jesus, they injure the mystical body and displease God. That is why, before we offer our gift to God, we tell him we have sinned and ask him to forgive us. We try to have true contrition—sorrow for our sins because they have offended God. When we offer God our gift, we want our souls to be as free from sin as possible, and bright with sanctifying grace.

What is contrition?

PRAYERS AT THE FOOT OF THE ALTAR

The priest now goes "unto the altar of God." He mounts the steps and as he reaches the altar, he kisses it. He does' this, mainly, because the altar represents Jesus, Who offered His life for us on the altar of the cross.

Under the cloth, where the priest kisses the altar, is the altar stone. It has a small cross marked on each corner, and one in the center. Toward the front of the altar stone is a hollowed out "sepulchre" which contains the relics of martyrs.

Martyrs are those men and women, boys and girls who died rather than offend God. It is a wonderful thing to DIE for the faith. It is a wonderful thing to LIVE for the faith.

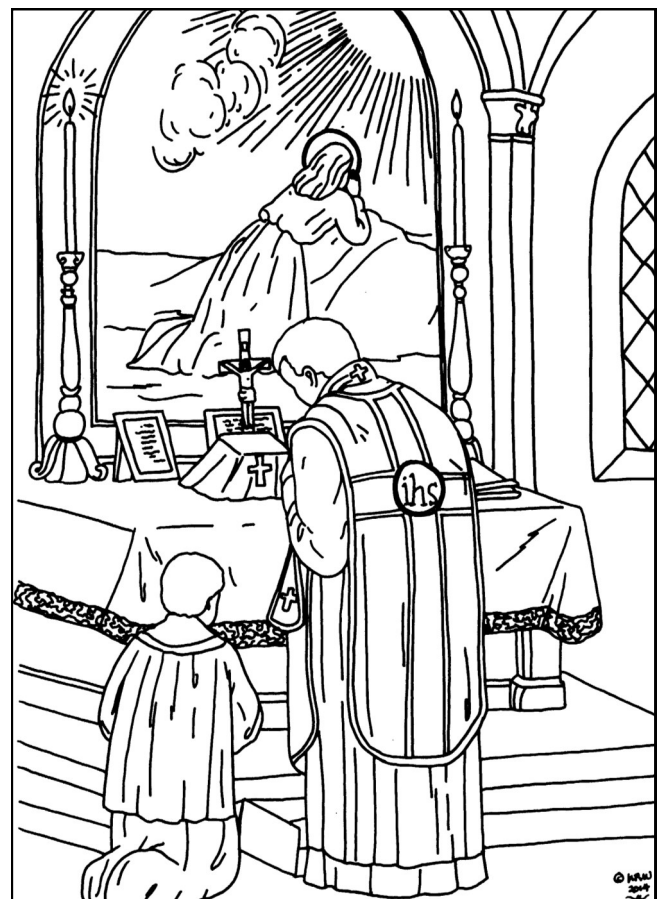


THE CONFITEOR

In the Mass Jesus is going to be offered up for our sins. Therefore, we first tell Him that we are sorry for them. Because Mary Magdalen was truly sorry for her sins, Jesus forgave her.

And what is the "Confiteor?" The word "Confiteor" means "I confess," and the prayer beginning with that word, and which of course you know, is said by the priest as an act of humility before offering the holy sacrifice. He is not speaking in the person of Our divine Lord, but in his own person, and he acknowledges his unworthiness even to the people present in the words, "and to you, brethren."

After the priest's "Confiteor" the server says in Latin always, "May Almighty God have mercy on thee, forgive thee thy sins, and bring thee to life everlasting." Then the server says the "Confiteor" and the priest gives the "Absolution"



To read the Introit or other propers for the Mass of the Day, you would go to the green ribbon marker in your missal and read it there.

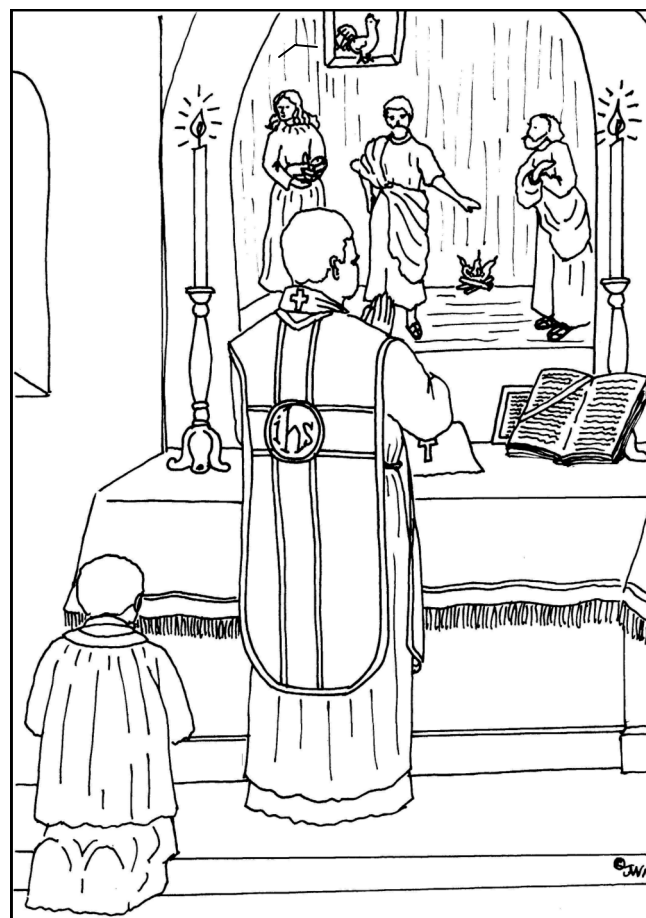
THE INTROIT

“Introit” is taken from the Latin meaning, “he enters.” After kissing the altar stone, the priest goes to the Epistle side of the altar—the side to his right as he faces the tabernacle. There he reads from the missal the opening prayer of the Proper of the day. This prayer is called the Introit. Although the Introit is short, it gives the keynote of the day's Mass. You can read this prayer in English in your missal, while the priest reads it in the Latin of the Roman Rite.

In Mass according to Roman Rite, almost all the prayers are in Latin, but a few Greek and Hebrew words are also used. For example, “Kyrie Eleison” are Greek words; “Hosanna” is taken from the Hebrew language.

THE KYRIE ELEISON

It is a prayer to ask the Three Persons of the Ever Blessed Trinity to have mercy on all present. Kyrie eleison and Christe eleison are Greek words and mean “Lord have mercy on us; Christ have mercy on us.” Do you wonder why this prayer should be said in Greek when all the rest of the Mass is in Latin? You know that most of the early converts spoke one or other of these languages - Latin, Greek or Aramaic, a language resembling Hebrew. Some persons understood and spoke all three of them, St. Paul amongst others. The Latin was the almost universal language, because it was that of the Romans; Greek was the language of literature, and therefore of learned people; Aramaic was probably the language of Our Lord. For these reasons, while the greater part of the Mass is in Latin, a few words of Greek and Hebrew also find place. Thus, “Kyrie eleison” is Greek; the words “Hosanna,” “Sabaoth,” and “Alleluia” are Hebrew.

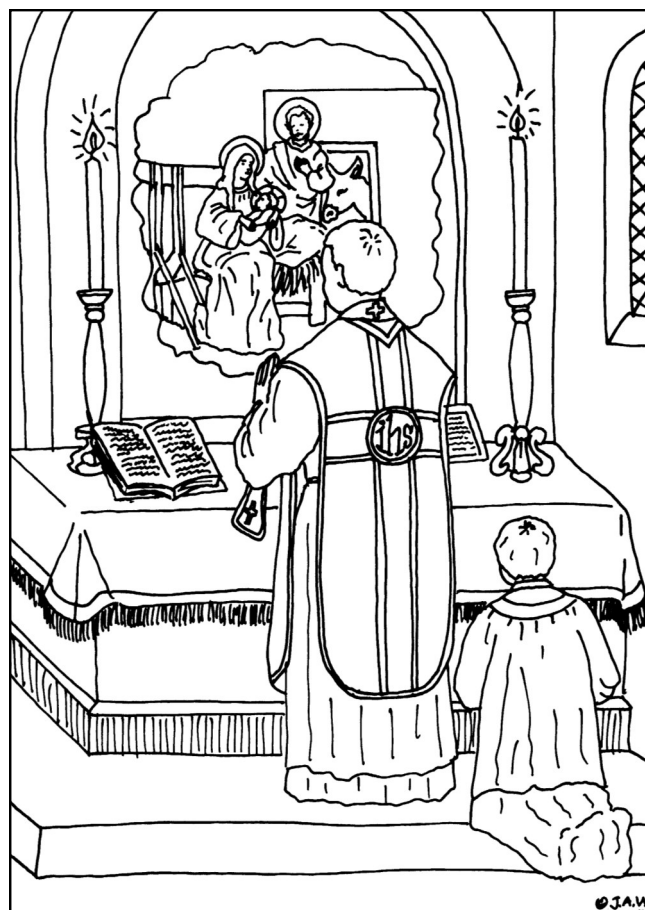


THE GLORIA

After the Kyrie the priest says the joyful Gloria, and together with him we say this beautiful prayer of praise and adoration.

The Gloria is a very old prayer. It is the Church's greatest hymn of praise. In the Gloria the Church gives honor, glory and thanksgiving to the Father, the Son, and the Holy Ghost. Because of its joyful character the Gloria is omitted in Masses of the Dead and on days of mourning and penance. In the Gospel according to Saint Luke, we read that the angels sang "Glory be to God in the highest, and on earth peace to men of good will." The angels praised the newborn King on that first Christmas night. Part of the Gloria is taken from their hymn of praise.

Read the Gloria in your missal. Write the angels' words that are included in the Gloria.



DOMINUS VOBISCUM

After the Gloria, the priest turns to the people and says in Latin, "Dominus vobiscum." This greeting of the priest is a sacramental and therefore a means of grace for those hearers who are in the state of grace. This is a prayer that Our Lord may remain in the hearts of the faithful, and a reminder to them not to let willful distractions drive Him away. The "Dominus vobiscum" is, for that reason, repeated several times during Mass, and always before turning towards the people to say it, the priest kisses the altar out of reverence to Our Lord, whom it symbolizes, and to the saints, whose relics are there.

What do these words mean in English?



THE COLLECT

This prayer (COLLECT) is found in the Missal immediately after the Introit. What does Collect mean? Some learned persons have thought that these prayers are so called because in each of them the needs or intentions of the faithful are collected or brought together and laid before the Eternal Father. Nearly all the Collects begin with an invocation to God the Father, and end usually with the words "Through Our Lord Jesus Christ Thy Son, who with Thee liveth and reigneth in the unity of the Holy Spirit, world without end."

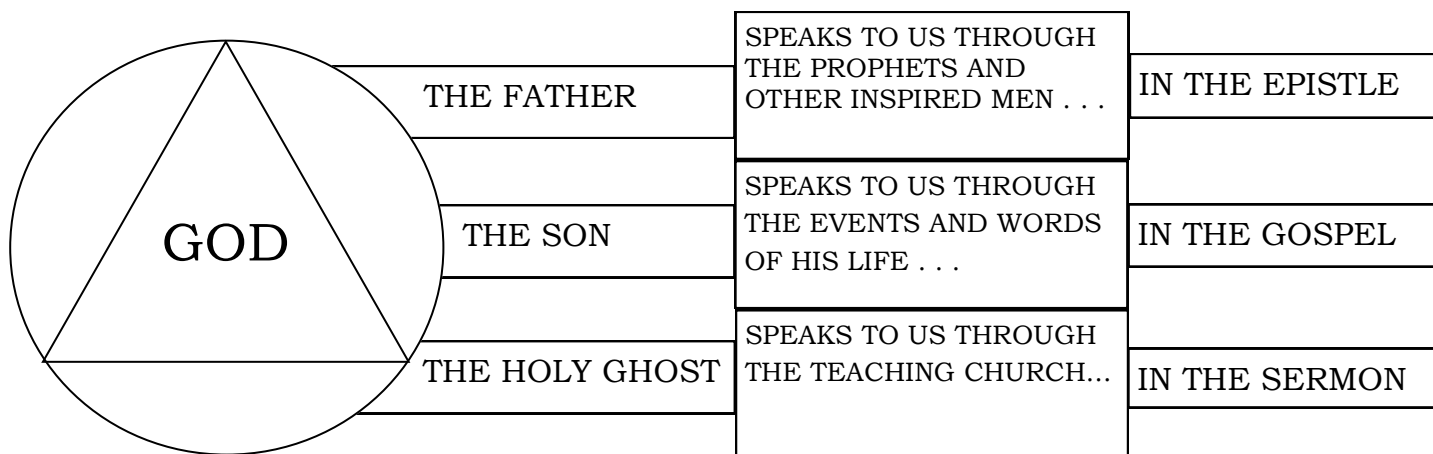
On festivals of a more solemn rank only one Collect is said in the Mass, but on those of a lower rank there are usually three. In times of great drought or other calamity, the priests are often desired by the bishop to say the Collect for that particular necessity. Thus, in time of war, or when there is danger of war, the Collect for peace is said; in time of drought the Collect for rain, and so on. These prayers for particular necessities are powerful with God when said as a part of the holy Mass.

It happened once in the south of England that rain was badly needed, and it is a fact that the Protestant people said: "There is no use in wishing or hoping for rain until the Catholics begin to pray for it in their Mass." And so it was found to be. The drought had lasted sometime before the bishop's order came, but once the Collects were said, rain fell.

At the end of the Collects the server answers "Amen," which is a Hebrew word, and means "So be it," or "Be it so." I bet you didn't know that when you said "Amen" at the end of your prayers you were speaking in Hebrew?

Write the Collect from any Mass. _____

This collect is taken from the Mass for the feast of _____



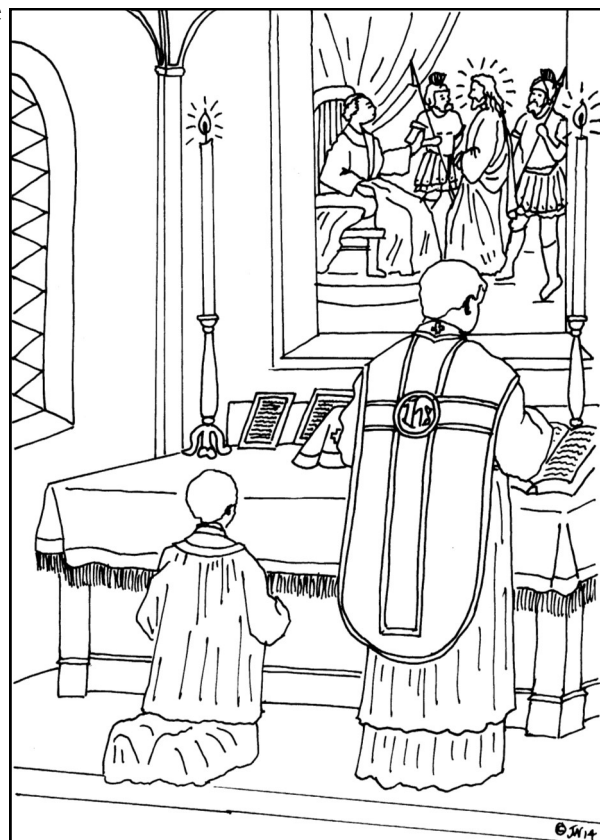
Now that we have talked to God, He speaks to us.

THE EPISTLE

You know that after the day of Pentecost the apostles and disciples of Our Lord became great travelers. He had said, "Go forth and teach all nations," and of course they went from one city or one country to another, leaving behind them the converts they had made in each. Very often these good people knew little of the faith, and there were no catechisms or books of explanation in those early days. There were not a great many priests either; the new converts were apt to forget what they had learned, and needed to be stirred up and reminded now and then. So the absent pastors wrote long letters to their flocks, explaining what they wished the people to know or remember. These letters called epistles from a Latin word *epistolce*, meaning "letters" were read to the Christians when they assembled for prayer, so that they might know what to believe and what to do in order to please God. St. Peter, St. Paul, St. John, and St. James each wrote letters of this kind, but they were nearly all very long; much too long to read in the Mass every day. As they all contained excellent instructions for the Catechumens who were allowed to be present at this part of the Mass, and indeed for everybody, a portion of some or one of the Epistles was chosen for each day. It is read by the celebrant standing at the left or Epistle side of the altar, and changes for the season, or the feast of the day.

You may find each Epistle in its place in the missal. Sometimes on particular days a portion of some book of the Old Testament is read instead of the Epistle, and is called the Lesson. At the end of the Epistle, or the Lesson, the server says "Deo Gratias" "Thanks be to God" in thanksgiving for all that is taught to the faithful by the writings of Holy Scripture.

Find the Epistle for Quinquagesima Sunday. What is one lesson that Saint Paul is teaching In this Epistle?



MUNDA COR MEUM

The Gradual, from Gradus, "a step," is so called because it was formerly read from some steps near the pulpit, which are no longer in use. The Gradual consists of a few verses generally taken from the "Psalms, and the Alleluia. Like the Introit, the Gradual gives the spirit of the feast or season and is changed for different days. Sometimes on great feasts and during their octaves a hymn called the Sequence is read here. The word sequence means something that follows, or comes after something else; and the Sequence of the Mass follows the Gradual with its Alleluia.

The Sequence read on the day of Pentecost and during its octave is the "Veni Sancte Spiritus," "Come, Holy Ghost, send down those beams." Remember there is no Sequence except on great feasts and in Masses for the dead when the "Dies irae" is read.

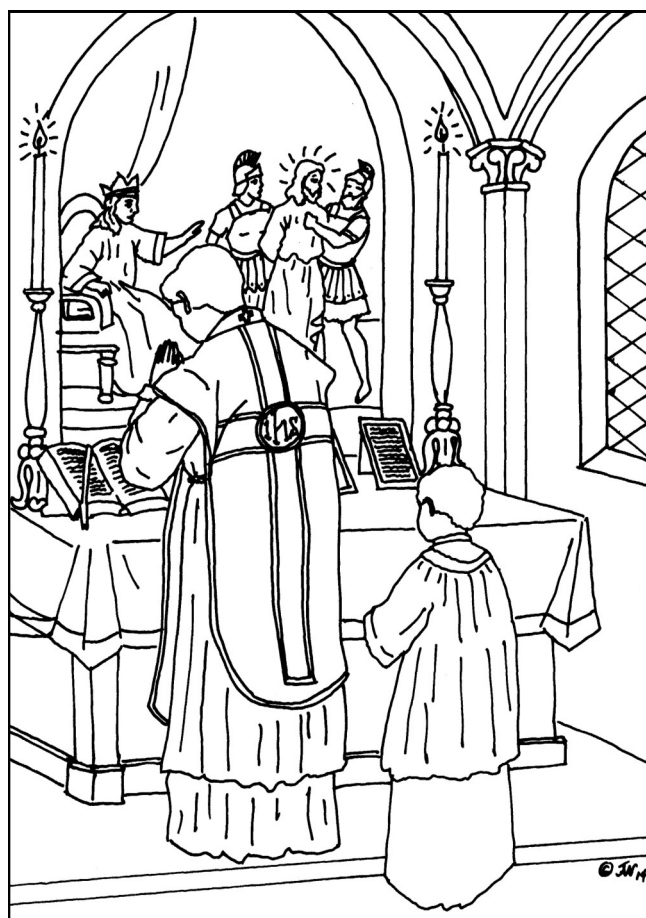
THE GOSPEL

The missal has been changed to the Gospel side of the altar by the server. As the priest goes to that side, everyone stands for the Gospel.

The Gospel must be read with great reverence always, not only by the priest and in the Mass, but by everyone and at all times.

Ah, children, the Blessed Virgin thinks no story half so "lovely" as that of the life of her Son. When you have to study the Gospel, try to remember that the priest of God, standing at the altar, prays that he may be made worthy to read it.

The Gospel of the day is always a short portion of the life or teaching of Our Lord taken from one of the stories written by the four Evangelists, St. Matthew, St. Mark, St. Luke, and St. John. The priest reads it standing at the Gospel side of the altar, and the people stand while it is read, both out of respect and to show that they are ready to defend their belief in its truths if necessary. When the



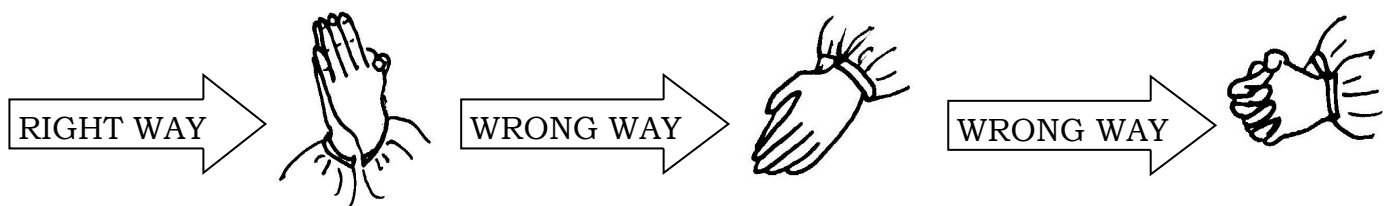
priest says: "Sequentia sancti Evangelii secundum," etc., which means "The continuation of the holy Gospel, according to - whichever Evangelist it may be taken from; all present make a little cross with the thumb on forehead, lips, and breast, to show that we accept the truths of the Gospel with our minds, are ready to proclaim them with our lips, and that we cherish them with our hearts.

To begin the **GOSPEL** the priest signs himself with the cross on his forehead, lips, and heart. You do it too!



Here is a short prayer that you might say when you make the little cross on your forehead, your lips, and your breast: My Jesus, be on my mind, on my lips and in my heart.

The **GOSPEL** is read with folded hands. Fold yours too.



Did you ever wonder why the sermon is given after the Gospel, interrupting the Mass, instead of at some other time? This was an arrangement made in the early ages of the Church for the benefit of the Catechumens. The Sunday sermon was, and still is, usually an explanation of some truth contained in the Gospel. When it was ended, the Catechumens in old times left the church or place of meeting; but since by the goodness of God the persecutions are over, at least for the present, that is no longer necessary. On all Sundays and on certain festivals when there is no sermon, the Gospel is followed immediately by the Nicene Creed.

MASS OF THE FAITHFUL

In the early days of the Church, the catechumens were permitted to attend only the first part of the Mass. Catechumens were people who were preparing to become Christians but had not yet received the sacrament of baptism. Before the Offertory of the Mass, they were sent out of the church, and only the baptized faithful were permitted to remain.

There was a good reason for this custom. Baptism makes us members of the mystical body of Christ and imprints in our souls a character which marks us as appointed to give worship to God.

Baptism unites people to Jesus in such a special way that they are able to offer the Sacrifice of the Mass with Jesus through the priest. This is possible because baptism gives to all who receive it a share in the Christian priesthood. Only a priest can actually change bread and wine into the Body and Blood of Christ, but those of us who are attending the Mass can take part in the sacrifice in a very important way.

The unbaptized catechumens did not have this share in the priesthood because they were not yet members of the mystical body of Christ. However, when they received the sacrament of baptism, they became members of the Church and were permitted to take part in the entire Mass.

What is baptism?

Baptism is the first sacrament that we receive, and it is the most necessary one, for our Lord has said: "Unless a man is born again of water and the Holy Spirit, he cannot enter into the kingdom of God."

THE NICENE CREED

On all Sundays and on certain festivals when there is no sermon, the Gospel is followed immediately by the Nicene Creed. This is a profession of faith like the Apostles' Creed, which you know by heart, but it enters more into detail with regard to certain truths which were called into question by heretics in the third century. When there is a sermon, the Nicene Creed comes after that. The people stand while the priest recites the Credo for the same reason as at the Gospel; but they sit while it is sung by the choir, as also does the priest. There are several creeds, none of which differ from the others except that some give more details concerning certain points of belief which were disputed when the Creed was drawn up. Sometimes you will find the creeds spoken of as symbols, because the word symbol means a sign, and the creeds are signs or symbols of our faith. The Catechumens were not allowed to hear the Creed lest if they there were traitors among them might profane the articles of the faith. It was not committed to writing before the Council of Nicea when the Nicene Creed, now read in the Mass, was drawn up.

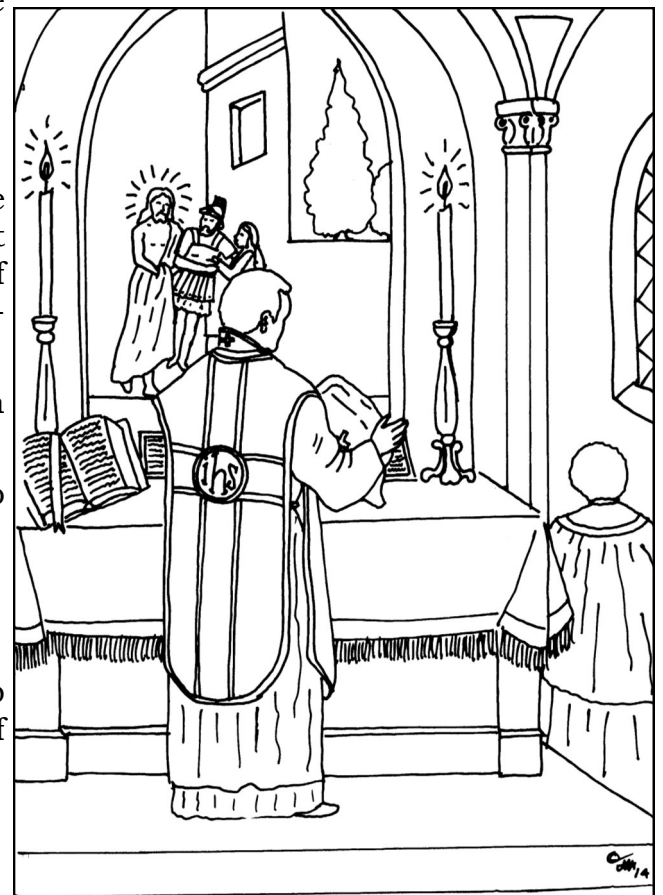


THE OFFERTORY

This prayer is found in the Missal right after the Gospel. The Offertory is one of the important parts of the Mass. Having said the prayers of the offering, the priest now prays to God to purify him:

1. He prays for humility and contrition, which are necessary to purify us from past sins.
2. He asks God to bless our offering so it too will be purified.
3. He washes his hands as a symbol of purity.

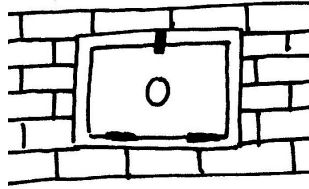
During these prayers we should ask God to help us pay attention and to cleanse our minds of everything that would take us away from Christ.



Bread symbolizes all of us who will be united in Christ through the Mass.



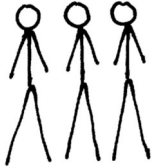
Many grains of wheat



Are united



One piece of bread



Many different people Through Christ's Love
are united in



One Church

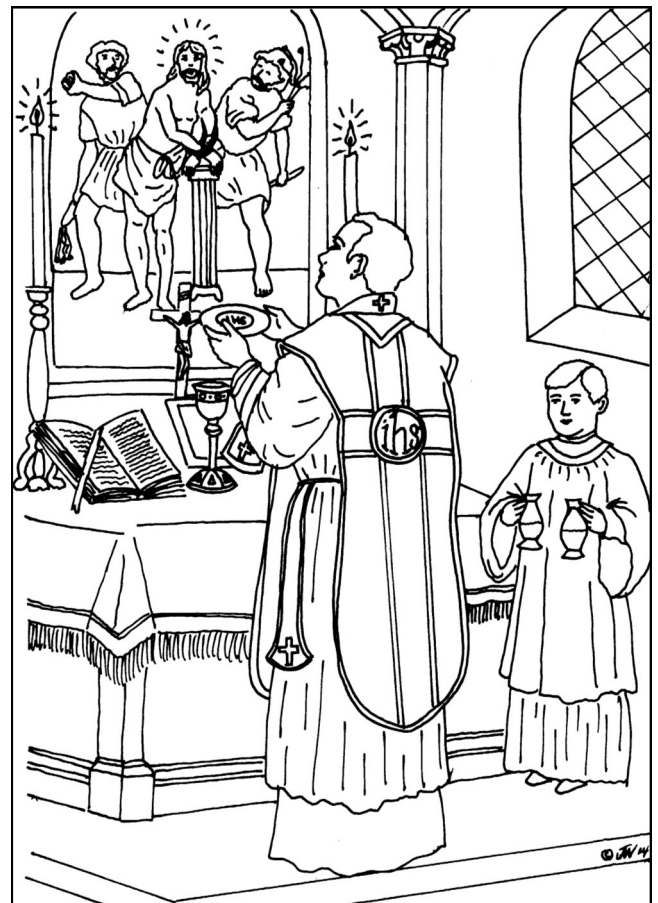
Bread is also a symbol of Christ

BREAD = NOURISHMENT = LIFE

CHRIST = EUCHARIST = SPIRITUAL LIFE

OBLATION

After the Offertory comes the Oblation, sometimes called the Offertory proper when the celebrant offers to the eternal Father the bread and wine which he is about to consecrate. This is no part of the actual sacrifice, but only a preparation for it. The host is offered upon the paten and the priest then goes to the Epistle side of the altar and holds the chalice while the server pours into it the wine and a few a very few drops of water. The water is added for two reasons; first, because it was, and is, the universal custom in the East to mingle a little water with wine before drinking, and therefore this is what Our Lord probably did; secondly, in memory of the blood and water that flowed from His sacred side when it was pierced with a lance upon the cross.



THE LAVABO

After the Oblation the priest goes again to the Epistle side and extends the tips of his thumbs and first fingers towards the server, who pours a little water over them in token of the purity and sanctity he must have who is privileged to touch and handle the Most Adorable Sacrament.

ORATE FRATRES

After washing his hands, the priest returns to the middle of the altar, and says the prayer "Suscipe," begging Almighty God to receive the Oblation. Then he turns to the congregation, saying aloud, "Orate, fratres," or "Pray, brethren," but finishing in a whisper the request that all present should join with him in asking that the sacrifice he is about to offer may be acceptable in the sight of God. The server answers in the name of the people: "May the Lord receive the sacrifice from thy hands, to the praise and glory of His name, to our benefit, and to that of all His holy Church."

Then follow some short prayers called "The Secrets," because they are never said aloud. They change with the Season or Festival and can be found right after the Offertory prayer in the Missal. At the end of the Secret Prayers the priest says aloud: "Per omnia saecula saeculorum," "For ever and ever," and the server answers, "Amen." The priest says, "Dominus vobiscum" to remind the people to pray reverently, and the server answers, "Et cum spiritu tuo" After this the priest says, "Sursum corda," "Lift up your hearts." This is really the beginning of the Preface, or immediate preparation for the most solemn part of the Mass; although we generally call that prayer which begins, "It is truly meet and just, right and available to salvation," by that name. This is the last prayer that changes for the day or season until the priest says that which is called the Communion.



THE PREFACE

All the Prefaces for the year begin in the same way, and all end with the "Sanctus, Sanctus, Sanctus," etc.: "Holy, Holy, Holy, Lord God of Sabaoth. Full are the heavens and the earth of the majesty of Thy glory. Blessed is He that cometh in the name of the Lord. Hosanna in the highest." This is the Church's cry of welcome to the King who is about to descend upon her altar. The bell is rung at the Sanctus to remind the people present that the most solemn part of the Mass is about to begin, and every one kneels with great reverence.

The Preface varies and is in keeping always with the feast to which it is assigned. In the Missal after the Secret prayer will be listed on what page the Preface for that Mass can be found. *It is a good idea before Mass begins to place all the ribbon markers in their proper place so that you can avoid flipping through the pages and distracting others.*



THE SECOND PART OF THE MASS

THE CANON

AND now we come to the second part of the Mass, the whole of which is often called the Canon, and so you will probably find it marked in your book. But like the first part or Ordinary of the Mass, this second part is divided into two. Of these the first lasts from the "Sanctus" to the "Pater Noster" or "Lord's Prayer," and this is sometimes called the Canon of the Mass. It will be easier for you, to follow the arrangement in your book.

This is not only the most solemn part of the Mass, but it is also the most sacred of all the offices of the Church, for in it the bread and wine are changed into the most Precious Body and Blood of the King. The true meaning of the word Canon is something fixed, not to be altered. It means also a law or rule. By command of the Church the prayers of this portion of the Mass are never changed, except for a few words in two of the prayers for certain feasts. The Canon begins when the bell rings for the "Sanctus," and ends after the priest's communion. This part is said by the priest almost entirely in secret, out of reverence for the great and wonderful mystery which he is celebrating, and only the "Nobis quoque peccatoribus," the "Pater Noster," "Agnus Dei," and "Domine non sum dignus" are pronounced so as to be heard by the people. Throughout this portion of the Mass, the server scarcely speaks or even moves at all.

TE IGITUR

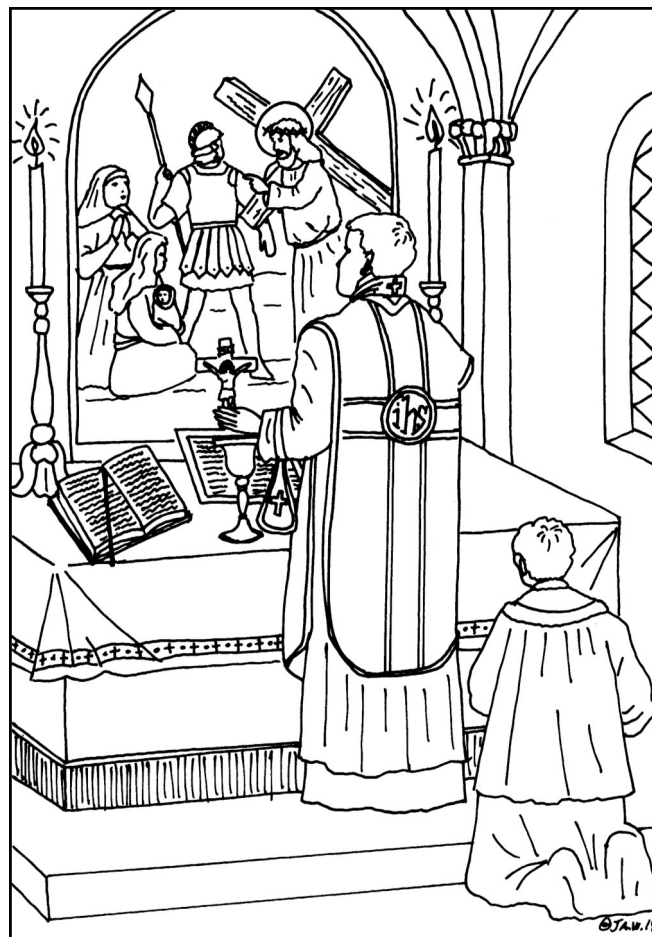
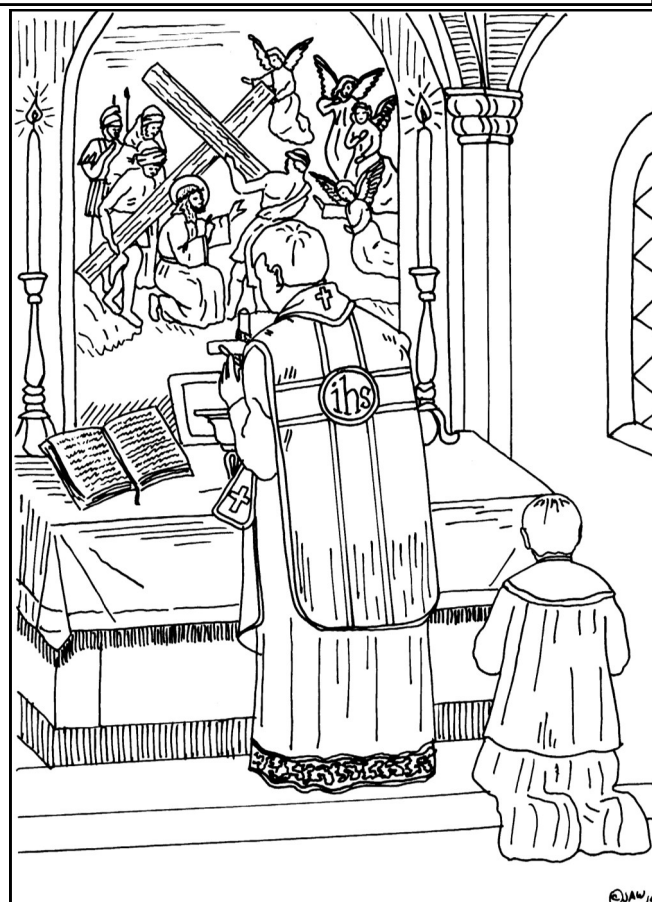
The first prayer read after the "Sanctus " is that called the *Te igitur* from the words wherewith it begins. In it the celebrant makes an intention for "The holy Catholic Church," "The Holy Father," whoever he may be at the time, for instance "our bishop, as also all orthodox believers and professors of the Catholic and Apostolic Faith."

It is an announcement by the priest that he offers the holy sacrifice for all the members of the Church. A memento is a remembrance, and the next prayer is called The Memento of the Living. In it the priest prays for and mentions first any particular persons who are still alive for whom he wishes more especially to pray; and then he goes on to make an intention for "All here present," so that whenever you are so happy as to assist at holy Mass, the priest prays particularly for you in the most holy and sacred part of the service.

After the Memento for the living comes the Commemoration of the Saints. In this prayer are mentioned Mary, the ever blessed Mother of the King, the twelve apostles, twelve martyrs, all of the very early ages of the Church, and "All Thy saints, by whose merits and prayers grant that we may be always defended by the help of Thy protection. Through the same Christ Our Lord. Amen."

HANG IGITUR

This prayer is in preparation for the consecration. As the high priest formerly spread his hands over the victim sacrificed in expiation for man's sins, so does the priest now to show that Jesus takes upon himself the burden of our sins which He wipes away with His Blood.



As the priest approaches the consecration, think what is going to happen. The substance of the bread and wine is going to be changed into the body and blood of Jesus, by the power of God working through the words of the priest.

This change of substance from bread into Christ's Body is called "*transubstantiation.*"

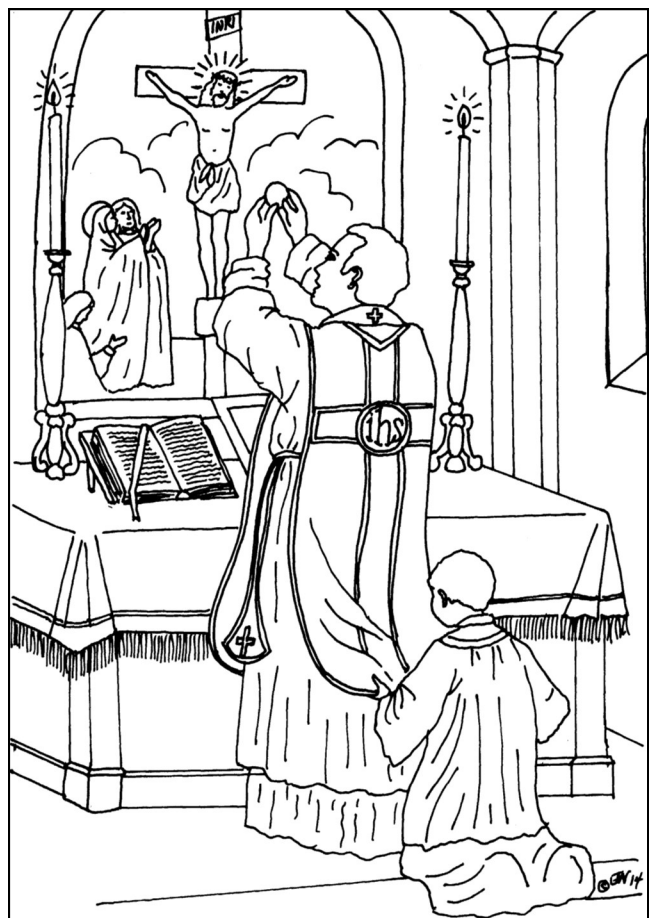
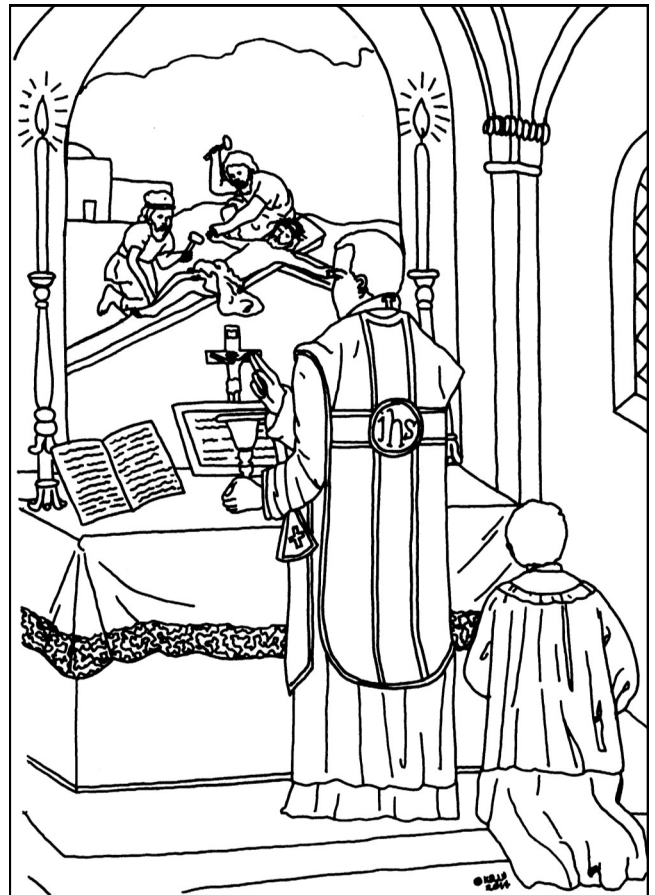
THE CONSECRATION OF THE HOST AND WINE

Some other prayers follow in which Almighty God is besought to accept the sacrifice about to be offered; and the Introduction to the Consecration of the bread is read. It is the story of the first Consecration by Our Lord at the Last Supper. "Who, the day before He suffered, taking bread into His holy and venerable hands, and with His eyes lifted up to heaven towards Thee, God, His Almighty Father, giving thanks to Thee, did bless, break, and give to His disciples saying: 'Take and eat ye all of this. For this is My Body.'" And now the King has really and truly descended from heaven in His sacred humanity, and smaller as far as our eyes can see than the little Babe who was laid in the manger at Bethlehem He is there, true God and true Man, under the likeness of bread upon our altar.

After the Consecration of the Host the priest raises the precious body of Our Lord in his hands while he kneels in adoration; and the little bell is rung three times to remind the people to do the same. When the priest elevated the Sacred Host, look at it and say devoutly, "My Lord and my God." Those are the words that Saint Thomas used when Jesus appeared to him after the Resurrection.

But the consecration is not yet over, for in every Mass there must be a double consecration because the double consecration represents sacramentally the sacrifice of Christ on the Cross.

The bloody Sacrifice on Calvary - on the cross the sacrifice was completed by the blood being separated from the body of Christ in a physical way.



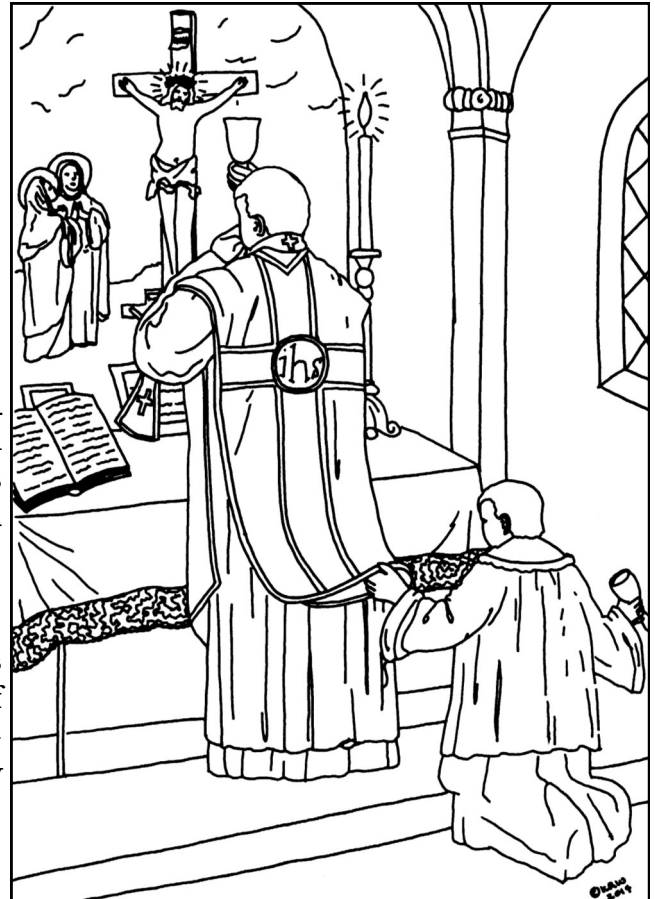
The Unbloody Sacrifice in the Mass - Double Consecration, bread and wine are consecrated separately. In the Mass the Sacrifice is completed by the blood being separated from the body of Christ in a sacramental way.

Bending over the chalice which contains wine and some water, the priest whispers the words: "*This is the chalice of My blood . . .*" Immediately the wine is changed into JESUS. This double consecration is the most important part of the Mass. At this moment the same sacrifice Jesus offered to God on the cross in a bloody manner is offered to God in the Mass in an unbloody manner.

What happened when our Lord said: "This is My body . . . This is My blood"?

The priest genuflects, adoring Jesus, and then he elevates the chalice. It is the living, glorious Jesus! We may look up with faith and love and pray: **MY JESUS MERCY!**

We remember that it is for our sins that Jesus offers Himself in the Mass. Does anything of the bread and wine remain after their substance has been changed into our Lord's body and blood?



After the Consecration of the wine, the chalice containing the precious blood is elevated in like manner, and the bell is rung again. On Sundays and great feasts the church bell is often rung at the Elevation, both to honor the King and to give notice to any of the faithful who may hear it that the most solemn part of the holy Mass is going on.

The Elevation is a reminder of the Saviour raised upon the Cross. This ceremony made a most profound impression on the people of the middle ages. Their eagerness to look upon the Blessed Sacrament sometimes caused jostling. Everyone present wanted "to see Jesus." Indeed, the very attendance at Mass was spoken of as "seeing God."

After the Elevation of the chalice, the celebrant begs of Almighty God to accept the sacrifice offered to Him. We have nothing to offer to God, except what He has given to us. With the priest, we take God's best gift to man, JESUS CHRIST HIMSELF, now truly present on the altar, and offer Him to God the Father. We ask God to accept this offering as He accepted the sacrifices offered Him in the Old Law by His faithful servants.

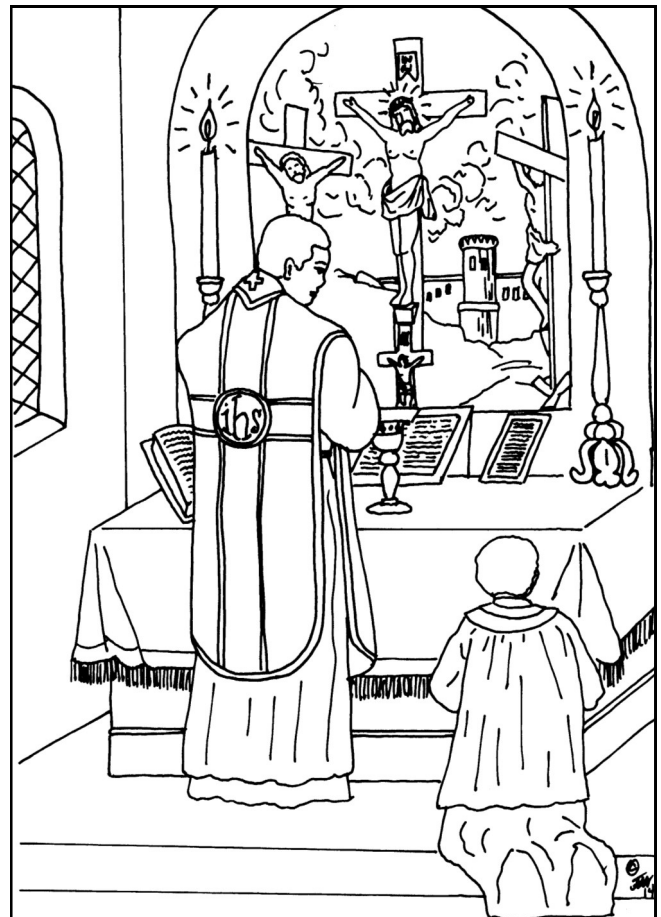
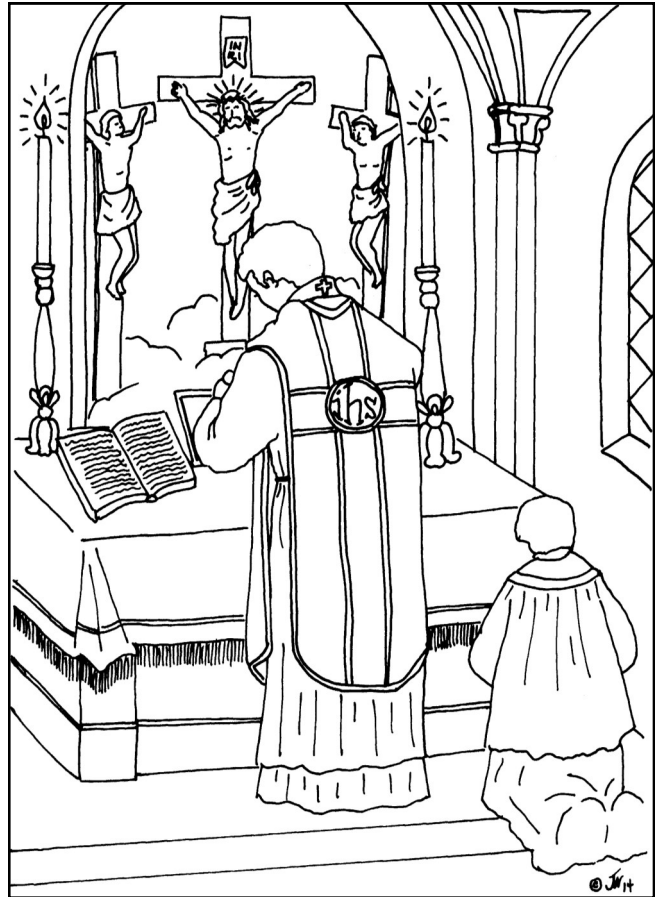
Three of these servants are named in this part of the Canon. Find their names. (*Their names can be found on page 92 in the Sunday Missal.*)

You remember that at the commencement of the Canon the priest made a Memento for the living. Now, after the Consecration, he makes a Memento for the dead, while Our Lord is actually present on the altar. Can we help the dead? Before the soul is admitted to heaven, it must be free of the least bit of punishment due to sin. The souls in purgatory cannot help themselves, but how intensely they long to be with God! The Mass is the best way for us to help them. At every Mass there is a Remembrance of the Dead. At this time we mention by name those for whom we wish to pray, and then, full of love for the faithful departed, we add:

"Be mindful, also, O Lord: After appealing in a special way for certain souls, the priest implores of God, for all the souls in purgatory:

*A place of refreshment, for they are in suffering;
A place of light, for, as yet, deprived of God's vision, they are in darkness;*

A place of peace, because they are enduring the purging flames. These very words, refreshment, light, and peace are to be found in thousands of inscriptions appearing in the Catacombs, or cemeteries of the first Christians.



Taking the host in his fingers, the priest makes the Sign of the Cross with it three times over the chalice, saying, "Through Him, and with Him and in Him, is to Thee, God the Father Almighty in the unity of the Holy Ghost, all honor and glory, world without end. Amen." As the priest finishes making the third Sign of the Cross, he raises the chalice a few inches. This is the Little Elevation.

Our lives should be lived and offered to God THROUGH Jesus, and WITH Jesus. In the Confiteor we said we were sinners. In the Kyrie Eleison we asked for mercy. Now we again tell God how unworthy we are to take part in the Holy Sacrifice. We ask that some day we may share in the happiness of the saints.

Write what you mean when we pray, "To us sinners also . . . who put our trust in the multitude of Thy mercies, vouchsafe to grant some part and fellowship with Thy holy apostles and martyrs . . ."

The Canon of the Mass has ended.

THE OUR FATHER

Now we begin the Communion part of the Mass. This is the banquet in which we can receive the Body and Blood of Jesus Christ to make us strong spiritually.

In the Offertory part of the Mass we offered Jesus to God. In this part God offers Jesus to us. We start the communion part of the Mass by saying the best prayer we know

THE LORD'S PRAYER or the OUR FATHER. It is the best prayer because it is the prayer Jesus Himself taught to his Disciples when they asked Him how to pray. Notice that we ask for "Our Daily Bread." Jesus in the Blessed Sacrament is the daily bread for our souls.



At the end of the Our Father we ask to be delivered from evil. The next prayer takes this last idea and develops it. We ask God to free us from:

Past evils: Bad habits, our sins.

Present evils: Temptations, sicknesses, evil companions.

Evils to come: Mortal sins, Injury, Death.

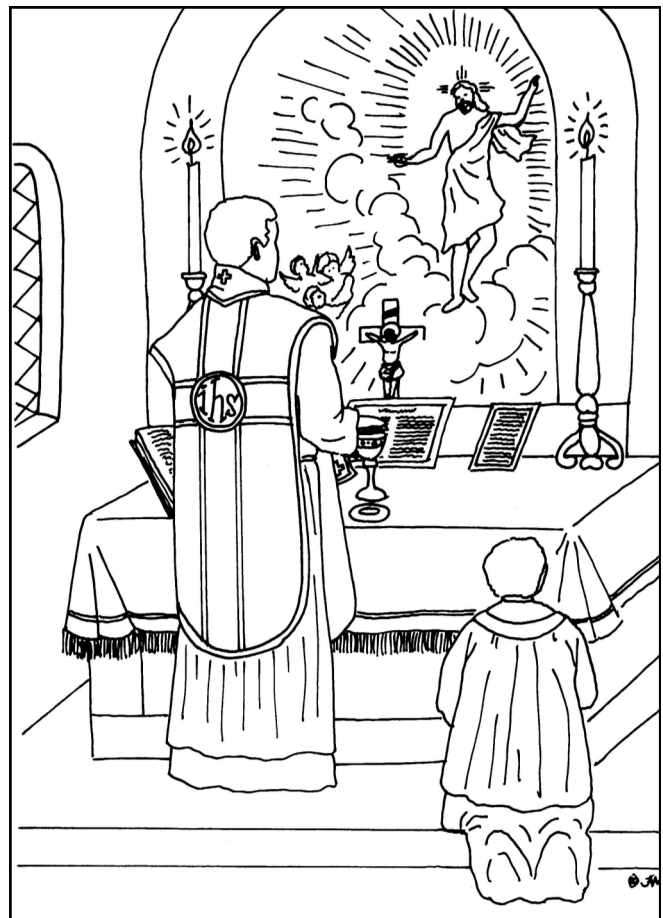
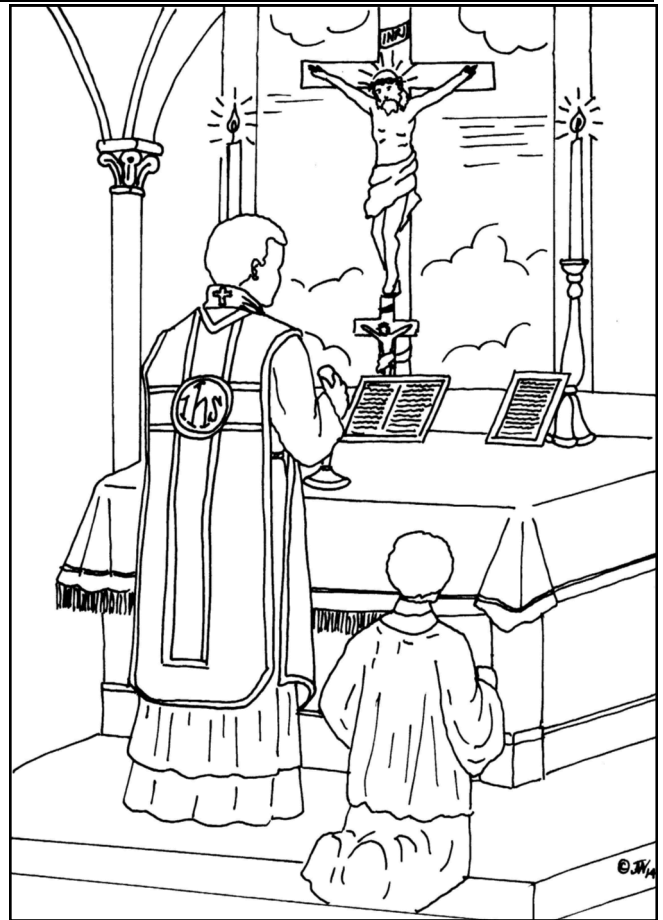
THE PRAYERS BEFORE COMMUNION

THE BREAKING OF THE HOST

The priest now prepares for Holy Communion. Toward the end of the prayer for deliverance from evil, the priest takes up the sacred Host and carefully breaks it into two pieces. Then he breaks a small piece off one half while praying. The priest breaks the host that he may put a small piece in the chalice.

Copy the prayer from your missal (pg. 96 bottom, left hand side) which he says as he does this:

This is to remind us that although Christ's blood was separated from His Body on the Cross . . . Body and Blood were reunited on Easter Sunday when Christ rose gloriously alive from the dead.



THE AGNUS DEI

The priest calls upon the Lord by the title that Saint John the Baptist gave to Jesus when he saw Him by the banks of the Jordan. Isaias, the Prophet, and Saint John the Evangelist also spoke of Jesus as the Lamb. Hence we often see the symbol of the Lamb in our Churches.

“Lamb of God, Who takest away the sins of the world: have mercy on us.”

“Lamb of God, Who takest away the sins of the world: have mercy on us.”

Lamb of God, Who takest away the sins of the world: grant us peace.”

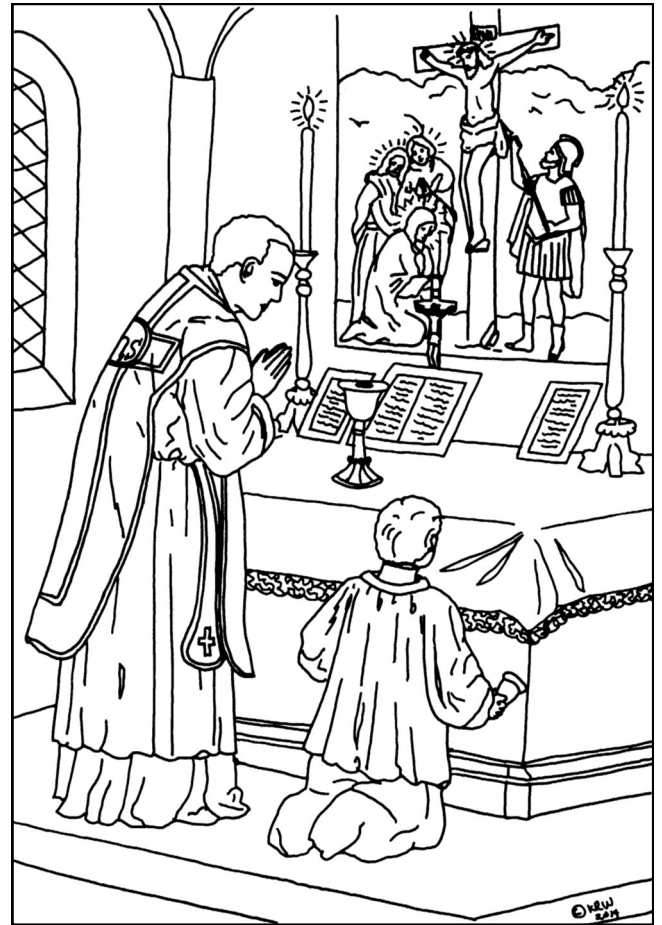
Then follow three beautiful prayers to our Lord. They ask Him to preserve our souls from evil and beg the grace to keep the commandments.

Holding the sacred host, the priest strikes his breast, saying three times the "Domine, non sum dignus"

It begins: "Lord, I am not worthy . . . " (You finish it below.)

These words were first spoken by the humble centurion and merited the admiration of Christ Himself.

After the priest has received the Body and Blood of Jesus, he turns to the people, blesses them and repeats this prayer with us. We remember how unworthy we are, and how much harm our sins have done. After the priest has received Jesus, he takes from the tabernacle the ciborium which contains small hosts. These hosts were consecrated by the priest, along with the host he received.



THE ABLUTION PRAYERS

The prayers of Ablution are prayers of thanksgiving.

When the priest has given Holy Communion to the people, he returns to the altar. He puts the ciborium back into the tabernacle and purifies the chalice. This part of the Mass is the Ablutions.

Having drained the Chalice of its precious content, the priest breathes a prayer to the Lord that His gifts may have enduring effects on our souls. Then the altar boy pours wine and water, letting them run over the priests fingers in case anything from the Host is on them. As he does this he says the prayer: "My thy Body, O Lord,"

Finish the prayer the priest says below:

The priest then wipes his fingers and the chalice with the purificator.

The priest drinks the Ablution. Having wiped out the Chalice and cover it, the priest goes to the Missal to read the third and fourth prayers of Thanksgiving.



COMMUNION AND POST COMMUNION PRAYERS

After the priest covers the chalice, he reads the Communion Verse and Postcommunion.

The Communion prayer is very often a verse from one of the psalms. In the early years of the Church the whole psalm used to be sung as the people went to Holy Communion.

The fourth prayer of thanksgiving after Communion is called the Postcommunion.

Sometimes this is a single prayer, sometimes a set of prayers. The Postcommunion corresponds to the Collect and Secret.

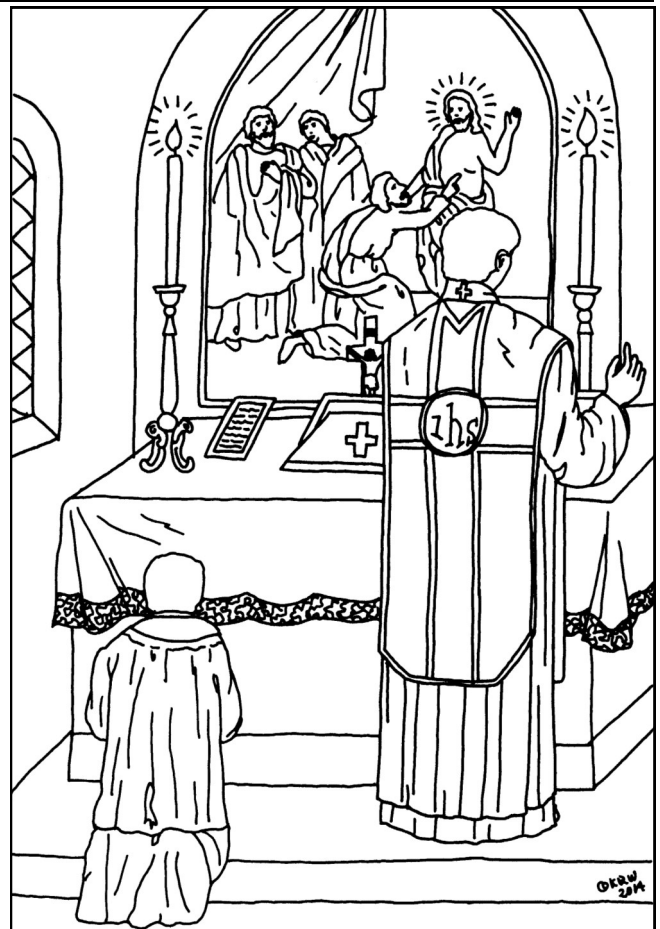
Copy the Postcommunion Prayer from Trinity Sunday from your missal.

THE LAST BLESSING

The main part of the Mass is over. We have offered the Sacrifice and received Holy Communion. But before we go the Church wants us to have some last minute instructions. The last part of the Mass is made up of three actions:

1. We get our orders.
2. We are blessed so that we will be able to fill our orders.
3. We are reminded of what God has taught us so that we shall know how to fulfill our orders.

First the priest turns to the people, and says "Go you are sent forth." We have been united with Jesus on the cross. Jesus has come to us. Now we must take Jesus to the world.



We know what we must do. So that we shall have the strength to do it, the priest gives us the blessing of the Church. Since this is the last blessing in the Mass it is called the Last Blessing.

Before giving it to us the priest bows and prays to the Holy Trinity. He reminds God of the sacrifice we have just offered. Then he blesses us in the Name of the Trinity.

THE LAST GOSPEL

After blessing us the priest goes to the Gospel side of the altar and reads the last gospel. Sometimes this is a special Gospel, but usually it is the same passage from the very beginning of the Gospel of Saint John.

Why does the priest do this at the very end of the Mass?

He does it to remind us of the instructions we received in the Mass of the Catechumens. If we are going to bring Jesus to the world we must remember those instructions.

Again we sign ourselves with the Sign of the Cross as the Gospel begins.

We ask God to be in our mind and heart and on our lips.

No nobler words could be found to close the Sacrifice of the Mass than the sublime and inspired expression of the Disciple whom Jesus loved. From the earliest days of Faith, this Gospel has been held in the highest veneration. Pius V, in the 16th century, realizing how very much the people cherished it, inserted it in the Missal which was drawn up by his orders.

At the end of the Gospel the server responds: "Thanks be to God." The last words of the Gospel of St. John declare "The Word was made Flesh and dwelt among us" whereupon the priest and people bend in adoration. In very deed the Word was made Flesh in the Mass. He dwells among us in the Sacrament of the Altar. How thankful we should be then for the holy privilege of being present at Holy Mass.





SOME FINAL REMARKS

AND now, children, I have tried to give you such an explanation of the holy Mass as may help you to understand your prayer-books better, perhaps, than you have hitherto done - - and to follow the priest when you assist at the holy sacrifice.

By the way, did you ever notice that while people speak of going to a lecture going to a concert - - going to a matinee, - - we say that they assist at holy Mass? The word assist means to help or take part in whatever is going on, and the word shows that we are not in church merely as spectators, but that we really have something to do there in conjunction with the priest. Our part is to make our intention with the celebrant, to join our prayers with his, and to conduct ourselves with reverence and intelligence; kneeling, standing, and sitting at the right times, and showing by our behavior generally that we understand what is going on.

Now there is something else to be explained, and perhaps you may find it rather difficult, and may feel inclined to say "Why?" These "whys" which we are so often tempted to say may be divided into three classes, I think. There are the "whys" which may be answered in a way that you can understand, young as you are. There are the "whys" whose answers you could not understand until you are much older and wiser than you are now. And there are "whys" whose answers none of us could give : and these answers - - reasons grown up people call them - - we shall never know while we are on earth.

Perhaps when Mother Church bids us do this or that, it is wiser not to ask "Why?" but to obey simply as old-fashioned children do. But why do you tell us that? Read what is coming attentively, and you will find the answer to that "why?" for yourselves.

You know very well that Mother at home, and Sister or Teacher at school, are much in the habit of telling you that this must be done, and that other thing must be left undone. You must always speak and act the truth; you must not tell a lie; you must not steal; you must go to Mass in time on Sunday. Every one of these things is right or wrong in itself, and if you break the commandment given by Mother or Sister, you also break the law of God. But there are commands of a different kind that you receive very often. Mother tells you not to go to church or school in wet weather without rubbers and an umbrella; she tells you to follow certain rules at table; to go to bed at a certain time, and so on. The commands to tell the truth always, to respect your neighbor's property, and to hear the whole Mass on Sundays, not even Mother herself can change, or give you permission to disobey.

They are a portion of the great binding law of God and the Church. But in itself it is no sin to wear thin shoes or leave your umbrella at home in wet weather; no sin to use

fingers instead of a fork; no sin in itself to sit up till eleven o'clock every night. All these things would be foolish, of course; but if you do them even wilfully, the real wrong-doing will lie in the disobedience, not in committing the act.

Mother may, if she thinks well, tell you to paddle in the creek, to run out in the rain, to use your left hand instead of the right, or to go to bed at nine instead of at eight - - or to play ball in all parts of the house, although she is not very likely to do it frequently.

Now it is just the same with our holy Mother the Church. The commands of God she can never allow anyone to disregard, or set aside. She can never change a matter of faith - - never permit any one of her children on any pretence whatever to do anything that is in itself wrong. But just as Mother and Sister make laws commonly called rules - - to keep order in the house and school, so there have to be laws made to insure that order is kept in the Church.

Do you know what a disciple is? The word means one who is taught by who follows the teaching of - - another. You and your companions at school are disciples of the person who teaches you. The word discipline comes from the same Latin word as disciple, and signifies all the means taken to train disciples. You know what the discipline of the school is. Now all those laws and rules made by the Church for the better government of her children, and the ordering of her offices and ceremonies, so long as they do not deal directly with faith or morals, form part of her discipline, and may be changed, or put entirely aside, by the Church whenever she judges it better to do so.

It is part of the Church's discipline that the Mass should be said in Latin; and no one may, without express permission, say it in any other language. But the Church may give that permission if she considers the doing so advisable. Again, certain saints are mentioned by name in the Confiteor, Blessed Mary ever Virgin, Blessed Michael the Archangel, Blessed John the Baptist, and the Holy Apostles Peter and Paul. No priest may, of his own accord, put in the name of any other saint when saying the Confiteor at Mass. But if you should assist at a Mass said by a Benedictine Father, you will hear the name of St. Benedict; a Dominican Friar will mention "Our Holy Father St. Dominic," and the Franciscans put in St. Francis.

They all have permission from the Pope to make this addition. The Liturgy of the Eastern Church; that is, the Liturgy of the Catholic Church in those countries which lie east of Constantinople, differs from that of the Western Church in many respects, and even in some Western countries you would find that they have customs of their own. Thus, if you were to go to France, you would see a large loaf, or a number of small ones, blessed before the Offertory of the Mass on Sunday, cut up into little bits, and distributed among the people, who often eat the morsels there and then. They are called "Pain benit," or or blessed bread. This was the custom some years ago, and it still continues, I suppose. Perhaps if you were to assist at a Mass in a Polish, Bohemian, or particularly in a Greek Catholic Church, you might be tempted to say as a little girl once did, "These people don't know how to say Mass." But they do know; only their way - that is, their ceremonies and Liturgy are by permission, a little, only a very little, different from ours. The sacrifice is always the same.

So we may sum up in this way: Her teaching with regard to faith and morals the Church can never change; matters of discipline she may. And now, children, we have

come to the end of our little explanation of the doctrines and ceremonies of holy Mass, and you have still much more to learn than is set down here. It is all interesting, all most beautiful, and I often wonder why people do not study the Liturgy and teaching of the Church more, and other things less.

If you have learned to love and understand the holy sacrifice the great gift of the King even a little more from reading this book, sometimes remember to say a prayer for the writer when assisting at holy Mass. I had hoped to have put in a chapter for the servers, those happy children who are privileged to "Go into the altar of God," but space is wanting. You shall have a story instead which will help you just as much as an extra chapter could do; that is, if you read the story with your hearts as well as with your eyes. I have not seen it in print since I was a little child like some of you.

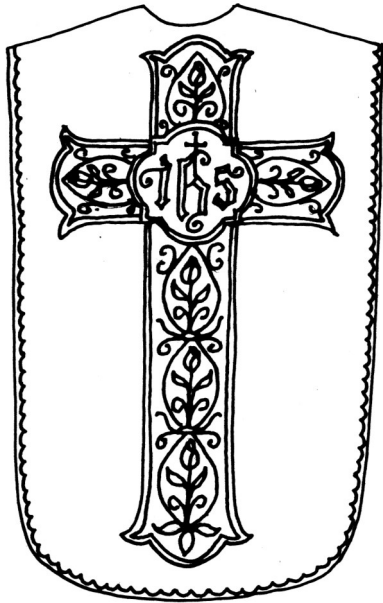
LEGEND OF THE INFANT JESUS SERVING AT MASS

COME, children all, whose joy it is
To serve at holy Mass,
And hear what once, in days of faith,
In England came to pass.

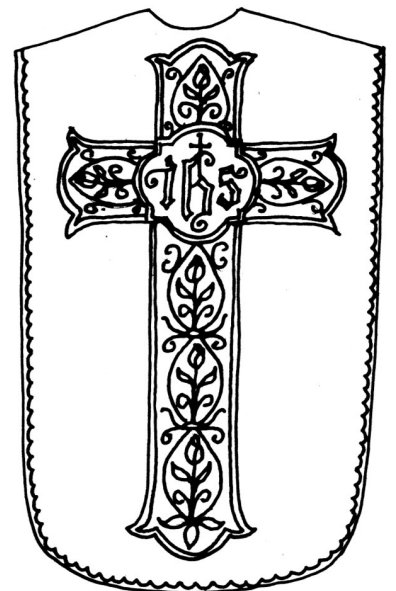
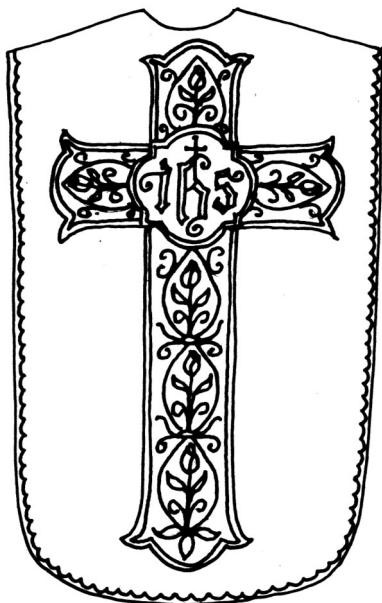
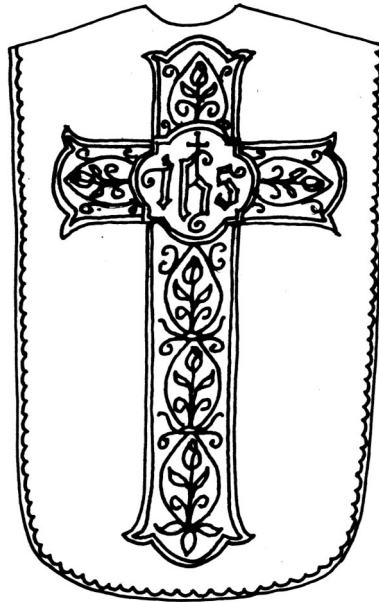
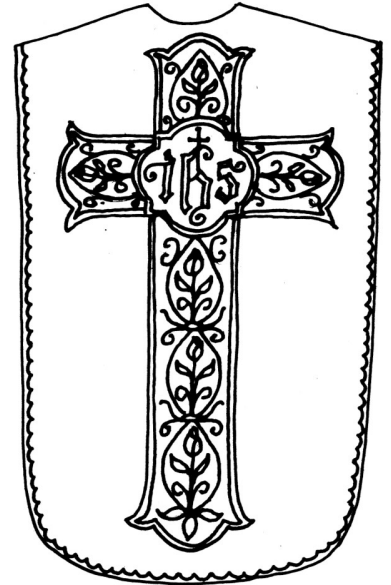
It chanced a priest was journeying
Through wildering ways of wood,
And there where few came passing by,
A lonely chapel stood.

He stayed his feet, that pilgrim priest,
His morning Mass to say,
And put the sacred vestments on
That near the altar lay.

~ Source: Behold the Lamb" Imprimatur 1912



Color the five vestments. One in each of the five liturgical colors. White, Red, Green, Violet and Black. Cut them out and paste them next to the description that explains their use on the next two pages.



Color the vestments in whatever liturgical color you prefer. Cut and paste them next to their proper description. The Maniple, Stole and Chasuble are always in the Liturgical color of the day.

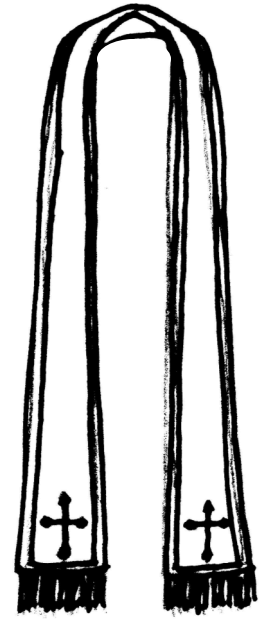


MANIPLE © J. W.

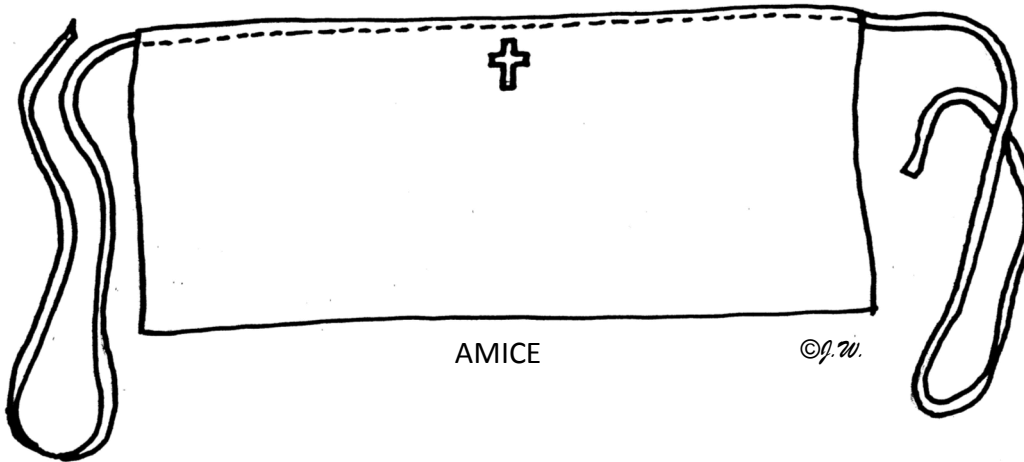


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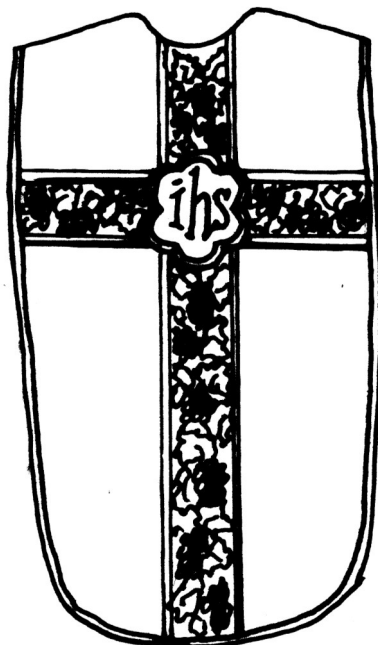


STOLE © J. W.



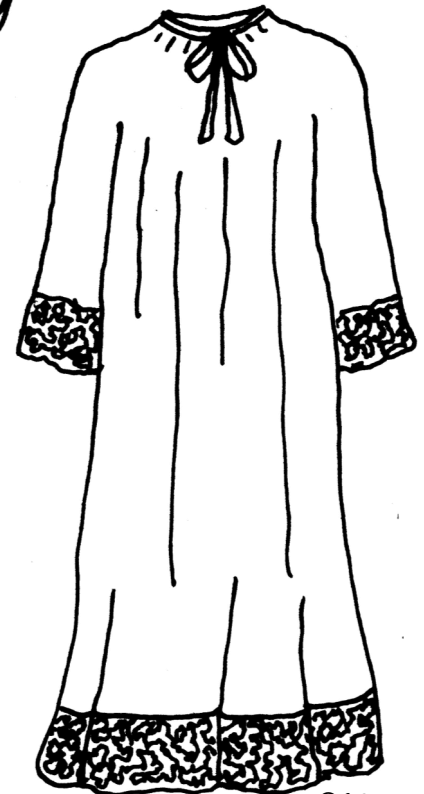
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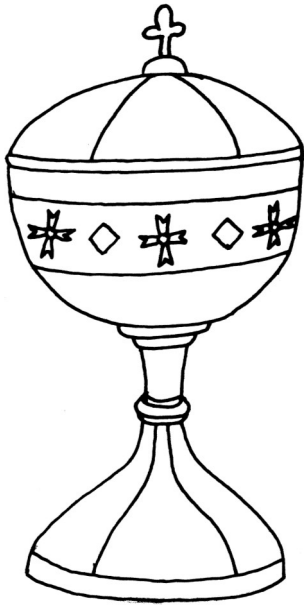
CHASUBLE

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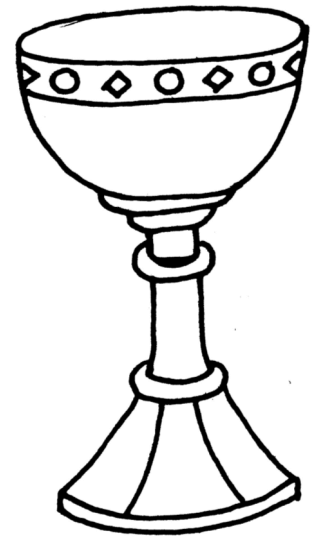
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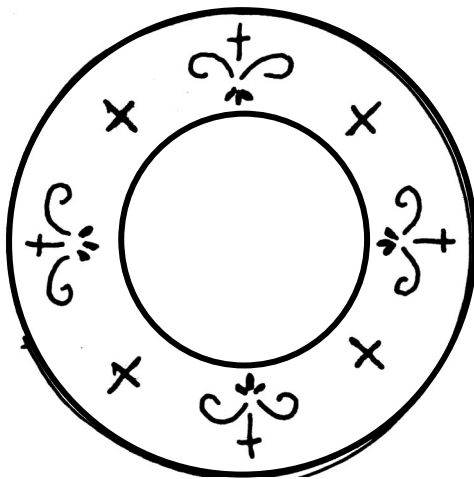
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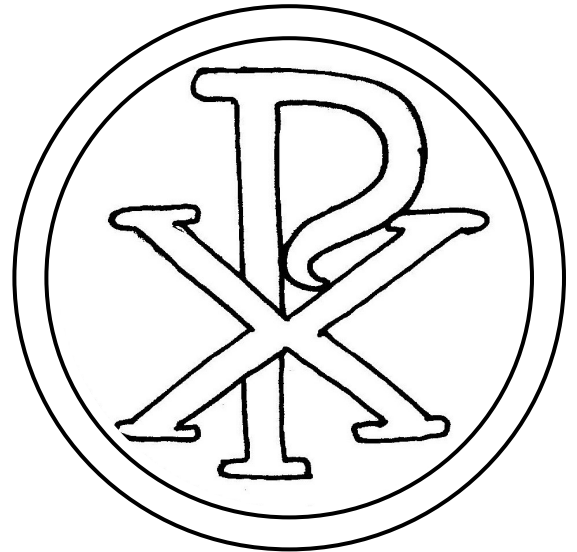
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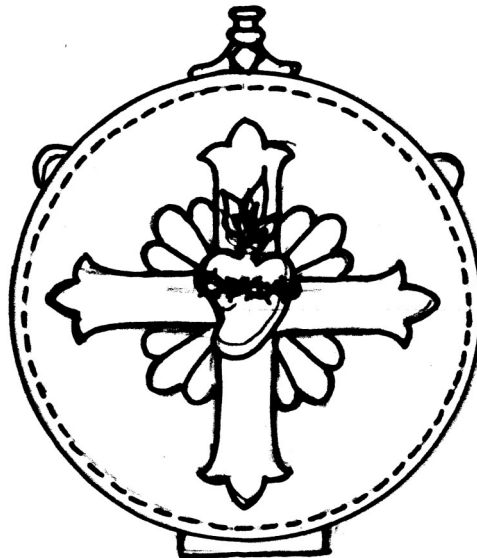
Chalice



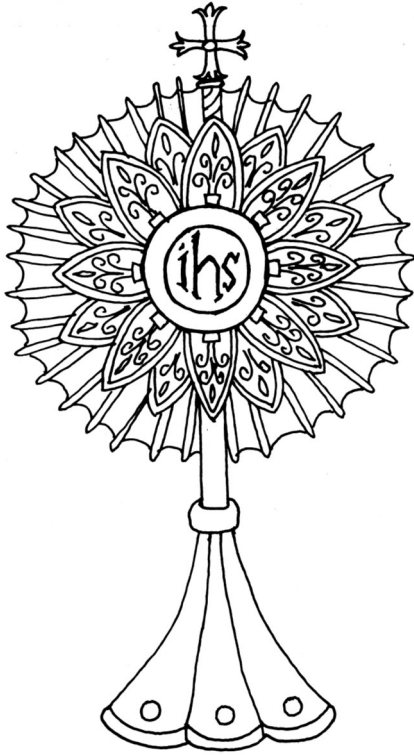
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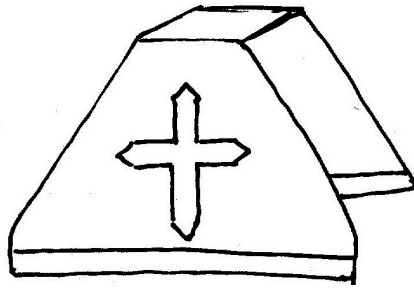
Unleavened Bread
or Host



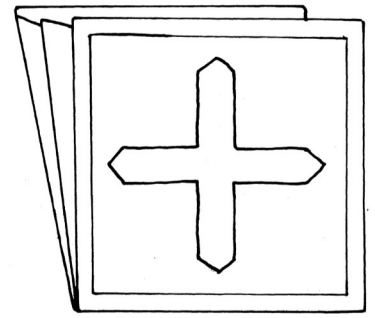
Pyx



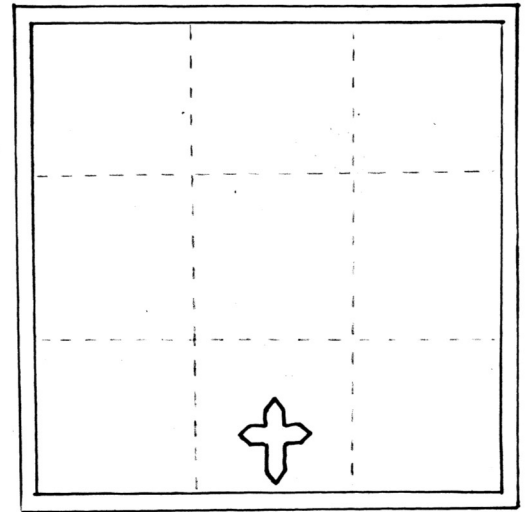
Monstrance



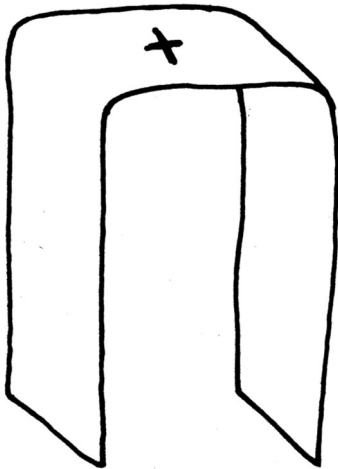
Chalice Veil



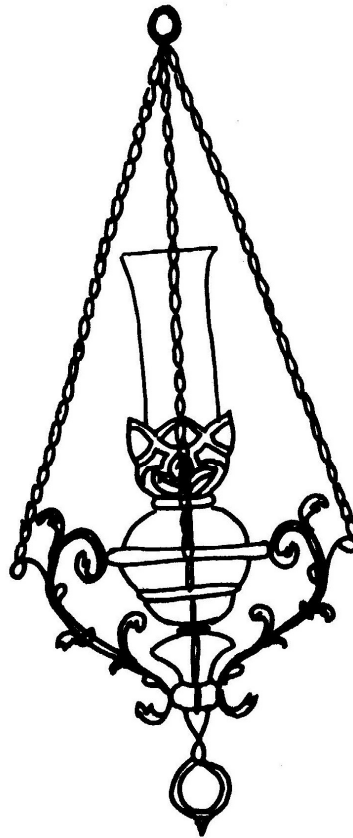
Burse



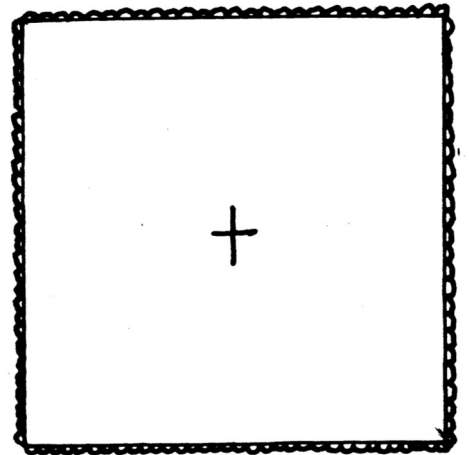
Corporal



Purificator



Sanctuary Lamp



Pall

Page 9 - Answers will vary.

Page 10 - a) right, b) duty

Page 13 - 1. God alone, 2. A priest, 3. victim, 4. an altar

Page 15 - 1. Holy Communion, Sacred Host, Holy Viaticum, Most Blessed Sacrament

Page 21 - 1. adoration; 2. thanksgiving; 3. propitiation; 4. petition

Page 22 - 1. The Lamb is a symbol of Christ, which we receive in Holy Communion as food for our souls. *Answers will vary*

2. Four times.

Page 23 - 1. To kill or offer a sacrifice, 2. A scapegoat is someone who is punished for something he didn't do.

Page 24 - 1. He was remarkable for his obedience, 2. Bread and wine.

Page 26 - 1. Prophecy, 2. Yes, 3. Old Testament, 4. Malachius

Page 28 - Lamb of God, Host, Chief or High Priest

Page 31 - 1. Because most people knew and understood Latin and many books were written in Latin.

2. It means all the prayers and ceremonies arranged by the Church for us in her public offices.

Page 44 - 1. altar cloths, 2. altar cards, 3. candles, 4. sanctuary, 5. crucifix, 6. altar, 7. Roman Missal, 8. cruets, 9. bell

Page 61 - Contrition is sincere sorrow for having offended God, and hatred for the sins we have committed, with a firm purpose of sinning no more. - *Living in God's grace pg. 265*

Page 65 - The collect of their choice should be written in.

Page 66 - St. Paul is teaching us about the virtue of charity.

Page 69 - Baptism is the sacrament that gives our souls the new life of grace by which we become children of God. - *Living in God's Grace, pg. 218*

Page 76 - The bread and wine are changed into the Body and Blood of Jesus.

Only the appearances of bread and wine remain.

Page 77 - Abel, Abraham, Melchisedech

Page 78 - We mean that we would like to be happy someday in the company of the angels and saints.

Page 79 - wording will vary slightly depending on the Missal from which it was copied.

Page 80 - “that should enter under my rood, say but the word and my soul shall be healed.”

Page 81 - May the Body, O Lord, which I have received and Thy Blood which I have drunk, cleave to my inmost parts and do Thou grant that no stain of sin may remain in me, whom pure and holy mysteries have refreshed. Who livest and

Page 82 - wording will vary slightly depending on the Missal from which it was copied.

OTHER GOOD READING MATERIAL FOR YOUNG AND OLD ALIKE

“FABIOLA” by Cardinal Wiseman - <https://archive.org/details/fabiola00wise>

“HOLY MASS” by Mother Mary Loyola

“THE WONDER OFFERING” by Marion Ames Taggart - A wonderful picture/story book of the Holy Mass.

“THE HOUSE AND TABLE OF GOD” by The Rev. W. Roche, S.J. 1912

<https://archive.org/details/thehouseandtable00rochuoft>

“THE CHILDREN’S BREAD”, part 1 by. Rev. W. Roche, S.J. 1920

“EXPLANATION OF THE HOLY SACRIFICE OF THE MASS,” by Right Rev. Camillus P. Maes, D.D., Imprimatur 1896

“THE ECCLESIASTICAL YEAR for Catholic Schools and Institutions” translated from the german of Rev. Andreas Petz. Imprimatur 1903