CATALOGUES
OF
SAGAMORE & ALUMNI
OF
MASS.

A CATECHISM

FOR

THE RIGHT UNDERSTANDING OF THE SACRIFICE AND LITURGY OF THE MASS.

A CATECHISM

FOR THE

RIGHT UNDERSTANDING OF

THE SACRIFICE AND LITURGY OF THE MASS,

COMPILED AT THE REQUEST OF AUTHORITY,

BY

MRS. STUART LAIDLAW,

FROM A WORK BY

THE REV. JOHN MACDONALD,
PRIEST OF THE CATHOLIC CHURCH,

To whose Memory she reverently Dedicates it.

LONDON:
THOMAS RICHARDSON AND SONS;
26, PATERNOSTER ROW;
AND DERBY.
1875.

PREFACE.

This Catechism was undertaken with that reluctance which proceeds from a feeling of inability; and *only* on the pressingly repeated entreaty of the author of the book from which it is compiled. It had been suggested to him by some authority he very much revered, that his work, in the form of question and answer, would be much more useful, as it could then be used for the instruction of young people and converts.

Being advanced in years he did not feel equal to the task, and yet was most earnestly anxious that the suggestion should be carried out. I consented on the condition that he would look over and correct

what I wrote; and the title page, except as regards the dedication, was drawn out under his direction. He looked over what I had done, as far as about a third of the book, when he was suddenly taken away from us by death. I should not have ventured to proceed alone, but from the fact of his having been pleased with what I had done, and not finding correction necessary.

I was also very strongly tempted to complete the Catechism, as the doing so would afford me an opportunity of showing my gratitude for his priestly attention to me, by dedicating it to his memory; and I felt that if I strictly adhered to the plan with which I had begun of giving the answers in as exactly his own words as could be done, consistently in the form of a Catechism, I might succeed.

The result of my labours I now offer to the public, with the earnest hope that it may in some measure answer the end for which it was intended by the revered

author; and begging the indulgence which its deficiency requires.

A few words to the memory of this aged and revered Priest, the Rev. John Macdonald, are due from me; and I feel they will be appreciated by all who knew him.

First must be noticed the intense and earnest desire he had for increasing the reverence and attention of worshippers at the Holy Sacrifice of the Mass.

He has said to me: "Well, perhaps it may be a craze of my old age, I can't say; but it has grown and strengthened with me all through the many years of my ministry in the Church; for I have been grieved and distressed beyond measure at finding everywhere so general a coldness and indifference; as if to obey the precepts of the Church, and assist by being present, was enough, without any regard to the way it was done." He was ordained priest at as early an age as possible, it having been his desire from childhood.

He one day mentioned to me the delight he had felt in a book which was given to him by his father, as soon as he could read, containing stories from the Old Testament; and the lasting impression made on his infant mind by the characters of the Holy Bible therein depicted. In speaking of the two he had loved the best, Joseph and Daniel, tears lingered in the old man's eyes.

He had filled several missions at home and abroad, and had crossed the Atlantic for this purpose five times.

Two years before his death he went on a pilgrimage to Jerusalem, and never felt that he had quite recovered from the fatigue of this journey. He had also formed one of a deputation to Rome, which was headed by the Duke of Norfolk a few years ago.

In years gone by, when priests and churches were scarce, and our Catholic nobility had to be content with having Mass said in their private chapels, at

which any neighbouring Catholics might attend, he had been a favourite with several on this account, and had received much attention, of which he always spoke with feeling and gratitude.

The Ex-Queen of the French, Amelie, was very gracious to him, and presented him with a very handsome Stole, which he said he never wore, because it was only fit for a bishop.

Humility in its truest sense breathed in his every word, and showed itself in his every action.

No spark of the fretfulness or selfishness of old age, so often seen, was visible; nor, indeed, any of those distressing foibles, and weaknesses of temper and disposition, which detract in so large a measure from the veneration one desires to feel for declining years. Deafness, a little failure in memory, and silver hair, were the only things to remind one he was an old man.

The serene and bright cheerfulness of his face, the calm, quiet, gentle joyousness

of his spirit, were most remarkable, and the whole object of his life, apart from his ministry, seemed to be that of showing kindness to his fellow-creatures. No one was ever neglected in any little peculiar way, in which it was in his power to serve them, and in this he was most particular and minute.

He would often take a long walk in the rain, just to lend a newspaper, (at the precise time in which he knew it would be looked for,) to an invalid; and his cheerful, animated conversation had always the effect of enlivening and raising the spirits of those dejected, perhaps, by sorrow, care, want or pain.

Apart from his priestly office, his visits were always looked for with most pleasant anticipation, and he was regarded by all as a friend.

One became, on knowing him, sensibly impressed with the feeling that he had all his life been growing in holiness. When he spoke, as he often did, of his nearness

to the grave, one felt he was as ready for death as the ripe fruit, overladen with its luscious juice, is fit for the hand of the gatherer.

He had arrived at the church on the Sunday morning to say Mass, when he was suddenly seized with apoplexy, and died the next day.

In the interval, as he lay to all appearance insensible, the movements of his hands were those of saying Mass.

After his death, it was discovered that on his scanty means he had been maintaining many orphans.

In saying, May he rest in peace, one feels the assurance that the prayer is answered.

M. J. LAIDLAW.

CONTENTS.

PART I.

ON THE SACRIFICE OF THE MASS.

CHAPTER VII.

PART II.

EXPLANATION OF THE LITURGY OF THE MASS.

CHAPTER I.

CHAPTER II.

FIRST ARTICLE.

SECOND ARTICLE.

THIRD ARTICLE, OR DIVISION OF THE LITURGY OF THE MASS.

FOURTH ARTICLE.

A CATECHISM

FOR

THE RIGHT UNDERSTANDING OF THE SACRIFICE AND LITURGY OF THE MASS.

PART I.

ON THE SACRIFICE OF THE MASS.

CHAPTER I.

Question. What is the indispensable obligation incumbent upon man?

Answer. To acknowledge the supreme dominion of God over him; for, being created by Him, it is our duty to serve Him; being created for Him, it is our duty to seek Him; and being redeemed by Him, it is our duty to love Him.

Q. What does our dear Saviour Jesus Christ say about this?

A. "The Lord thy God shalt thou adore, and Him only shalt thou serve. Thou shalt fear the Lord and serve Him only." (St. Matthew, iv. 10.)

Q. Does not God complain of those who neglect this greatest and first of all duties?

A. Yes. "The son knows his father, the servant fears his master. If I am a Father, where is My honour? if I am a Master, where is the fear of Me?" (Malachi, i. 6.) "I have brought up children, but they have despised Me. The ox knoweth his owner, and the ass his master's crib, but Israel hath not known Me, and My people have not understood." (Isaias, i.)

Q. What was God's design in creating man?

A. That he might know and praise God; for when He had finished the creation of this world, there was still wanting therein an intelligent creature that could apprehend the beauty and order of His works, read in them the traces of His infinite wisdom, power, and goodness, honour Him and pay Him a tribute of praise.

Q. Why then was man created?

A. Because a rational and spiritual homage was due to God. He was therefore endued with powers capable of understanding and acknowledging the unlimited perfections of the Author of all things, and placed in the temple of this world, as the priest of nature, to offer up to God the incense of praise and thanks, both for himself and for the whole creation; particularly for that part which, being mute and insensible, was incapable of this duty in a spiritual manner.

Q. To what does our understanding lead?

A. To acknowledge God.

Q. What does our will do?

A. Our will, being the fountain of gratitude, prompts us to make to Him, to the best of our power, a rational return, by love, praise, and thanksgiving.

Q. Is it enough to praise and thank God privately?

A. No. We are bound frequently to offer Him a public homage.

Q. Is not God as much the Creator, sublime Governor, and supreme Ruler of empires, kingdoms, cities, and lesser societies, as He is of individuals?

A. Yes. His dominion over them, and their dependence on Him, is as complete as His dominion over individuals, and as the dependence of individuals upon Him.

Q. Do not they therefore owe Him worship?

A. Yes. Empires, kingdoms, cities, and lesser societies do therefore owe public worship to God as much as individuals owe to Him private worship.

Q. Do not the like motives engage us to return to God public homage of praise and thanksgiving?

A. Yes. His blessings we enjoy in common; the same sun gives to all light and warmth; the fatness of the earth is for all; we are all partakers of God's grace, of His wonderful redemption, and of the comforts of His holy providence.

Q. What should we do therefore in return for this?

A. For all these benefits which He has heaped upon us in common, we must join to offer Him a public sacrifice of thanks. Hence David says: "In the midst of the Church I will praise Thee, O God; with Thee shall be my praise in the great congregation."—(Psalm xxi.)

Q. In creating us did God destine us to live in society?

A. Yes; a certain instinct, and our mutual necessities link us together. Society is our element, out of which we can no more live, than fish can live out of water.

Q. Can there be society without laws?

A. No. Without laws there can be no society; without morality there can be no laws; and without public worship there can be no religion.

Q. Why is public worship necessary?

A. To maintain in the world a sense of God, and of our obligations to Him; without which all society would soon dissolve and come to an end.

Q. What is the cause of the carelessness and insensibility of the greater part of mankind, as to their obligations and spiritual interests?

A. It arises from their being totally absorbed in the cares, anxieties, and pleasures of this life.

Q. What is the remedy for this evil?

A. Earnest meditation on the life to come, and spiritual exercises; as religious festivals, public worship, and public instruction.

Q. What does public instruction do?

A. It is the great means of conveying to mankind, and inculcating on their minds and hearts, the knowledge of their duty to God, to their neighbour, and to themselves.

Q. What besides?

A. The sanction of those divine obligations by future eternal rewards and punishments; and thus inspire them with a sense of God and of religion, and so promote the peace and harmony of society.

Q. What does Addison say about this?

A. That even if the keeping of the seventh

day were but a human institution, still it would be the best method that could be devised for civilizing mankind.

Q. What do even deists do?

A. Acknowledge the duty of public prayer.

Q. What does Hobbes say on this subject?

A. "Reason directeth not only to worship God in secret, but also, and especially, in public, and in the sight of men; for, without this, the procuring of others to honour God is not effected."

Q. In what is public worship better than private?

A. It is more honourable to the Divine Majesty, more advantageous to our neighbour, and more profitable to ourselves, than private worship.

Q. In what is it more honourable to God?

A. Because all the faithful closely united together, with their pastor at their head, and infinitely above them Christ Jesus, the great Mediator of the New Testament, form but one body; when they present themselves before God, their homage is most honourable and most acceptable to Him.

Q. How?

A. Just as a king receives much greater honour from the homage done to him by a whole city, or by all the states of his kingdom in a body, than by that which private individuals could offer him singly.

Q. How, again?

A. In private worship we honour God by the high esteem we conceive and testify of His excellency. But we more properly do Him honour

when in public worship we declare before others, and in the sight of heaven and earth, our unutterable esteem, acknowledgment, and deep sense of His sovereign perfections. It is particularly then that we give Him the honour due to His name. Hence the angel Raphael said to the two Tobiases: "Give glory to the God of heaven in the sight of all that live."

Q. In what is public worship more advantageous to our neighbour?

A. It is more edifying than private worship, kindling in him a desire to love and serve the great God of all creatures, and to invite angels and men to adore Him, to whom they owe all that they are and have.

Q. In what besides?

A. It supports a belief of His existence, a deep sense of His Majesty, and devotion in the world.

Q. In what other way?

A. By it we more powerfully invite and engage others to serve God than we could do by words; by publicly glorifying God, we exercise the functions of apostles, thereby propagating His worship among many, for His greater glory upon earth, and for the salvation of souls during all eternity.

Q. What effect does public worship have on children?

A. It is particularly on the tender minds of children that the sight of a multitude of people, including their parents, prostrate before God, with hands and eyes raised up towards heaven, makes the most salutary impressions. They are formed to public worship by the example of those whom they love and esteem; and they will continue to

worship God publicly when their parents are no more.

Q. What effect has public worship on the backward, dull, incapable, or ignorant minds?

A. Even they are stirred up to fervour and devotion at the sight of so many devout persons adoring God together. Who is there that at such a sight would not feel moved to prostrate himself in like manner, to worship the Lord of all things, and to make to Him the same acknowledgments?

Q. What effect has public worship on the fervent themselves?

A. Their devotion is increased, and they are filled with spiritual joy on beholding so many persons blessing the common Lord and Father of all, with their whole hearts and in perfect union. Such joy would enlarge the hearts of all who have any feeling of divine zeal and charity. "Behold how good and pleasant it is for brethren to praise God in union." (Psalm cxxxii.)

Q. How is public prayer more beneficial to ourselves than private prayer?

A. If our public prayer is more honourable and acceptable to God, and more beneficial to our neighbour, in like manner, petitions put up by the whole Church are more powerful than private prayer in obtaining divine blessings. It was a maxim of the ancient synagogue that the prayers of the congregation are always heard; but not so assuredly those of individuals.

Q. How does our dear Lord teach this?

A. By bidding us say in prayer, "Our Father," He puts us in mind that we are frequently to join in public prayer. St. Thomas Aquinas says:

"God often grants to one man's prayers that which he asks; but to many who unanimously join in the same petitions, He grants more willingly, more largely, and more freely." The requests of great cities or nations are a kind of suppliant compulsions that are not ordinarily rejected; and the efficacy of the prayers of the whole Church is all-powerful with God.

Q. What is the special character of the priests in public prayer?

A. They are mediators between God and His people; and their advocates with Him, being appointed to make Him a tender of their homage, to offer Him thanks, to avert His anger, and to draw down upon them His mercy and blessing.

Q. How do the people assist them in this?

A. The efficacy of their ministry is exceedingly increased by the actual presence and union of their congregation with them. The weakness and the defects of the dispositions of some, are supplied by the fervour of others; and whilst all pray in the same spirit, they form but one voice and one prayer.

Q. How does this present to God a holy and agreeable violence?

A. By the price of the adorable Blood of Jesus Christ, our Mediator and Head.

Q. What, then, is public prayer?

A. A singular efficacy, an absolute necessity, and an indispensable obligation.

Q. Would this be evident were the voice of reason and nature silent?

A. Yes.

Q. Why?

A. Because God made it a particular object of His religious laws in every dispensation of His revealed religion; having appointed for it regular times, places, and ministers; and instituted sacrifices to be there and then offered up to Himself.

Q. How, again?

A. By a particular providence He has always provided, for the honour of His divine name, a Church of faithful believers and worshippers, that He might be glorified throughout all ages; and He has directed by express revelations and commands that all should honour Him by public worship.

Q. Give an instance of this.

A. After God had punished our first parents for their pride and disobedience, through compassion on them, He exempted them from labour on the seventh day, and taught them to keep it holy by offering up sacrifices.

Q. How was religion kept alive and perpetuated during the antediluvian period?

A. By public worship and by public instruction. Enos the son of Seth exerted himself in propagating the public worship of God by assembling large masses of people, offering up sacrifices in their presence, and in their behalf, by explaining to them the nature and obligation thereof, and teaching them thereby to obtain from God their spiritual wants and necessities.

Q. After Enos, who followed his example?

A. Enoc, the sixth descendant from Adam. He exerted himself very much in impressing on the people the great truths of religion, and their

obligations to God, to their neighbour, and to themselves.

Q. After the death of these two holy patriarchs, what happened?

A. There arose no successor to their zeal: sacrifices and public instruction were soon neglected; ignorance, error and disbelief crept in, and were soon followed by every kind of vice and wickedness, which brought on the punishment of the universal deluge, in which the whole human race, with the exception of one family, perished.

Q. What does this show?

A. The necessity of public worship and of public instruction.

Q. Were the Israelites able to have public worship while in Egypt?

A. No. They were prevented from having public worship, being condemned to hard labour on the Sabbaths as on other days.

Q. What happened after they left Egypt?

A. After their departure out of Egypt, and during the forty years of their wandering in the desert, God, in order to impress on their minds the obligation of abstaining from work on the seventh day, and that they might consecrate it to His worship, showered down on them a double portion of manna on the sixth day, while none fell on the seventh day. This heavenly food would keep from sunrise on the sixth day to sunset on the following day; whereas on other days it would keep only from sunrise to sunset of the same day.

Q. When the Israelites became so numerous as to form a nation, what happened?

A. God gave them laws and public instructors, and established public worship among them.

Q. How many kinds of sacrifices were instituted?

A. Four, corresponding with the four principal duties they owed to God.

Q. What did God order for the seventh day?

A. By God's appointment, the ordinary daily sacrifices offered up in the temple were doubled on the seventh day.

Q. Why did God, from the commencement of the world, forbid all servile work on the seventh day?

A. To enable all to meet in public worship, to honour God, and draw down on themselves His help and protection.

Q. Why did all legislators and founders of states make it an essential part of their civil constitutions?

A. In order to follow up the law of God in this respect.

Q. Why did God prefix the word "remember" to the third commandment, and not to the others?

A. To intimate that if this commandment be duly observed, it will greatly help us to observe all the others; and that if it be neglected, the other commandments will in like manner be neglected and forgotten.

Q. Under the Mosaic law, could sacrifice be offered up anywhere?

A. No. Sacrifice could be offered up in the temple of Jerusalem only.

Q. What was required of the people in consequence?

A. They were only required to assist at the sacrifice in Jerusalem at the three great yearly solemnities. Those alone who dwelt at Jerusalem, enjoyed the advantage of weekly public worship.

Q. What was the Sabbath then to all the other Israelites?

A. Merely days of rest and private devotion.

Q. Did any instruction take place?

A. Yes; the parents taught their children as Moses had commanded them.

Q. Was the want of public worship and public instruction felt among them?

A. Yes; for want of weekly public worship and weekly public instruction, the nation, during the eras of the judges and of the kings, was continually relapsing into idolatry.

Q. After the Babylonish captivity, what happened?

A. Esdras, the second legislator of the Jews, in order to prevent a similar catastrophe, had, by divine inspiration, places of public worship, corresponding with our parish churches, called synagogues, erected in every canton throughout the length and breadth of the land, where people might meet on every Sabbath, to pray, to read the Scriptures, and to listen to the interpretation of them by the priests and Levites; but not to offer up sacrifices.

Q. What was the result?

A. The result was most beneficial; the people, who had hitherto lived in ignorance and violation of the covenant, became the most uncompromising enemies of every idolatrous practice, and until the

destruction of the temple and the dispersion of the nation, continued faithful observers of the law of Moses, notwithstanding that Antiochus and others, by violent persecutions, endeavoured to make them abandon it.

Q. Can you give any witnesses of this?

A. Yes. The glorious death of the aged Eleazar, and of the mother with her seven sons; the noble stand in defence of the law of God made by Judas Machabeus and his brothers.

Q. Under the new law how was it?

A. Jesus Christ, the Apostles, and the holy Fathers, likewise impressed on Christians the duty of public prayer, and recommended it as a most powerful and necessary means of perpetuating religion and obtaining all manner of graces.

Q. How did our Saviour inculcate this duty?

A. Both by word and example. After His return from Egypt, and during His private and public life, He never missed being present at Jerusalem on the solemn occasions prescribed by the law.

Q. What did our dear Lord teach about this?

A. "When two or three are gathered together in My name, there am I in the midst of them."

Q. How do we feel and understand it?

A. In our Saviour's quality of high priest, He animates us by His example, He presents our prayers to His Eternal Father, and pleads for us by showing the marks of His wounds by which He purchased for us a title to all mercy and grace.

Q. How did the primitive Christians always sanctify the Sunday?

A. By meeting together to celebrate and receive the Holy Eucharist, and to listen to the explana-

tion of the Word of God. "They were persevering in the doctrine of the Apostles, and in the communication of the breaking of bread." (Acts ii. 42.)

Q. Where does St. Paul prescribe the rule for public worship?

A. In his first epistle to Timothy, and the second chapter.

Q. What does St. Justin Martyr say about this?

A. In the second century, he writes, in his Apology, a description of the way in which all Christians then kept the Sunday by public worship, and tells us exactly what was done.

Q. Who among the heathens testifies to this?

A. Pliny the Younger, writing to the Emperor Trajan, states that the Christians were wont to assemble before sunrise to sing hymns to their Christ, and to encourage one another to abstain from all manner of evil deeds.

Q. What was it obtained the deliverance of Peter from prison?

A. The joint prayers of the faithful; for "prayer was then made for him without ceasing by the Church." (Acts xii. 5.)

Q. Did St. Paul have constant recourse to the supplications of the faithful?

A. Yes; to obtain the divine blessing on his labours.

Q. Can you give me a few names among the holy Fathers, who were earnestly strenuous about public worship?

A. St. Chrysostom, St. Tertullian, and St. Athanasius.

Q. What did SS. Saturninus and Dativus answer the judge under the sharpest torments?

A. "The obligation of Sunday is indispensable. We never pass a Sunday without meeting together to pray. It is not lawful for us to omit the duty of that sacred day."

CHAPTER II.

SACRIFICE IN GENERAL, ITS NATURE, ORIGIN, NECESSITY, AND PERPETUITY.

Q. We have seen that public worship is the duty we owe to God. What is the proper means of performing this duty?

A. Sacrifice. This is the great act of public worship; by its nature it is the public worship of God.

Q. Show me how.

A. From the first God required that men should render Him some common acknowledgment of His supreme dominion over them, and of their dependance on Him; and it was He Himself who revealed to our first parents this mode of approaching and worshipping Him.

Q. What has sacrifice always been considered?

A. Emphatically the worship which God required to be rendered to Himself alone. Sacrifice and divine worship have always been looked upon as one and the same thing. It is an honour due to God alone.

Q. What would it be to offer it to any other?

A. The crime of idolatry.

Q. Explain sacrifice farther.

A. Sacrifice is the public worship of God; and, being this, it requires a church or temple, a priest, an altar, an offering, particular robes, and the presence of a congregation of people, in whose name, and in whose behalf the sacrifice is offered.

Q. What do we acknowledge by sacrifice?

A. That we are God's creatures; that we owe to Him our being; at one moment to be nothing, and the next to exist by the sole will of God; so that, were He to will it, we should in an instant become nothing again, as we were before He made us.

Q. What still more?

A. That it is not only that God is great and strong, and that we are little and weak, but that we exist only by the act of God's will. It is not only that we are God's property, and that He has the power of life and death over us, but that out of Him we are nothing.

Q. Can words express the reality of this tremendous truth?

A. No. God is all, and we are nothing. Hence we see what the worship of God by sacrifice is.

Q. What is it?

A. To annihilate ourselves before Him. To offer ourselves to Him, to make an entire surrender of ourselves to Him.

Q. If mankind had never sinned, could anything less than sacrifice satisfy God?

A. No. Nothing less than sacrifice could have satisfied the debt we owe to Him, as the Author

of our being, the All-Holy, Almighty, Eternal God.

Q. What did men show by the destruction of the offering?

A. That they owed all to God.

Q. What by the shedding of blood?

A. Something more.

Q. Explain this.

A. An unbloody sacrifice, such as corn and wine, is what an innocent creature might make to his Creator; but we are no longer in that blessed state; when Adam fell we lost our innocence. When Adam sinned, we became sinners.

Q. What therefore became necessary?

A. A bloody sacrifice, as the only offering sinful creatures could make to their offended God. God was angry with us; we were guilty in His sight; we stood in need of forgiveness and reconciliation.

Q. How was this to be obtained?

A. In His love and mercy God provided a remedy.

Q. How?

A. At the very moment when He pronounced upon our first parents the sentence of punishment, He told them of a Deliverer to come, for whose sake He would pardon them and their children.

Q. Who was this Deliverer?

A. None other than our Saviour Jesus Christ, the Second Person of the Adorable Trinity, who was to become Man and die for us.

Q. What did He do besides?

A. He taught them a religious rite, by which

they might have a present interest in the work He was to do, and, as it were, forestall the benefits of His death.

Q. What was this religious rite?

A. Sacrifice.

Q. What did it do and teach?

A. It prefigured the propitiatory sacrifice of the cross. It was not merely an act of worship, for by bloody sacrifices men acknowledged themselves to be sinners, made expiation for sin, and obtained forgiveness.

Q. In what then does sacrifice as offered by sinners consist?

A. Of three parts. The offering of a victim to God; the immolation of it; and its destruction or consumption.

Q. Explain the offering of the victim.

A. The priest placed his hands on the head of the victim, in his own name, and in that of those for whom the sacrifice was to be offered, and declared that they transferred their sins on to its head, and substituted it to die in their place; they at the same time fervently prayed that God would remit the forfeit of their lives in consideration of the faith, contrition, and devotion with which they offered up the sacrifice.

Q. Explain the immolation.

A. Bloody sacrifices date from the fall; they were significant of the sinner's condition before God, and of his needs. The victim he slew represented himself: by this he acknowledged the debt, which as a sinner he owed to God, and that his life was forfeited for his sins; he also testified his faith in the promises of God, and his hope that the true

Victim, the Lamb without spot, would one day come and restore him to the favour of his Maker.

Q. What is the third part of sacrifice?

A. Communion, or the participation of the victim.

Q. Was this commanded by God?

A. Yes, by God Himself, in revealing this rite to man.

Q. What has man always believed from the first about this?

A. That they actually communed with the Divinity.

Q. In what does sacrifice differ from Protestant worship?

A. Protestant worship is merely a form of prayers. Protestant ministers perform no priestly office whatever; they turn always to the people, and face them in praying as in preaching. They do nothing, indeed, which any one man might not do just as well as another.

Q. Is sacrifice necessary?

A. Yes, it is the *indispensable* act of religion. It is as impossible to conceive a religion without sacrifice, as to conceive God without sovereign dominion over His creatures. To Him we owe the homage of whatever we are or have; and the only means of performing this homage is sacrifice.

Q. What must we do, then, to worship God acceptably?

A. We must offer up to Him sacrifices.

Q. Did Almighty God continue His mercy to our first parents after their banishment from Paradise?

A. Yes. He not only exempted them from labour on the seventh day, but taught them to spend it in offering up sacrifices to Him.

Q. Had God any further intention in this?

A. Yes. That the shedding of the blood of the lamb, or other animal, on the altar, should serve as a token that in due time the Blood of Jesus Christ, the Son of God, should be shed on the cross for the sins of all the guilty children of Adam. "For it was impossible that with the blood of oxen and of goats, sins should be remitted." (Heb. x. 4.)

Q. Did God Himself show to Adam the manner of sacrifices?

A. Yes: how they were to build an altar, and how the gift that they offered thereon was to be burnt; for fire is the punishment of sin.

Q. Could they have imagined this of themselves?

A. No; but God Himself revealed to them this rite, and declared that it was thus He wished to be honoured and appeased.

Q. How were these pleasing to God?

A. Only as figures of One who was to come to be offered Himself in sacrifice, and whose own Blood was to be the redemption of the world.

Q. It was in this way, then, Almighty God showed His love and mercy to our first parents?

A. Yes. In teaching them how to preserve their fear and love for Him, and how to offer to Him such sacrifices and worship on His holy day of rest, as He was pleased to accept in the meantime until Jesus Christ should come into the world, to leave behind in it the true and only ac-

ceptable Victim which is now offered in the holy Sacrifice of the Mass.

Q. Had a bloody, or unbloody, sacrifice any power in itself to take away sins, or to draw down blessings from God?

A. No. They had the power only as being a type or figure of the sacrifice of Christ—the real Victim thus slain in figure and promise.

Q. What was it that the patriarchs and ancient just celebrated beforehand in their bloody sacrifices?

A. It was the death of the Lamb of God slain in figure from the beginning of the world.

Q. What did they wish to express by these sacrifices?

A. Their faith and hope in the future sacrifice of the cross.

Q. What was it rendered these sacrifices acceptable to God?

A. Their faith in this future sacrifice; without this faith no sacrifice would have been acceptable to Him.

Q. With what is it necessary that a sacrifice should be accompanied, on the part of the worshipper?

A. By faith, contrition, and devotion; it is vital religion, the religion of the heart, that renders both the sacrifice and the worshipper acceptable to God; for God is a Spirit, and they who adore Him, must adore Him in spirit and in truth.

Q. What is exterior sacrifice?

A. But the outward expression of the heart.

Q. What would it be outwardly to profess dispositions which one does not inwardly possess?

A. It would be the greatest hypocrisy.

Q. What does God say of those who offer Him sacrifice negligently?

A. He complains of those who pretend to honour Him with their lips, while their hearts are far from Him.

Q. Does this mean that the interior sacrifice of the heart is sufficient without the exterior sacrifice of the altar?

A. No. The sacrifice of the altar was God's institution and ordinance. It was the way in which He desired to be approached and worshipped by His people.

Q. What therefore is necessary?

A. To assist worthily at exterior sacrifices, in order to become acceptable to God; and those only are thereby benefited who offer them and assist at them with the requisite dispositions of faith, contrition, and devotion.

Q. In what way have exterior sacrifices been always regarded by mankind?

A. As the means of testifying towards the Divine Majesty the dispositions of their hearts.

Q. What was the religion which God gave to man at the creation?

A. A religion of sacrifice.

Q. When God took the family of Abraham to be His own peculiar people, among whom His true worship was to be preserved, and of whom should be born the promised Saviour, what did He do?

A. He instituted a regular order of priests, to

whom alone it appertained to offer up sacrifices. Thus, He set aside the tribe of Levi for the service of the altar, and the family of Aaron for the office of the priesthood.

Q. How many kinds of sacrifices were there?

A. Four: 1st. Holocausts, to render supreme honour and glory to God. 2nd. Thank-offerings, to give Him thanks for His innumerable benefits. 3rd. Sin-offerings, to appease His anger, and to obtain from Him the pardon of our sins. 4th. Peace-offerings, to ask of Him those graces and blessings of which we stand in need.

Q. What was the difference between the holocaust and the others?

A. In the holocaust the victim was entirely consumed by fire, while in the other three, it was only partly consumed; of the rest, the priests and people partook, thus making it a kind of spiritual banquet or communion.

Q. Where do we find how God commanded His chosen people to worship Him?

A. In the first seven chapters of Leviticus.

Q. Tell me about this.

A. It was one continued round of offering up of sacrifice; daily, every day, and on every occasion, public and private; the fire of the altar was never suffered to go out; the smoke of the sacrifice ascended continually, the blood of the victims never ceased to flow round the altar; every morning and evening incense was burned, and a lamb offered up as a holocaust to God.

Q. What was done on the Sabbath day?

A. The offering was doubled.

Q. What on every new moon?

A. This was made holy to the Lord by still more abundant sacrifices; and all the great festivals were solemnized in a similar manner throughout the year.

Q. What was sacrifice besides being the national religion?

A. It was the religion of the individual man. It was associated with every circumstance of his life.

Q. What did he do if he committed sin?

A. He confessed it, and offered up sacrifice for it; he led the victim to the priest and laid his hand upon its head, to show that the innocent animal was going to bear his sins and to die in his place; it was then slain by the priest, and its blood poured round about the altar.

Q. What did he do if he desired to obtain any particular blessing or mercy?

A. He did in like manner.

Q. If the blessing were granted?

A. Sacrifice was offered up in thanksgiving.

Q. Now, what was this Jewish religion, which God gave to His people, to do?

A. To prepare them for Christianity; the Jewish religion was indeed Christianity in the bud or germ.

Q. What was its object?

A. To educate and to train men for the Christian religion; the Jewish religion was Christianity undeveloped, while Christianity is the Jewish religion developed and fulfilled.

Q. Was sacrifice a distinctive mark of the Mosaic religion?

A. No; all the nations of the earth offered up

sacrifices, having learnt the rite as taught by God from the creation.

Q. How then did these nations differ from God's own chosen peculiar people?

A. In this way. They forgot or but dimly remembered Him who was to come, and sacrificed to false gods and to idols, instead of to the One true and living God.

Q. Was this crime?

A. Yes, a very great crime.

Q. What was it called?

A. The crime of idolatry.

Q. Was sacrifice ever to cease?

A. No, sacrifice is never to cease; it commenced with the world, and is to cease but with the world; we find it asserted that sacrifice should continue as long as the world should last.

Q. How can you explain this?

A. Carnal sacrifices, the sacrifices of bulls and and of goats were indeed to be done away with, but another and a better sacrifice was to come in their place.

Q. How?

A. The Christian Church was to have a *real* Sacrifice, offered on real altars by real priests. God had predicted by His prophets the abolition of the Jewish sacrifices, and Christ did abolish them, but He announced at the same time the coming in of another sacrifice.

Q. Give me some texts to prove this.

A. Isaias, (xix. 19.) declares that there shall be "an altar of the Lord in the midst of the land of Egypt, and that the Egyptians shall worship Him with sacrifices and offerings."

Q. What does the same prophet foretell in chapter lxvi.?

A. How God would cast off the nation of the Jews, and call in the Gentiles in their place. "I will send to the Gentiles of them that will be saved; and I will take of them to be priests and levites, saith the Lord; for as the new heaven and the new earth which I will make to stand before Me, so shall your seed stand and your name."

Q. Give a text from another prophet.

A. Jeremias says (xxxiii. 17): "There shall not be cut off from David a man to sit upon the throne of the house of Israel, neither shall there be cut off from the priests and levites a man before My face to offer holocausts, to burn sacrifices, and to kill victims continually."

Q. To whom do these words evidently apply?

A. To our blessed Lord and His Church, for the Angel Gabriel, (St. Luke, i. 33,) when he announces to the Blessed Virgin that she should become the Mother of the Messias, applied them to Him, and they evidently declare that the priesthood shall never fail; but that in that Church, or kingdom, there shall ever be priests to offer up sacrifices continually.

Q. What does the prophet Malachy say?

A. We read in the 11th verse of the 1st chapter, the following famous prophecy, in which God says to the Jews: "I have no pleasure in you, saith the Lord of Hosts; and I will not receive a gift from your hands. For from the rising of the sun to the going down thereof My name is great among the Gentiles; and in every

place there shall be sacrifices, and there shall be offered to My Name a clean oblation; for My Name is great among the Gentiles, saith the Lord of Hosts."

Q. What is here clearly foretold?

A. Two things: 1st. The rejection of the Jewish sacrifices. 2nd. The substitution of a new and better sacrifice in their place, which was to be offered up, not only in Jerusalem, but in every place; "And in every place there shall be sacrifice and a clean oblation."

Q. Now, will you explain this? Could this future sacrifice be that of the cross?

A. No; this future sacrifice could not be that of the cross, which was offered *once only*, and in *one place*, namely, Jerusalem; but that of the Mass, which is continually offered up everywhere.

Q. Have the words of our Lord to the Samaritan woman any connection with the above prophecy?

A. Yes; if we consider the words of our Lord in connection with the prophecy of Malachy, we shall discover that they mutually illustrate each other.

Q. Show how they do so.

A. The woman, acknowledging Christ as a prophet, desires to have her mind set at rest on the long-disputed question which divided the Jews and her own people. "Our fathers," said she, "worshipped on this mountain (Garizim), but You say that Jerusalem is the place where men must adore." By worshipping or adoring is here meant the offering up of sacrifice; for the word adoring is frequently used thus in Scripture, sacrifice being emphatically the worship of God.

Q. And what was our Saviour's answer?

A. Our Blessed Lord answered her: "Woman, the hour cometh, when neither on this mountain, nor in Jerusalem, you shall adore the Father;" that is to say, the hour is close at hand, when the sacrifices of both Jews and Gentiles shall be abolished, and the adoration of the Father by sacrifice shall not be confined to this place or to that, to this mount or to Jerusalem, but shall be extended to every place.

Q. What does Christ, moreover, add?

A. "The hour is come when true adorers shall adore the Father in spirit and in truth."

Q. What does this part of the prediction tell of?

A. Something new; for true adorers had always adored God in spirit and in truth. Good Jews and Samaritans had always worshipped and served God sincerely; something more, therefore, was intended, namely, "that the time is at hand when sacrifice will be offered up to the true and living God in every place throughout the world, from the rising of the sun to the going down thereof."

Q. What are we to infer from this?

A. That sacrifice will, therefore, never cease till the end of the world.

Q. What do Protestants maintain?

A. That these prophecies refer to the sacrifice of the cross; that Christians have no other sacrifice but that which Christ offered of Himself upon the cross.

Q. Most true; the old sacrifices *were* abolished, and the sacrifice of Christ upon the cross is the Christian's only sacrifice; but explain further.

A. How can the Christian be said to have that sacrifice which was offered eighteen hundred years ago; to have it *now* in possession, to-day, and every day? The sacrifice of the cross was offered up on one particular day, in one place, on Mount Calvary, outside the walls of Jerusalem; but the sacrifice of which the prophets speak, was to be offered "among the Gentiles and in every place," not once only, but *continually*.

Q. Suppose it be answered that the Christian has it by faith?

A. I reply, so had the Jews, so had the patriarchs. Yet faith could not give it to them as a *present possession*, neither can faith *alone* give it to the Christian.

Q. Now, what does this make manifest of the Protestant on his own showing?

A. That he is in no better condition than was the Jew.

Q. Is he not plainly in a worse condition?

Yes, for the Jew had the figure of a true sacrifice, which was all he *could* have before the offering was made; but the Protestant has nothing but the barren *memory* of the event; therefore, how can he be said to have an interest in an oblation which he has no share in offering?

Q. In what sense does the Catholic possess the reality?

A. This will be shown in the sequel. Sacrifice, therefore, will never cease to the end of the world.

What then shall we think of Protestantism, which has *no sacrifice*, which took upon itself to abolish the great Christian sacrifice, which did away with that which everywhere, and in all times, and by all Christians throughout the world, has always been regarded as the highest and most essential act of divine worship?

Every other religion since the commencement of the world has had sacrifice, Protestantism is the only religion without sacrifice; and, as Protestantism is only three hundred years old, it is only for the last three hundred years that this strange sight has been beheld, of a people believing themselves to possess a divine religion without sacrifice.

CHAPTER III.

ON THE NATURE OF THE SACRIFICE OF THE MASS.

THE SACRIFICE OF THE ALTAR, ONE AND THE SAME WITH THE SACRIFICE OF THE CROSS, A CONTINUATION AND COMMEMORATION THEREOF.

Q. We have seen that public worship is a duty we owe to God; and sacrifice, the proper manner of fulfilling that duty, for that it was God Himself who revealed to man this mode of worshipping Him. Had sacrifice been abolished, what would have been the result?

A. The solemn worship of God would have been considered to have ceased throughout the world; the prophets, describing the extinction of religion, represent the people of God as "sitting without sacrifice or altar," (Osee, iii. 4); "and the continual sacrifice taken away." (Dan. xii. 11.)

Q. Did the prophets foretell that sacrifice was never to cease?

A. Yes, in various ways. It was to be celebrated everywhere throughout the world, among all nations; it was to go on continually, and was never to cease as long as the sun and moon should stand: this has been shown in the preceding chapter.

Q. What are the four fundamental truths that have an essential reference to this matter?

A. 1st. It was through the disobedience of our first parents, Adam and Eve, that sin and death entered the world, in punishment of which first sin the gates of heaven were closed against the whole human race. (Ephes. ii. 9.)

2nd. In fulfilment of the promise made to our first parents immediately after the fall, that of the woman should be born one that should crush the head of the serpent (Gen. iii.); the Second Person of the Adorable Trinity took upon Him our human nature, in order to destroy the works of the devil, (I. John, iii. 8) who had induced our first parents to transgress, to effect our reconciliation with heaven, and to redeem us to our original condition; for unless He became man He could not suffer, and unless He were God He could not by His sufferings have effected our redemption; but, being God and Man, He was

capable of suffering, and His sufferings were effectual in redeeming us.

3rd. Christ, by His death on the cross, has delivered us from the power of darkness and transferred us into the kingdom of His Eternal Father; He has reconciled all things in Himself, making peace through the blood of His cross, both as to the things that are in heaven, and the things that are on earth; blotting out the handwriting of the decree that stood against us, He nailed it to the cross; and, stripping the powers and principalities of darkness of the power they had over mankind, He confidently made a show of them, openly triumphing over them in Himself. (Colos. i. 13, 26; ii. 14, 15.) Satan then ceased to be the prince of this world. (John, xvi. 11.) Christ unlocked and threw open to mankind the gates of heaven, that had remained closed ever since the fall of Adam, during the space of four thousand years. "When Thou didst overcome the sharpness of death, Thou didst open the kingdom of heaven to all believers." (*Te Deum.*)

4th. Not only did Christ, by the sacrifice of the cross, and by His other sufferings, pay the price of our redemption, He also thereby acquired an infinite treasure of merits, by which He purchased for us all spiritual benedictions and graces in this life, all the means necessary for obtaining eternal happiness, and eternal happiness *itself*, in the life to come; inasmuch that it is only *in*, and *through*, *Him*, that any grace or blessing is bestowed on us by God; or that anything we can do can be agreeable or acceptable to Him. He not only prevented us from perishing, He purchased for us eternal

life, together with all the graces and helps necessary to obtain it, He made over to us the merits of His passion and death, His blood continually pleads for us.

Q. What was the great object of the devotion of the children of God from the beginning of the world?

A. The Passion of Christ; they celebrated it beforehand, and expressed their faith and confidence in it by the offering up of bloody sacrifices of animals. Hence Christ is in Scripture called "the Lamb slain from the commencement of the world." (Apocalypse, xiii. 8.)

Q. What was the reason of this devotion to the future sacrifice of the cross?

A. Because, ever since the time of the fall of Adam, no grace could be derived to any man, but through the channel of the merits of the future passion and death of the Redeemer.

Q. If, then, through the means of bloody sacrifices of animals the ancient just obtained a share in the future sacrifice of the cross, how much more now?

A. Infinitely more; because Christ has come into the world, and has offered Himself a victim on the cross, by which He has reconciled us to Himself. His Passion and Death is the fountain of life, and the source of all grace and good to mankind.

Q. Were the full effects of the sacrifice of the cross suspended till it had been offered up?

A. Yes; and the souls of the ancient just, who, by believing in the future Redeemer, had obtained

admission into Limbus, were detained there till their price of redemption had been actually paid.

Q. What were all the events that took place during the four thousand years that preceded the oblation of the Victim of Calvary?

A. But so many preparations for this greatest of all events. Empires and kingdoms rose and fell to prepare His way. When God appeared to the patriarchs, it was to confirm them in the faith of the Redeemer to come. When He inspired the prophets, it was to keep alive in His people this faith, by pointing out to them the circumstances of the time and place of His coming, and by portraying His features and future actions, that He might be the more easily recognised at His coming.

Q. What was the chief article of belief of the people of God in those times?

A. The faith in the Redeemer *to come.*

Q. When He did come, what was the state of the whole world?

A. It was reduced under one government, and peace reigned throughout, in order to facilitate the propagation of the benefits of His coming.

Q. And, at last?

A. In the fulness of time, the hour for the redemption of mankind struck on the clock of eternity; immediately the Lamb of God, the august Victim, which had been long and so impatiently expected by angels and by men, descended from heaven upon earth to destroy the works of the devil.

Q. What followed?

A. A new Victim is placed upon a new altar;

the cross is the altar, not of one temple, but of the whole world; of all generations of mankind, past, present, and to come. (*S. Leo.*)

Q. Has the great sacrifice been accomplished?

A. Yes. It was at Jerusalem, on Mount Calvary, and under the canopy of heaven, that it was offered up; but its blood has bathed the whole world. (*Origines in Levit.*)

Q. Tell more about this.

A. At this sight, God and man, heaven and earth, angels and all creatures, were seized with grief for His sufferings, with joy for their happy effects. His blood has proved beneficial to all. It gave glory to God and peace to mankind; for it has pleased God to reconcile all things by Him, who is the principle of life, and the first-born from among the dead; making peace through the blood of His cross, both as to the things that are on earth, and the things that are in heaven. (Col. i. 18, 20.)

Q. What, then, is the sacrifice of the Mass?

A. It is the *continuation*, the real representation, and the commemoration of the sacrifice of the cross.

Q. Can you show how?

A. Yes. In order fully to partake of the benefits of a sacrifice, it is necessary to partake of the flesh of the victim of that sacrifice; in other words, communion is an essential part of sacrifice, it is an indispensable *condition* of sacrifice; a law revealed from the origin of the world, a condition imposed upon mankind by God Almighty.

Q. What was the universal conviction of mankind about this?

A. That by partaking of the substance that had been immolated, they communed with the Divinity. Accordingly St. Paul says (1. Cor. x. 18): "The Jews offer sacrifices, and to partake of these sacrifices is to be made partakers of the altar on which they are offered, to hold communion with God, and to offer Him supreme worship." The heathens offer sacrifices to devils, and to eat of those sacrifices is to be made partakers with devils, and to hold communion with devils.

Q. What did St. Paul, therefore, forbid the Corinthians to do?

A. He told them they were not to eat of meats which they had reason to suspect had been offered up to idols, for to partake of such meats would be to commit *the crime of* idolatry.

Q. What, then, is necessary in order to participate in the merits of the sacrifice of the cross?

A. The sacrifice of the new law must have a communion, and the flesh of the Victim thereof must be partaken of. As, therefore, the sacrifice of the cross is the sacrifice of all countries, of all ages, of the whole human race, there must be a means by which all the successive generations of mankind may be enabled to partake thereof until the end of time.

Q. But, as Christ was to die but once, to suffer but once, to offer Himself in a bloody manner but once, to redeem us but once, to make atonement for sins and satisfaction to God's justice for us *but once*, how are we, who, for instance, live upwards of eighteen hundred years after the death of Christ, how are we to partake of the flesh of the Victim of the sacrifice of the cross, to receive

our present benefit from His atonement, have its effects applied to our souls, our share in the redemption purchased for us. How are we to partake of the Victim of Calvary?

A. The Council of Trent explains this. "The Almighty power and goodness of God," it says, "has provided for this by an incomprehensible design which surpasses our weak understandings. He has perpetuated unto the end of the world this *self-same* great sacrifice of Calvary, once materially offered for the salvation of mankind. Through His immense goodness the immolated flesh of the Victim of Calvary is presented to us under the appearance of bread and wine, and it is declared that whoever refuses to partake thereof shall not have life in him. (St. John, vi. 54.) For, our Lord being on the point of offering Himself a victim on the cross for the redemption of mankind, as His Priesthood was not to cease with His mortal life, He, on the very night on which He was betrayed, instituted and left to His Church a visible and unbloody sacrifice, by which the bloody sacrifice of the cross, that could be offered *but once*, might be perpetuated until the *end of time*, and its salutary virtues and efficacy communicated to *all mankind* for the remission of their sins. Declaring Himself a High Priest for ever according to the order of Melchisedech, He offered up to His Eternal Father the sacrifice of His Body and Blood under the appearance of bread and wine, and immediately distributed them to His apostles, constituting them and their successors His ministers, to continue to offer up the same sacrifice unto the end of time, by saying, 'Do this

in remembrance of Me.' "—*Council of Trent, Sess.* 22, 1.

Q. Can you explain in few words?

A. What was wanting to the sacrifice of the cross, is supplied at the altars of the Church.

Q. What, therefore, is the Mass?

A. A *continuation* of the sacrifice of the cross, to enable us to partake of the great Victim of Calvary. Hence, the Mass is a *true* and *real* sacrifice, *the same* sacrifice as that of the cross, from which it differs only as to the mode of oblation.

Q. Explain this difference.

A. On the cross there was immolation and oblation; in the Mass there is no immolation, but a *second* oblation of the Victim of the cross. The same Victim which was once offered on the cross, is *again* offered on our altars: but on the cross it was only offered up; while, on our altars, it is offered up and distributed.

Q. Is the actual shedding of blood an essential part of sacrifice?

A. No, it is not; for the same blood, once already offered up in sacrifice, may be again offered up to constitute a second distinct sacrifice.

Q. Can you show how?

A. Thus, the Jewish High Priest, on the solemn festival of expiation, did not immolate a fresh victim within the Holy of Holies; but carried with him, within the veil, the blood of the victim that had been previously shed on the outer altar of holocausts, and offered it up a second time to accomplish atonement; which second offering con-

stituted of itself a sacrifice, although not accompanied with the shedding of blood.

Q. How does this apply?

A. In like manner Jesus Christ does not die a second time on our altars, He does not perform again the sacrifice of the cross, so as to shed His blood and die afresh: but the sacrifice which *once for all* He offered on the cross, He continually renews upon the altar.

Q. Are the sacrifice of the cross and that of the Mass therefore the same?

A. Yes. They are therefore *one* and the same sacrifice.

Q. How can you prove this?

A. First offered in the institution of the Holy Eucharist, then consummated on the cross, it is perpetuated before the mercy seat in heaven, and on the altars of the Church on earth; offered daily in successive acts by priests continually succeeding one another unto the end of time, it is still *one sacrifice,* even as Christ Himself, who offered it, is one.

Q. Is Christ then present?

A. Yes. He is the principal Author and invisible worker, to whom is subject all that He wills, and to whose command everything is obedient. "The visible priest," says à Kempis, (book iv. 5) "is but the minister of Christ using the words of Christ, by the command and institution of Christ."

Q. How do you show that it is in the name and person of Christ that the priest acts?

A. In this way; he does not say, "This is the Body and Blood of Christ;" but, "This is My

body and blood." The secondary priest wholly disappears, that Christ, the principal priest, may convert the bread and wine into His own body and blood.

Q. What does à Kempis say (book iv. 2.) ?

A. "As often as we repeat this mystery, and receive the body of Christ, so often is the sacrifice of the cross renewed, and we are made partakers of the merits of Christ's passion and death; for the charity of Christ is never diminished, nor is the greatness of His propitiation ever exhausted. As often, therefore, as we assist at the Mass, it ought to appear to us as great, new, and delightful, as if Christ, that same day first descending into the Virgin's womb, had been made Man; or that, hanging on the cross, He was suffering and dying for the sins of the world."

Q. What, then, is the Mass to us?

A. *Indispensably necessary* in the economy of our sanctification and salvation. For although the sacrifice of the cross made full satisfaction for our sins, and paid our debts, yet the Mass is *necessary:* for the sacrifice of Calvary must be *consummated;* in as that we may derive benefit from it, its fruits must be applied to our souls; in a word, we must *partake* of the great Victim of Calvary.

Q. Show still further what it is?

A. The Divine Victim *could* not, in His natural state, be partaken of by the faithful; what then was wanting to the sacrifice of the cross, is, by the Holy Communion, supplied at the altars of the Church.

Q. Can you tell more about it?

A. The sacrifice of the cross is accomplished and

perfected on the altars of the Church, where Christ *daily* nourishes us with the sacraments of His Passion.

Q. Any more ?

A. The sacrifice of the cross *paid* our ransom ; the sacrifice of the Mass *imparts* to each individual a *share* in this *payment.*

Q. Well, then ?

A. Thus, the sacrifice of the cross becomes to us, not a mere event in history which took place eighteen hundred years ago, but a present REALITY.

Q. Still more ?

A. The sacrifice of the great Victim *commenced* on Calvary, but did *not end* there ; it commenced there, in order to continue to the end of time.

It is consummated in the midst of us without the shedding of blood.

It is commemorated continually, but so commemorated as to be *really* that which after an unbloody manner is commemorated.

Q. Was the sacrifice of the cross of infinite value ?

A. Yes, of infinite value ; its efficacy endures throughout all ages, its effects can never be exhausted.

Q. What does à Kempis say ?

A. " The charity of Christ is never diminished, nor the greatness of His propitiation ever exhausted."

Q. What does each successive generation of mankind find as they appear upon the stage of the world ?

A. The divine banquet prepared, and they are

sanctified by incorporating the flesh and blood of the Victim of Calvary, the only universal and eternal victim of heaven and earth; they thus obtain a share in the great sacrifice of the cross.

Q. Can you sum all this up in a few words?

A. Jesus Christ, our Redeemer, who is both our High Priest and Victim, who, to effect the work of our redemption, and reconcile us with our offended Creator, offered Himself *once* in a *bloody* manner upon the cross, *continues* to offer Himself *daily* upon our altars in the Mass, in an *unbloody* manner, by the ministry of His priests, in order to communicate and apply to our *souls* the fruits of His death.

Q. Do Protestants believe all this?

A. No. They argue against the sacrifice of the altar; but it is the sacrifice of the altar which *demonstrates* the sacrifice of the cross to be of infinite value and of inexhaustible virtue; being capable of being *continually* drawn upon, daily renewed on millions of altars, and applied for the remission of the sins of all mankind, and for the sanctification of their souls.

Q. How is the Mass a real representation of the Passion and Death of Christ?

A. The Passion and Death of Christ are in a lively manner represented to us, and all the mysteries of our redemption are solemnly celebrated by the separate consecration of the bread and wine into the body and blood of Christ, the true Lamb of God, who takes away the sins of the world. He then and there presents Himself upon our altars under the figure of death, that is, under the sacramental veils which represent His body as

delivered up, broken, and slain for us, and His blood as shed for us: for the outward appearance of bread more naturally represents His body, and the outward appearance of wine more naturally represents His blood; these being separately consecrated, and lying separate on the altar, represent the real separation of His blood from His body, which took place when He actually died on the cross.

Q. How is the Mass a commemoration of the sacrifice of the cross, yet so as to be *really* that which is commemorated?

A. For this end did Christ institute the Eucharistic sacrifice and sacrament, and leave us therein the sacred mysteries of His body and blood, that we might always have before our eyes His Passion and death, in order to oblige us to a perpetual gratitude for the great mystery of our redemption. Jesus Christ knew that He was liable to be forgotten by men, or at least to be but coldly remembered and loved by them as years rolled on; He therefore contrived a means by which to live amongst us to the end of time, and communicate to us the merits of His Passion and death; by veiling both His Divinity and Humanity from the eyes of our senses, by the same Almighty power by which He had veiled His Divinity whilst living amongst us upon earth.

Q. What, moreover?

A. Christ's death upon the cross being the fountain of life and the source of all grace to mankind, all the merits thereof would be lost to them unless they kept up the memory of it in their minds by continually commemorating it,

and appropriating to themselves the merits thereof, by the continual offering up of the Sacrifice of the Mass. For how could they believe in Him, hope in Him, love Him, and be saved by Him, of whom they had lost sight, whom they had forgotten, of whom they had never heard, and on whom, consequently, they could not call?

Q. When did our Saviour institute this sacrifice, and command it to be continually offered up, lest that they should ever forget Him, and all that He did for them?

A. When He was about to deprive them of His visible presence, and He did not wish that there should be any other pledge than His own Divine Presence in the Eucharist to keep alive the remembrance of Him.

Q. Each time, therefore, that we are present at the Mass, what should we do?

A. We should assist thereat as we would have waited upon Him at the sacrifice of Calvary itself, had we been there, with a true belief in Him.

It is difficult to decide which is the more criminal, to disbelieve Christ's presence in the Eucharistic Sacrifice, or, while believing it, not to love Him; hence St. Paul says, (I. Cor. xxvi. 22) "If any man love not our Lord Jesus Christ, let him be accursed."

Q. That we may the better understand the nature of the Sacrifice of the Mass, it is necessary to know wherein it differs from the sacrifice of the cross. Can you point this out?

A. By the sacrifice of the cross, Christ redeemed the world. He then and there paid its redemption price, in His mangled flesh, streaming blood,

and in the agonies of His human heart. It was infinite in value, and inexhaustible in virtue, and is now the source of all grace, and the cause of our salvation.

It is not thus with the Sacrifice of the Mass. *All* its virtue flows from the sacrifice of the cross; all its virtue consists in coming after that sacrifice, in being commemorative of it, and, in a manner, renewing it; renewing in an unbloody manner, and without suffering, on the altar, what was done with blood and suffering upon the cross; whatever force, then, the Sacrifice of the Mass has, comes from the sacrifice offered on Calvary.

Q. Can you make it more clear?

A. In few words, the sacrifice of the altar differs from the sacrifice of the cross, just so far, and in such sense, as the office which our Lord performs for us in His glorious life in heaven differs from the office which He performed for us during His suffering life on earth.

Both are portions of His mediatorial work. Once He offered Himself with suffering, now He offers Himself without suffering.

On the cross He redeemed us by His blood; on the altar He intercedes that we may *individually* have part in that redemption.

CHAPTER IV.

THE SACRIFICE OF THE MASS, A TRUE AND PROPER SACRIFICE.

"In every place there is offered to My name a clean oblation."—Malachi, i. 11.

"This is My body, which is broken, which is given for you. This is the chalice of the New Testament, in My Blood, which is, which shall be, shed for many unto the remission of sins."—St. Matt. xxvi. 26, 28.

Q. What has Protestantism taken upon itself to do with the great Christian sacrifice?

A. It has taken on itself to abolish it. It has done away with that which everywhere, and by all Christians throughout the world, has ever been regarded as the highest and most essential act of divine worship.

Q. What is it that is of the utmost consequence to be understood about this?

A. The nature of this tremendous change; for it is a principal difference between Protestantism and the Catholic Church, that Protestantism has *rejected*, and the Catholic Church *retained*, the holy Sacrifice of the Mass. "In punishment of their sins, strength was given to Satan against the perpetual sacrifice." (Dan. viii. 13.)

Q. What must we always bear in mind?

A. That the Eucharist is both a sacrifice and a sacrament.

Q. What is its object as a sacrifice?

A. Principally to worship God; and, as a sacrifice, the Mass is available to all who join in offering it up; or for whom, though absent, it is offered up.

Q. What is its object as a sacrament?

A. To bestow grace on our souls, and, as a sacrament, it is available to those only who partake of the altar.

Q. What is it to the priest?

A. Both as a sacrifice and a sacrament, because he offers it up and consumes it.

Q. What to those who assist thereat?

A. To those who assist thereat it is always available as a sacrifice; but, as a sacrament, it is only available to those who communicate.

Q. The nature of the Sacrifice of the Mass has been explained, and that it is the channel through which the merits of the sacrifice of the cross flow into our souls. Show how the Mass is itself a true and proper sacrifice.

A. It is not merely a religious rite or ceremony representing the sacrifice of Calvary, but a *true, real,* and *unbloody* sacrifice; for Jesus Christ our Redeemer, who is both our High Priest and Victim, and who, to perfect the work of our redemption, and reconcile man with his offended Creator, once offered Himself in a bloody manner upon the cross, in order to *communicate* and *apply* to our souls the fruits of His Passion and death, communicates Himself daily in an unbloody manner upon our altars in the Mass, by the ministry of His priests.

Q. What did the writings of the prophets and the words of Christ foretell?

A. That a pure and holy sacrifice was to supersede the Jewish sacrifices, that it was to be *everywhere* celebrated throughout the world, and never to cease as long as the sun and moon shall last.

Q. Can this sacrifice be any other than that of the Holy Mass?

A. No; for it is a pure sacrifice, and is universal as to both time and place. It is the chief and principal worship of the Catholic Church, which is the only religion that extends from the rising to the setting of the sun.

Q. Do the Greek and other oriental Churches and sects retain the Mass?

A. Yes. No other sacrifice is offered up anywhere. Therefore, as sacrifice is never to cease until the end of the world, and as the Mass is the only sacrifice everywhere offered up throughout the world, it must be the sacrifice foretold by Christ, and by the prophets, and which is to last for ever.

Q. What did Moses do after the promulgation of the law on Mount Sinai?

A. Moses, who, by the command of God, had committed the law to writing, ordered a sacrifice to be offered up, and having read the words of the covenant in the hearing of the people, took the blood of the victim and therewith sprinkled both them and the book of the law, saying, "This is the blood of the covenant which the Lord hath made with you." He thus executed God's covenant with the children of Israel.

Q. What was it our Blessed Lord did in like manner?

A. In like manner, at the close of His mortal life, our Blessed Lord sealed the new covenant; for, taking the chalice, He gave it to His apostles, saying, "Drink ye all of this; for this is the blood of the New Testament, or covenant. Do this in remembrance of Me."

Q. Explain more clearly.

A. As the blood with which Moses sprinkled the people was the blood of a victim already sacrificed, so also the blood which our Lord gave to His apostles to drink was also the blood of a sacrifice; that is to say, our Blessed Lord offered Himself up in sacrifice before giving His blood to His disciples to drink, saying, "Drink ye all of this. Do this in remembrance of Me." He then and there sealed and executed with His blood the new and eternal covenant, and all its promises to mankind, and afterwards confirmed it by His death on the cross. In the words of the institution of the Eucharist, Christ says: "This is My body, which is given for you. This is My blood, which is shed for you." The shedding of the blood, and the giving and the breaking of the body, are here a *present thing*, which takes place while the words are spoken: therefore, a sacrifice was *there* and *then* instituted and offered up.

Q. What does the use of the word "broken," and of those others, "of the bread which we break," show?

A. That it is the Eucharistic bread, or the body of Christ under the appearance of bread, which is spoken of by St. Paul; for on the cross the body of Christ was not broken, and as bread only could it be broken.

Q. What is obvious besides?

A. Moreover, that the body of Christ is here said to be broken and given for you; that is, not only to be eaten by you as a sacrament, but offered in sacrifice to God for you. Also, it is not of His blood as shed on the cross, but as poured out from the chalice, or cup, that St. Paul speaks.

Q. What does St. Paul say?

A. The chalice of benediction which we bless, is it not the communion of the blood of Christ? and the bread which we break, is it not the partaking of the body of the Lord?

Q. Why does the apostle here make use of the interrogative form of speech?

A. This proves that he meant and taught the mystery of the real presence of Christ in the Eucharist, for this form of speech is never used but when the truth in question is equally admitted by him who speaks, as well as by those to whom he speaks. Is it not, says the apostle, the participation of the body and blood of Christ? Is it not one of the mysteries revealed to me from above, which I have always taught you, and all nations? is it not a principal mystery of our common faith?

Q. How did our Lord conclude the words of the institution of the Eucharist?

A. By saying, "Do this in remembrance of Me."

Q. What was meant?

A. I hereby command and authorise you to offer up, to partake of, and to distribute My body and blood as a memorial of My passion and death, in remembrance, or for a commemoration of Me.

Q. What do these words perfectly express?

A. The Catholic doctrine; for the sacrifice of the Mass is a sacrifice commemorative of the sacrifice of the cross.

Q. What did the Mosaic sacrifices represent?

A. The sacrifice of the cross as future.

Q. What does the Sacrifice of the Mass represent?

A. The sacrifice of the cross as past.

Q. What is the conclusion?

A. Therefore, as the Mosaic sacrifices, although only representative of a future sacrifice, were true and real sacrifices, so the Sacrifice of the Mass, which is commemorative of a past sacrifice, is also a true and *real* sacrifice.

Q. Do we find the apostles actually doing what our Lord bade them to do?

A. Yes; in the Book of their Acts, (ii. 46) we find them continuing in the commemoration of the breaking of bread, and in the breaking of bread from house to house, for as yet they had no public church of their own.

Q. When it is said, in the 13th chapter, that certain prophets and doctors were ministering to the Lord, what does this mean?

A. The word *ministering*, in the original Greek, properly denotes the offering up of sacrifice in the solemn ministration of the Church.

Q. Need we dwell further on texts of Scripture to prove the Mass to be a sacrifice?

A. No; for it is the written and unwritten word of God conjointly, as interpreted by the lawful successors of the apostles, the bishops of the true Church of Christ.

Q. Is it necessary to require of a Catholic to quote the chapter and verse in proof of the Mass being a sacrifice?

A. No. That would be to endeavour to make him establish the Catholic faith on Protestant grounds.

Q. Was the New Testament intended to teach us for the first time what Christ had done and said?

A. No; all this had been committed to writing, and, what is more, *observed* by the Church long before any of the Gospels had been written, and several hundred years before the books of the New Testament were collected into their present form. "From the dawn of Christianity the Church has *ever* invariably been the teacher of the doctrine of Christ. The Church is the rule appointed by Jesus Christ, by which we are to come to the knowledge of all the truths of revelation, of the inspiration of the Scriptures, and of the true source and meaning of them. The Church is the organ of God, by which He speaks to mankind, and discovers to them the truths of eternity. She is the channel by which all revealed truths are transmitted to them.

Q. What did the Council of Trent pronounce?

A. The lawful successors of the apostles, the bishops of Christendom, assembled at Trent in the year A.D. 1563, and pronounced the Mass to be a true and proper sacrifice. Hence, the Mass *has*, ever since the origin of Christianity, been believed to be a sacrifice, and offered up as such; for the Church never changes her faith, nor allows any one in her communion to change, or even

question any one article of it. Like her Divine Founder, her doctrine is yesterday, and to-day, and the same for ever.

Q. What, then, is the doctrine of the Sacrifice of the Mass?

A. An important portion of the faith once delivered to the saints, (Jude iii.) which the Church of God has ever guarded and preserved as the apple of her eye.

Q. Was the declaration made at Trent, of the Mass being a true and proper sacrifice, the decision of a few individuals?

A. No; it was the unanimous doctrine of the great body of the first pastors of the Christian Church spread over the face of the earth; for the two hundred and fifty bishops assembled there were but the delegates and representatives of all the bishops of Christendom, by whom the Tridentine decrees were accepted and confirmed; these decrees bear the signature and seal of the successor of Peter.

Q. When we find there bishops who differed in country, language, manners, government, worldly interests, and even in opinion concerning matters of learning and knowledge; when we behold them perfectly unanimous in so important and delicate a matter as that of religion, what must we conclude?

A. We are forced to exclaim, "The finger of God is here." What but the overruling providence of God could keep perfectly united in one religion, a multitude of persons of all nations, who disagreed in almost every other respect?

Q. Is it not safer to prefer their unanimous

decision in declaring the Mass to be a true and proper sacrifice, to trusting to one's own private judgment in opposition to them ?

A. Certainly. And among those who do not follow this rule, scarcely are two persons to be found of the same nation and language, nay, of the same family, who perfectly agree on any one article of religion.

Q. What did this body of the first pastors of the Church, in pronouncing the Mass to be a sacrifice, solemnly declare ?

A. They declared and protested it to be the original doctrine, without addition or diminution, which had been handed down to them from the apostles. They all proclaimed: "So have we received, so the universal Church has ever believed; let there be no new doctrine admitted, none but what has been handed down to us from the apostles. Such is the true meaning of the words of Christ; such is the meaning taught by the apostles throughout the world, and handed down to us through the divinely appointed channel of an universal and uninterrupted tradition."

Q. What is tradition ?

A. The rule laid down by Christ, and promulgated throughout the world by His inspired apostles, for the preservation and perpetuation in their purity of all His revealed truths till the end of time.

Q. In what does tradition consist ?

A. In handing down from generation to generation, by word of mouth, or by writing, the true interpretation and meaning of the Sacred Scrip-

tures, and all the truths revealed by Christ to His apostles, which are not contained in them.

Q. What is the principle upon which the rule of tradition is founded?

A. Firmly and invariably to embrace and adopt, in every generation, the doctrine received from the preceding generation, and carefully to transmit the same to the succeeding generation, without addition or diminution.

Q. Who established this principle of tradition?

A. The inspired apostles, as the means for perpetuating all divine truths, and as a barrier to prevent innovation.

Q. Can you give a proof or two?

A. St. Paul thus writes to St. Timothy (II. Tim. ii. 2): "The things thou hast heard from me before many witnesses, the same commit to faithful men, who will be fit to teach them to others;" and in iii. 14, "Continue in those things which thou hast learned from me, and which have been communicated to thee, knowing of whom thou hast learned them."

Q. Are the bishops, the chief pastors of the Church, particularly charged with the obligation of adhering to the doctrines received from their predecessors, and of transmitting them to their successors?

A. Yes, most particularly; and St. Augustine, in the fifth century of Christianity, bears testimony to the fidelity with which this rule was observed in his own and in the preceding ages. This is the channel through which all Christian truths and mysteries, and among others that of the Sacrifice of the Mass, have been handed down

to us from Christ and the apostles. The bishops have in all ages held fast the doctrines which they found in the Church. They handed down to their successors all the identical doctrines they had received from their predecessors.

Q. Is any doctrine to be held but what dates from the time of the apostles?

A. No, not any.

Q. What is it that crowns and carries to the highest degree of certitude the decision of the Church at Trent, declaring the Mass to be a true and proper sacrifice?

A. The *promise of infallibility made by the Holy Ghost to the Church, and confirmed by Christ:* "That the words once put into her mouth shall never depart out of it: nor out of the mouth of her seed, nor out of the mouth of her seed's seed, from henceforth and for ever." (Isaias lix.) The seed, or posterity, of the Redeemer is the Church; the Holy Ghost here promises that the true meaning of revealed truths shall never cease to be held and taught by the Church.

Q. When is this divine promise renewed and confirmed by Christ?

A. Christ says, "When the Spirit of Truth shall come, He will teach you all truth, and abide with you for ever." (St. John, xvi. 3; and xiv. 16.) And again, "Go and teach all nations; behold, I am with you all days, even to the end of the world." (St. Matt. xxviii. 20.)

Q. If, then, Christ Himself is to be with the successors of the apostles till the end of time, to assist them in teaching the nations of the earth, if the Holy Ghost is to descend upon them, and to

abide with them for ever, to enable them to teach all truths, how can they teach error?

A. It is impossible for them to do so.

Q. If the inspiration of Christ, and of the Holy Ghost, does not preserve them from error, what will?

A. Nothing in the world besides.

Q. If the above words do not contain the promise of infallibility, can they have any other meaning?

A. None whatever.

Q. Where do we find further proof of the divine origin of the faith of the Sacrifice of the Mass?

A. In the liturgies of the primitive ages of Christianity.

Q. What is a liturgy?

A. A liturgy is the collection of prayers by which the Christian public worship is performed.

Q. When was the first liturgy drawn up?

A. It was drawn up in accordance with the teaching of Christ, by the apostles at Jerusalem, on Pentecost, immediately after the descent of the Holy Ghost.

Q. Was it committed to writing?

A. No; but intrusted to the memory of the inspired apostles: they taught it to the bishops and priests whom they ordained, and established it in all the Churches they founded throughout the Roman empire.

Q. As what did the liturgies frequently serve?

A. As a creed; and any doctrine not conformable with them was invariably rejected with horror. Hence the axiom, "the form of prayer is the rule of faith; lex orandi, lex credendi."

Q. How long did the liturgies continue to be intrusted to the memory of the bishops and priests?

A. During the first four centuries.

Q. When were they committed to writing?

A. In the year A.D. 431, while the bishops of Christendom were assembled at the General Council of Ephesus, they came to the resolution of committing to writing the liturgies of all the different Churches, as the reason which had hitherto prevented their publication no longer existed.

Q. When they appeared in writing, did they all agree?

A. Yes; they perfectly agreed with each other in all essentials. They clearly expressed the unbloody sacrifice, the Victim, the invocation, the oblation, the change of substance, the real presence, and adoration. They were substantially identical with the original liturgy drawn up at Jerusalem immediately after Pentecost.

Q. If, then, notwithstanding the changes to which the original liturgy composed at Jerusalem was exposed during 431 years, from having been translated into the different languages of all the different nations that composed the Roman Empire, yet, on these liturgies being committed to writing, they were all found clearly to express the faith of the Sacrifice of the Mass, what must this uniformity have proceeded from?

A. From its divine and apostolical origin; no other cause could have united all the national Churches of the world in precisely the same faith, and in the scrupulous profession of it, under the most trying circumstances.

Q. Is the faith of the Sacrifice of the Mass peculiar to the Catholic Church?

A. No, it is not. It is also professed by all the Greek and Oriental Churches, and by the different sects that have from time to time separated from them. The faith of the Sacrifice of the Mass is unanimously professed by all Christian nations whatever, with the exception of the comparative few who inhabit the northern parts of Europe.

Q. Do they all offer up the Mass as a sacrifice?

A. Yes; with as much firmness of faith as we Catholics do.

Q. On the other hand, since the rise of Protestantism what attempts have been made?

A. Attempts have been made by the Lutherans of Germany, and by the Calvinists of Holland, to draw some or other of the Oriental Churches over to their novel creeds, but all in vain.

Q. What was done to prevent this?

A. Councils were held at Constantinople and in Palestine, to protest against all these innovations. Anathemas were pronounced against all who denied the existence of purgatory, of the seven sacraments, and of the Mass as a sacrifice.

Q. Though it is not necessary to make quotations from all the different liturgies in order to establish the fact of their agreeing perfectly as to the faith of the sacrifice of the Mass, yet can you give one sentence which, though expressed in different languages and words, is convincing of this.

A. Yes. The most particular sentence of all: "We beseech Thee to accept these *offerings* made in honour of Christ, and to send down on this

sacrifice the Holy Ghost, that the bread may become the body, and the wine the blood of Christ;" and, (after the consecration,) "We offer to Thy Supreme Majesty this pure Host, this Holy Host, this spotless Host." The words oblation, offering, and Host, are here synonymous with the word "sacrifice."

Q. From which liturgy is this extract taken?

A. The ancient Latin Liturgy drawn up by Pope Gelasius, A.D. 450, and introduced into the British Isles at the time of the conversion of the Anglo-Saxons to Christianity.

Q. And do all the liturgies express the same?

A. Yes, exactly the same, though in different words.

Q. What did Colbert, the great prime minister of Louis XIV., king of France, do to ascertain this?

A. He sent Vansleb, a German Lutheran, thoroughly versed in the Greek and Oriental languages, to the East, to collect manuscripts of all kinds.

Q. What was the result?

A. After having travelled through the whole of the Levant, and visited particularly all the ancient monasteries which were the principal depots of ancient lore, this intelligent and indefatigable traveller returned to Europe with five hundred manuscripts of all sorts, among which are copies of all the original Christian liturgies of the different Churches.

Q. What did Nicole, Renaudot, Lebrun, Treverne, and other champions and defenders of the Catholic faith draw from this source?

A. Their invincible proofs of the divine and apostolical origin of all the doctrines *rejected by Protestantism.*

Q. What effect had these researches on the traveller Vansleb?

A. They so completely opened his eyes to the truth of the existence of the Sacrifice of the Mass, and of all the other doctrines rejected by Protestants, that he determined to embrace the Catholic faith.

Q. How did he die?

A. He died a Dominican Friar.

Q. What have we heard from all this?

A. From north to south, from east to west, from the sandy scorching deserts of Africa to the frozen forests of Germany, from beyond the rivers Tigris and Euphrates to the Pillars of the Hercules (Straits of Gibraltar), we have heard identical words, expressive of the faith of the Sacrifice of the Mass, and of the real Presence, issuing from all sacerdotal lips.

Q. What have we beheld?

A. All Christians approaching the altar with faith, with awe, and with adoration.

Q. Was this the universal belief and practice?

A. Such was the universal belief, such the universal and daily practice of the Church in the golden ages of Christianity.

Q. What therefore did Christ do at His last supper?

A. On the eve of His Passion our Blessed Lord *instituted a true and proper sacrifice*, as a continual memorial of His death, that His followers might have a sacrifice at which they might

assist, in order to give worthy praise, adoration, and thanksgiving to God; to return to Him *acceptable* thanks, and daily to apply to their souls the fruits of His passion and death, as well for the remission of their sins, as for the obtaining of all good from Him for both time and eternity.

Q. What then is this faith?

A. This is the faith once delivered by the apostles to the saints, (St. Jude, iii.) once put into the mouth of the Church, and which is not to depart from it, from henceforth and for ever; this is the faith preached by the apostles to all nations, and handed down to us by the divine rule of tradition from generation to generation, without addition or diminution.

Q. Is it enough barely to believe the truth of this great mystery?

A. No; our practice must coincide with our belief: we must respect its holiness, and endeavour to avail ourselves of the benefits which it is destined to confer on us.

Let us then implore the Spirit of God, "without which no man can understand the things that are of God," to set the truth of this sacrifice before our eyes in its proper light, make us believe it with an undoubted faith, and constantly influence our conduct towards it.

CHAPTER V.

ON THE FRUITS OF THE MASS.

"He that hath not spared even His own Son, how hath He not also with Him given us all things?"—Rom. viii. 33.

Q. Are the fruits of the Mass very great?

A. Yes. Nothing indeed can exceed the blessings which we might derive from it, if we made the best use of it. It is an oblation in which God delights, in consideration of which He is prepared to grant us any favours.

Q. What did the Council of Trent do in declaring that "by means of the Mass we obtain a share in the fruits of the sacrifice of the cross"?

A. It did but define against Protestants what had been believed, taught, and acted upon by all, everywhere throughout the universal Church, from the very dawn and origin of Christianity.

Q. What rule did the Council of Trent act upon in this decision?

A. The rule that we are not to admit any doctrine which has not been clearly handed down to us from the apostles, by an universal and uninterrupted tradition.

Q. What does St. Chrysostom say, A.D. 450?

A. "That the Sacrifice of the Mass is of the same efficacy as that of the cross."

Q. What does St. Thomas Aquinas witness?

A. That all the benefits which Christ gained for

us by His death are to be found in the Mass. "Whatever," he says, "are the effects of the sacrifice of the cross, are also the effects of the Sacrifice of the Mass."

Q. What does our Saviour assure us?

A. That whatever we ask the Father in His name, will be granted to us. How much more, then, may we hope for what we want when we offer Jesus Christ Himself? In the Mass the blood of Christ most powerfully pleads for us, and not only the Passion and death of Christ, but also the victorious resurrection and triumphant ascension of our crucified King are here solemnly commemorated.

Q. How are the fruits of our Saviour's Passion and death upon the cross applied to our souls?

A. By the Mass. In the Mass Jesus Christ, by mystically renewing and presenting to His Father the death He suffered on the cross, obtains His acceptance of the same, for the actual benefit of those in particular for whom the Mass is offered up; by this means those graces which He merited for mankind in general by His death, are actually applied to, and bestowed upon, our souls, in such abundant manner as our wants require.

Q. What does St. Chrysostom say again here?

A. "If the blood of the figurative lamb protected the houses of the Israelites, how much more will the blood of the true Lamb of God protect the souls of those who are sprinkled therewith?"

Q. What is the Sacrifice of the Mass a standing memorial of?

A. Our redemption.

Q. And what is it a daily means of?

A. It is a daily means of uniting ourselves in those mysteries with Jesus Christ our High Priest and Victim, and of coming to God with Him and through Him.

Q. Which are the four great prominent perfections under which God appears to us?

A. As our Sovereign, our Benefactor, our Judge, and the source of all our good.

Q. And what duties in us correspond to these?

A. To acknowledge His supreme and inalienable dominion over us, and our total and essential dependence on Him, to manifest our deep sense and gratitude for the numberless blessings, favours, mercies, benefits, and graces which we are continually receiving from Him, to appease His wrath, which we are continually increasing by our sins, and to have recourse to Him alone in all our necessities, spiritual and temporal.

Q. How are we to perform these duties?

A. By adoration, thanksgiving, satisfaction, and impetration.

Q. Were there not four kinds of sacrifices under the Mosaic dispensation, corresponding with the four great duties which we owe to God?

A. Yes; holocausts, sin-offerings, thanksgivings, and peace-offerings.

Q. Does the Sacrifice of the Mass in the new law answer all the ends and purposes of those four kinds of sacrifices?

A. Yes, and in a manner infinitely superior; nay, in a manner worthy of God, for by means of the Mass we are enabled to offer up to God the

highest adoration, the most acceptable thanksgiving, the most powerful propitiation for our sins, and the most effectual impetration for obtaining all our wants spiritual and temporal.

Q. How by way of adoration?

A. The Son of God, by the institution of the Mass, has furnished us with a means of rendering to God the full and worthy homage which is due to Him, the Mass being a sacrifice of infinite value, by reason of the infinite dignity of Him who is both Priest and Victim therein. When, therefore, we join our intention with that of our High Priest and Victim Jesus Christ, and offer this Holy Sacrifice to God in acknowledgment of His sovereign dominion over us, and in protestation of our total subjection to Him, we give Him the greatest honour and glory that it is possible for a creature to give to his Creator.

Q. How in the way of thanksgiving?

A. In the Mass we have a standing fund to enable us to discharge the infinite debt of gratitude we owe, and to render to God a full and adequate thanksgiving worthy of Him; for the Son of God Himself became man to make Himself our Priest and Victim, and in that quality to offer up in our behalf a worthy sacrifice of thanksgiving no less infinite, by reason of the dignity of His Person, than those favours and mercies for which He makes this return of thanks for us.

Q. How in propitiation?

A. Because the sacrifice of the body and blood of Christ is also a sin-offering, a sacrifice of propitiation for obtaining mercy and favour for our sins. It was principally to remit and destroy sin

that this sacrifice was instituted. For this purpose was this sacrifice offered on the cross; for the same purpose is it still continued to be offered on our altars. Christ Himself said, "This is My Blood of the New Testament, which shall be shed for many, for the remission of sins." The same body which the Son of God offered in sacrifice upon the cross, He has bequeathed to us in the Sacrament and Sacrifice of the Blessed Eucharist, in which, as our Priest and Victim, He daily appears before His Father in our behalf, and presents His passion and death to Him to obtain the forgiveness of our sins. Accordingly, the Council of Trent declares that the "Almighty, being appeased by the oblation of the Holy Sacrifice, imparts the gift of repentance, and forgives all sins and crimes however great."—*Sess.* xxii. 6.

Q. What does the Prophet Micheas say?

A. "What shall we offer to the Lord that is worthy of Him? Wherewith shall we kneel before the high God?"—Mich. vi. 6.

Neither holocausts, nor thousands of rams, nor yet our own blood, can expiate our guilt. The blood of Christ alone would do it; with this we kneel before the Most High when we assist at the sacrifice of the altar, where this blood is applied to our souls, and where we may plead for mercy through this same blood for our brethren, both living and dead, that we may obtain for them all the remission of their sins, and the discharge of all the debts and punishments due to them.

Q. How is the Mass an impetratory sacrifice?

A. Because it is also offered up for obtaining all graces and blessings from God through the

Blood of Jesus Christ. No one can come to the Father but by Him.—St. John, xiv. 6.

But here in the Mass we approach God *by* Him and *with* Him, as to our High Priest and Victim: Christ says, (St. John, xvi. 23,) "If you ask the Father anything in My name, He will give it you." How much more salutary is this sacrifice of supplication, in which we not only ask in the name of Jesus Christ, but come with His sacred blood before the throne of grace, where He Himself pleads (in person) for us!

Q. Is Christ the only source of all mercy, grace, and salvation to man?

A. Christ, by means of His Passion and Death, is the *only source* of all mercy, grace, and salvation to man; therefore, when and where can the fruits and effects of His Passion be more certainly and abundantly bestowed upon us than while assisting at the holy sacrifice of His body and blood, where the whole mystery of His Passion and death is renewed and commemorated, and which He ordained for the very purpose of bestowing on us the blessed fruits of His Passion and Death?

Q. When does our Saviour most particularly intercede for us?

A. It is particularly during the Mass that "He offers up prayers and supplications, with a strong cry and tears, to Him who is able to save us."

Q. How should we approach the holy sacrifice?

A. The sinner should come and draw hence, in sorrow of heart, the detestation of his sins and amendment of life. In all our necessities, whether spiritual or temporal, we should fly to the altar,

that we may obtain seasonable aid and help, and that we may obtain strength to overcome our passions, to correct our evil inclinations, and adorn our souls with every virtue.

Q. Can we do anything of ourselves?

A. No. Of ourselves we can do *nothing;* we can neither believe, hope, love, nor repent, nor even make a step towards our justification and salvation without the help of heaven, and we are encompassed on all sides with dreadful dangers. But in the Sacrifice of the Mass Christ has furnished us with an inexhaustible fund out of the fountains of our Saviour, to supply all our necessities.

Q. In this sacrifice of supplication are we limited in our addresses to ask for ourselves alone?

A. No; for as we have here the Victim slain for the general redemption of the whole world, we are authorized to put up our petitions with Him, and through Him, for the general necessities of the whole Church of God, and of all mankind; and also the inexhaustible treasures of mercy which are laid open in these mysteries, give us a confidence to plead for mercy through this same blood for our departed brethren, that we may obtain for them a discharge of all the debt of punishment due to their sins.

Q. What does the Council of Trent say about prayers for the dead?

A. The Council of Trent "declares that there is a purgatory, that the souls of the departed there detained are helped by the prayers of the living faithful, and especially by the most acceptable sacrifice of the altar, and that the practice of of-

fering up this sacrifice, not only for the living, but also for the dead, is derived from the teaching of the apostles."—*Sess.* xxii.

Q. What is the Mass as a sacrament?

A. It is to the faithful an inexhaustible source of grace; it imparts to the soul the *very source itself* from which all graces flow, by giving us Jesus Christ Himself, the author of all graces, His body, His blood, His soul, and His divinity, and therefore it is the most excellent of all the sacraments in itself and in its fruits.

Q. What does our Blessed Lord Himself say?

A. "This is the Bread which came down from heaven; I am the Living Bread which came down from heaven. If any man eat of this Bread, he shall not die; if any man eat of this Bread, he shall live for ever."—St. John, vi. 50.

"Amen, amen, I say unto you, except you eat of the Flesh of the Son of Man, and drink His Blood, you shall not have life in you. He that eateth My Flesh, and drinketh My Blood, hath everlasting life, and I will raise him up in the last day. For My Flesh is meat indeed, and My Blood is drink indeed. He that eateth My Flesh, and drinketh My Blood, abideth in Me, and I in him. As the Living Father has sent Me, and as I live by the Father; so he that eateth Me shall live by Me."—St. John, vi. 52.

Q. Again, what is the Eucharist as a sacrament?

A. It is the living bread, the food, the nourishment, the strength, the life of our souls, the manna of heaven, the tree of life, spirit, truth, and life itself. The remedy of all our evils, the most

powerful medicine for all our diseases, the sovereign antidote against the poison of the infernal serpent, the comfort of our banishment, the support of our pilgrimage, the price of our ransom, the earnest of our eternal salvation.

Q. What does truth itself assure us?

A. That without this heavenly food we have no life in us.

Q. What are we bound to do?

A. To maintain the life of our souls; therefore, we are most strictly bound to use this food of life, and it is no less certain death to stay away from this Blessed Sacrament, than to come to it unworthily.

Q. What then should we bring to this holy Sacrament?

A. A lively faith and a serious consideration of the work we are about, considering Who it is whom we are about to receive, how great and glorious, how pure and holy it is; conceiving a most profound humility and awful reverence for these tremendous mysteries, sanctified by the real presence of Jesus Christ Himself, the Lord of Glory and the fountain of all sanctity, annihilating ourselves in the sight of this great Lord and Maker of heaven and earth; with fear and trembling, in consideration of our manifold treasons against Him, and our base unworthiness.

For it is the Holy of Holies Who lies here concealed under those sacramental veils.

CHAPTER VI.

THE EXCELLENCE OF THE SACRIFICE OF THE MASS.

"This is My beloved Son, in whom I am well pleased."—St. Matt. xii. 5.

Q. What is the Mass to religion?

A. What the sun is to the material world. As it is the sun that gives light, warmth, and fertility to the world, so it is the Sacrifice of the Mass that is the life and soul of religion. As without the sun all would be darkness in the world, and everything on the face of the earth perish, so without the Mass the same effect would be produced in religion.

Q. When did this great sacrifice commence?

A. With the world: it was consummated on the cross, and is continued on our altars.

Q. How are we engaged when we assist thereat?

A. In the most sacred, the most august, the most sublime action that can possibly be performed by man on the face of the earth. It is the palladium of the world, and an inexhaustible source of all blessings to both the living and the dead. It is a magnificent *reality*, which, while it perpetuates the great sacrifice of Calvary, accomplishes all the figurative sacrifices of the Mosaic law, and renders to God all the glory and satisfaction due to Him.

Q. What is the Blessed Eucharist in substance?

A. The same as that which the Son of God offered once upon the cross, because the Victim is the same, the Chief Priest the same, and both the one and the other answer the same ends, though in a different manner—a sacrifice in which the whole passion and death of Jesus Christ is solemnly acted by Himself in person, and in such manner that He Himself is both the Priest and the Victim, the sacrificer and the sacrificed. Can anything be more divine than such a sacrifice, in which a God is the Priest and a God the Victim?

Q. Why does the Church command all her children to assist at Mass on all Sundays and other particular days?

A. It is because we cannot by any other means offer to God an equal degree of worship, because we cannot offer Him anything else with which He is equally pleased, or upon which He has promised to look down with equal favour and complacency, that the Church *commands* all her children to assist at this redoubtable sacrifice on all Sundays and other particular days.

Q. What should we represent to ourselves when we go to celebrate or assist at these sacred mysteries?

A. As often as we go to celebrate, or to assist thereat, we should represent to ourselves that we are called upon, as by a royal proclamation from heaven, to be sanctified, and to come together, with our great High Priest Jesus Christ, the Son of God, and with His whole Church of heaven and

earth, to join in a most solemn sacrifice, that is going to be offered to God for all the great ends above mentioned.

Q. What is a most certain truth?

A. That in this divine sacrifice we present ourselves at the altar of God, before the throne of His mercy, with Jesus Christ His Son at our head, in the society of His whole family, the whole people of God, wherever they are; for the sacrifice is offered by Jesus Christ in the name of them all, and with the concurrence of His whole Church.

Q. What do we here offer up to God?

A. The most acceptable Victim that can be presented to His Divine Majesty, the most agreeable adoration and thanksgiving that can be offered to Him, the most powerful atonement for sin, and the most effectual means for obtaining all graces and blessings, it being the offering up of the Passion and death of the Son of God.

Q. What has always been inculcated by the ancient holy fathers?

A. That the Church in all her religious worship has nothing to present to us that can in any degree be compared with the wonderful presence of Jesus Christ in the Eucharistic sacrifice. It is the principal object towards which all the thoughts and desires of a true Christian here below are directed; it is the reward of his labours, the comfort of his exile, the nourishment of his piety, his support during his pilgrimage, his strength in dangers and afflictions, his only hope when he descends into the grave, because the surest pledge of a glorious resurrection and of a happy immortality. It contains the history of the greatest

benefit ever conferred on man, that upon which all his hopes are founded, by representing our divine Redeemer dying for the salvation of the world.

Q. What were all the wonders which took place on Mount Sinai, and terrified Moses the mediator of the old law, when compared with what takes place on our altars?

A. No more than a mere shadow; the Christian priest, and the faithful who constitute with him but one ministry, are here come to the "city of the living God, to the heavenly Jerusalem, to the company of many thousands of angels; they are associated with the Church of the first-born, whose names are written in heaven, with God the Judge of all, with the spirits of the just made perfect, and with Jesus the Mediator of the New Testament, the sprinkling of whose blood speaketh better things than that of Abel."—Heb. xii. 22.

Q. When, in the old law, the high priest, on the yearly Festival of Expiation, was about to enter the Holy of Holies to pray for himself and for the whole people of Israel, what was done?

A. Preparatory prayers, fastings and sacrifices were then offered up by the command of God Himself.

Q. Of what were the precious vestments he wore significant?

A. Of the excellence and holiness of the function which he was then about to perform.

Q. While the people remained without fervently praying in silent expectation, what did he do?

A. He entered with his hands full of the blood of the victim into the Holy of Holies; he remained

there but a few moments, praying with fear and awe; the ark of the covenant being enveloped in a cloud of the smoke of incense.

Q. But what is all this in comparison with what takes place on our Christian altars?

A. Jesus, the Angel of Great Counsel, our great High Priest, passes thence into the highest heavens, and presents our Victim on the high altar above. He enters into the perfect tabernacle not made with hands; He carries with Him, not the blood of goats or of calves, but His own precious blood, in order to obtain eternal redemption.

Q. What did the Holy of Holies continually blaze with?

A. A light which proceeded, not from the sun, nor from any natural source, but from a divine brightness issuing from the Mercy Seat; yet this light was but the shadow of God's presence.

Q. That was the shadow; where have we the reality?

A. We must never forget that God has reserved the fulness of His Divine Presence for us; among whom He is now, not in shadow, but in the truth and substance of His own Divine Person, in the Holy Eucharist.

Q. Can we sufficiently admire the perfection and the height of glory to which God has raised His Church?

A. No; for it stands midway between the synagogue and the heavenly Jerusalem, and is but one step removed from the glory of heaven.

The synagogue had but the *shadow* of the Divine Presence; the Christian Church has in the Eucharist the *reality* thereof, but VEILED;

whilst the angels and saints in heaven have the reality of the Divine Presence UNVEILED. We are but one remove from the glory of heaven.

Q. What is it we adore in the Mass?

A. A hidden God. We immolate an invisible Victim, we offer up an unbloody sacrifice; therefore it is to the eyes of faith alone that the greatness and holiness of the Mass appears.

Q. Is the sacrifice of the Mass offered up in every place?

A. Yes, wherever the Church of God exists, and it exists everywhere, ministers consecrated by the same unction, inheritors of the same powers, invested with the same character, address to the Almighty the same supplications, offer up the same Victim, pour forth the same Blood. The varied revolutions of the great luminary that enlightens our system would seem to have no other object nor end, but continually to perpetuate this august oblation; for when it ceases to be offered up in one part of the globe, other priests in other lands succeed them in this awful function.

Q. Do the members of the Church militant on earth *alone* participate in this sacrifice?

A. No: but also the citizens of heaven, by the union of their homages; and the sorrowful inhabitants of the place of expiation, by the resources which they thence derive for their deliverance from their fiery probation. Every day does the Blood of the Lamb flow from our altars to the place of expiation of the souls in purgatory. Every instant some happy soul, purified by this expiatory effusion, wings its flight to the realms of everlasting repose.

Q. What is the institution of the Eucharistic sacrifice and sacrament a proof of?

A. It is one of the three great proofs of God's love to mankind. His love for us brought Him down from His heavenly throne; His love for us made Him offer Himself upon the altar of the Cross a sacrifice for our sins; and His love for us made Him bequeath to us His Flesh and Blood, that we might partake of the merits of His incarnation and redemption.

Q. What is it the means of?

A. It is one of the three great means by which Christ communicates Himself to us. He took upon Him our flesh, to make us partakers of His Divinity, and to carry us up to heaven. He offered Himself up as a sacrifice for us, to deliver us from sin and hell, and to purchase for us mercy, grace, and salvation; and He gives us verily and indeed His Flesh and Blood, to be the support of our pilgrimage, till by Its virtue He brings us to our true country, where He will feed us for all eternity.

Q. What are the three great mysteries which are, as it were, so many tests in the same chain?

A. 1. The Son of God became one of us that He might become our High Priest and Victim. 2. He offered Himself as a sacrifice for us all, that He might open the gates of heaven to us. 3. His sacred Body and Blood are here offered up for us, and received by us, in remembrance of His Passion and Death, and as a pledge of eternal happiness.

Q. What is the mystery of the Eucharist indispensably necessary for?

A. To communicate to our souls the benefits of the mysteries of His Incarnation, Passion, and death. *It is through Christ alone that we can have access to God, and it is principally in the Mass that we have this access. It is by Christ, the Priest and the Victim of the Sacrifice of the Mass, with Christ, and in Christ, that all honour and glory are given to God the Father, in the unity of the Holy Ghost.*

Q. How is it that it is *by*, or through, Christ alone that we can have access to God?

A. Because our hands being defiled with sin, the Almighty could receive from us no homage worthy of His Supreme Majesty. Without Christ how could we presume to draw nigh to the Godhead, whose eyes are too pure to behold our evils, and who cannot therefore look upon our iniquities? (Habacuc, i. 13.)

Q. How is it that it is *with* Christ we offer?

A. Because the ministry which the priest exercises is not a mere image or bare representation of the sacrifice of the cross, but a *positive renewal of the first immolation.* The action which he performs is identified with that performed by Christ Himself.

Q. How is it that it is *in* Jesus Christ that this sacrifice is offered?

A. Because it is in Him alone that all the merit and all the value of this sacrifice is contained. It is upon Him alone that God beams a look of mercy; and it is by this benign look of mercy being reflected upon us that we are sanctified and saved. In Him we render honour and glory to the Eternal Father; we acknowledge Him to be

the principle of all things, we avow our total and essential dependence upon Him, we confess His power, anticipate His justice, solicit His mercy, and bless Him in all His works.

Thus the Christian who is instructed in the sense and spirit of the Mass and of its ceremonies, finds all that can enlighten his mind and nourish his heart.

CHAPTER VII.

ON THE CEREMONIES, LANGUAGE, VESTMENTS, INCENSE, LIGHTS, ETC., USED IN THE LITURGY OF THE MASS.

Q. What does interior religious worship comprise?

A. Sentiments of faith, respect, gratitude, confidence, love, and submission to God.

Q. What is exterior religious worship?

A. The expression of these sentiments.

Q. What does the word rites mean?

A. Those religious ceremonies which are approved and enjoined by the Catholic Church.

Q. What does the word Liturgy mean?

A. The collection of prayers and ceremonies by which the august Sacrifice of the Mass, the most excellent act of religion, is performed.

Q. Why are ceremonies necessary ?

A. Ceremonies, or exterior worship, are necessary to nourish and manifest interior worship, the worship of the heart, by which we acknowledge God and His supreme dominion over us.

Q. Why do people inquire about the meaning of ceremonies, languages, vestments, &c. ?

A. They would never do so if they would reflect that the Mass is not, like the forms of worship which we behold around us, of modern date and domestic origin ; otherwise, like them, it would betray, by its language and the paucity of its ceremonies, the land and the time of its birth. The Mass is the worship of the Christians of old, it is therefore redolent of antiquity; it reminds us at each step of the habits and manners of nations which have long ceased to exist. We therefore revere and cherish it as the form after which our forefathers in the faith worshipped when they first embraced our holy faith, and which they had received from those who had derived it from the apostles of Christ. A worship fabricated of late years may be anything else, but it cannot be the worship of the primitive Church.

ON CEREMONIES.

"Let all things be done decently and according to order."—I. Cor. xiv. 40.

Q. What did God Himself in the old law, and the Church in the new law, ordain ?

A. Many sublime ceremonies capable of inspir-

ing us with reverence and awe for the sacred mysteries of religion.

Q. Of what are religious ceremonies outward signs?

A. Of the interior dispositions with which we ought to be animated while worshipping the Almighty; they are also means of exciting those dispositions in us.

Q. How should we look upon them?

A. With the eyes of faith, and practise them with the greatest sentiments of humility and reverence. We should endeavour to acquire the interior virtues of the soul by outward acts of religion, and thus render ourselves pleasing to our Creator.

Q. Of what are ceremonies also a kind of illustration?

A. Our sacred mysteries; they to a certain extent represent them to the eye, as a book or a discourse does to the ear or mind, especially to the uneducated, who are always the greater number. Every one must feel how much the splendour and magnificence of Catholic worship tends to excite the spirit of devotion and inspire the soul with respect and awe.

ON THE LANGUAGE OF THE LITURGY.

Q. What languages are generally approved of by the Church in her public liturgies?

A. The Greek in the Eastern Church, and the Latin in the Western Church, of which we form a part; these having been the two prevalent lan-

guages at the time of the establishment of Christianity.

Q. What happened to the languages in the course of ages ?

A. They ceased to be the vernacular, for the modern Greek language differs nearly as much from the ancient Greek, as the modern Italian does from the ancient Latin; nevertheless, the Catholic Church has ever continued the use of the two original languages in her public worship.

Q. In this respect did the Church do more than the Jewish Sanhedrim in similar circumstances ?

A. No; for after that the Jews had, during the Babylonish captivity, exchanged their own original Hebrew for the Syro-Chaldaic tongue, they continued to perform divine service, in the temple and in the synagogues, in the primitive Hebrew language, although the common people no longer understood it.

Q. Did our Saviour, who, with the apostles, regularly frequented public worship in the temple and in the synagogues, ever blame them for so doing ?

A. No, He did not.

Q. Do both the united and schismatic Greeks still retain in their public divine worship the use of the original Greek language ?

A. Yes. Just as the Western Church does the Latin, although it is no longer understood by the common people, who speak different modern dialects.

Q. What does the Church forbid her ministers to do ?

A. To use in the Mass the vernacular tongue of the nation to which they belong.

Q. Why does the Church forbid this?

A. As the doctrine of the Church, like her Divine founder, is "yesterday, and to-day, and the same for ever," she has wisely ordained that the ancient Greek and Latin, which being now dead languages never vary, be alone used in the Liturgy, to avoid the dangers of a variable language which is always changing or growing obsolete.

Q. Is Latin universally understood?

A. Yes. Of all languages it is the *only* one universally understood.

Q. In what light do Catholics look upon their priests?

A. As the ministers of Christ. Hence, when they stand at the altar they become mediators between God and His people. It is then no matter of consequence in which language the Almighty is addressed. If the priest understands the language in which he then addresses the Almighty, what more is requisite?

Q. Can you give a reason why a universal language, not liable to change, is indispensable for the Church?

A. Yes. A universal language is indispensable as a bond of union in a universal Church, to maintain a correspondence between its different parts, and to keep the different national churches attached to the centre of Catholic unity.

Q. Can you give another very urgent reason for this?

A. As diplomacy has its particular language,

which was the Latin, and is now the French language, in which nations correspond with each other, and as a congress could not be held unless all the representatives of the different nations thoroughly understood and could fluently express themselves in one particular language, so the several affairs of the Catholic Church could not be transacted, nor general councils of the Church held, unless all the Bishops of Christendom understood and spoke one and the same language. Therefore the dignity and the safety of the Church required that the Greek language, in which the Christian religion had been taught in the East, should continue to be the ecclesiastical language there, and the Latin language, in which the Christian religion had been taught in the West, should likewise continue to be the ecclesiastical language in the Western Church.

Q. Does the Church wish to keep the people in ignorance by retaining her original and apostolical languages?

A. No. So far from her wishing this, she *strictly commands* her ministers to inculcate the Word of God and the lessons of salvation to the people, in their vernacular tongue, on *every Sunday* and festival of obligation throughout the year, and frequently to explain to them, and make them understand, the nature and meaning of the Divine worship.

Q. Have the people got prayer books with a translation of the Mass, for their own private use?

A. Yes. The Ordinary of the Mass is to be found in most Catholic prayer books, together with a translation into the different languages;

and besides this, in all Catholic prayer books, under the title of Devotions for the Mass, are found prayers corresponding with every part of the Liturgy, and most proper to excite the sentiments and acts of devotion which the faithful ought then to feel.

Q. Will you give an example?

A. Thus. While the priest remains at the foot of the altar, they are taught to make acts of contrition, and of general confession of their sins; at the Creed to make acts of faith in the principal Christian mysteries, and so on; the only difference being that those sentiments are expressed in language better adapted to common understanding, and consequently more useful to the generality of people.

ON THE USE OF PARTICULAR VESTMENTS OR ROBES DURING THE MASS.

Q. Are there certain appointed robes or vestments for the priest?

A. Yes; in all the public functions of his office the priest wears certain appointed robes or vestments, especially when he offers up the Holy Sacrifice.

Q. Who regulated these?

A. God Himself in the old law, condescended to regulate what robes the priests and Levites should wear while performing their respective functions; and the Church in the new law has done the same for her ministers.

Q. What does the Church furnish us with by

invariably preserving the ceremonies, language, and robes, in use at the time of her institution?

A. With a strong presumption of the Divine origin and apostolicity of her doctrines; for if the Church has been so particular and careful in preserving things of less moment, as ceremonies, language, &c., how much more careful must she have been in preserving, in their pure and unadulterated state, the doctrines taught by Christ and His apostles, which are matters of much greater importance.

ON THE USE OF INCENSE.

Q. Was incense used in the Levitical law?

A. Yes. There was, by the command of God Himself, an altar of incense, as well as a perpetual fire, that burned continually before the ark of the covenant.

Q. What does St. John in the Apocalypse represent?

A. The angels of heaven as occupied in offering up incense in golden censers before the throne of the Eternal; which incense, he tells us, is the prayers of the saints. It is a most beautiful and expressive ceremony.

Q. What do the circling clouds of smoke which ascend to the vaulted roofs of the temple represent?

A. The aspirations which should ascend from our hearts to heaven.

Q. And what does the sweet odour of the perfume most expressively teach us?

A. How agreeable to God is fervent prayer.

Q. What are the words of the psalmist?

A. "May my prayer, O Lord, ascend like incense in Thy sight."

Q. Is it for these reasons that the Church uses incense in many of her offices?

A. Yes; but it is used most during the solemn sacrifice: twice during Mass does the priest offer this perfume; first, at the going up to the altar, and again after the offertory. The server continues to offer incense during the Elevation.

Q. What is done to the incense before being used?

A. It is blessed by the priest with the sign of the cross, accompanied with the words: "Mayest thou be blessed by Him, in whose honour thou art going to be burnt;" and during the incensing he prays as follows: "May this incense, which Thou hast blessed, ascend to Thee, O Lord; and may Thy mercy descend upon us."

ON THE USE OF HOLY WATER.

Q. Where do we first hear of Holy Water?

A. In the book of Numbers, xiv. 19. "They shall dip hyssop into the waters, and sprinkle therewith all that are defiled; in this manner they shall purify the unclean." The waters here spoken of are the waters of purification or lustration, which in the old law were blessed by mixing them with the ashes of the red heifer, that had been offered up in sacrifice and entirely burnt, as the expression of their faith and hope in the future sacrifice of Christ.

Q. What was the virtue of the ashes?

A. That of purifying from all uncleanness those who received them with proper dispositions. This ceremony is striking and impressive, and has for this reason been adopted by the Church.

Q. How is it used?

A. The ministers of the Church, previously to divine service, sprinkle the faithful with holy water, using those words of David, which have an evident reference to the waters of lustration. "Thou shalt sprinkle me with hyssop, and I shall be cleansed: Thou shalt wash me, and I shall be whiter than snow." (Psalm l.)

Q. Is the water blessed by the ministers of the Church?

A. Yes, as is everything else which is used in the service of God. "Every creature of God is sanctified by prayer." (1 Tim. iv. 4, 8.)

Q. In what does the blessing consist?

A. Offering up prayers, that every person or place where it shall be sprinkled may be guarded from pestilence and other calamities, and secured against the assaults of wicked spirits.

Q. What is mixed with the water?

A. A little salt, which is an emblem of wisdom and incorruption, over which a prayer has been used by the priest.

Q. How do the faithful use it?

A. With piety, hoping that the prayers of the Church, joined with their own prayers, may obtain this blessing for them from the Almighty.

ON ALTARS.

Q. How far back do altars date?

A. From the creation of the world.

Q. Who instructed Adam how to build altars?

A. God Himself, and to offer sacrifice thereon.

Q. Had the Israelites altars?

A. Yes; especially those of holocausts and of incense.

Q. And the Christians?

A. The Christians have altars "whereof they have no power to eat who serve the tabernacle." (Heb. xiii.) As, then, Christians have altars, so they must have a sacrifice.

Q. What is always placed on the altar?

A. A crucifix over the tabernacle.

Q. Why?

A. To remind the faithful that the sacrifice of the Mass is a continuation of the Sacrifice of the Cross, and to warn them that it is to God *alone* that this supreme act of religion is referred, and not to the saints or martyrs.

OF THE TAPERS WHICH ARE LIT UP DURING THE MASS.

Q. Of what is this practice a remnant?

A. Primitive Christianity. The Christians were wont then to meet before daylight to celebrate their mysteries, to sing hymns to Christ, and to encourage each other not to commit crime, but to

lead a virtuous life. The use of lights was then indispensable.

Q. Why does the Church continue to use them on her altars?

A. As an emblem of Christ, who is "the light of the world, the light that enlightens every one that enters the world" (St. John i.); as a symbol of the faith of Christians in the real presence of Christ on our altars in the Blessed Eucharist; and as the expression of their faith in general, of which lights are a symbol. "Thy Word, O God, is a lamp to my feet and a light to my steps." (Ps. cxviii.)

Q. What is always kept within the sanctuary?

A. A lamp is kept lit day and night within the sanctuary, and in front of the altar, to warn us that Jesus Christ, the light of the world, is present on our altars, awaiting our adorations and homages, in order to confer on us His graces; and that our lives should, by their holiness, shine like a luminary.

Q. What must we always bear in mind?

A. That *perpetual adoration* is due to our Divine Saviour in the Holy Sacrifice and Sacrament of the Eucharist.

Q. Are we capable of this?

A. No; and therefore we substitute in its place inanimate creatures, particularly a flame, which is an excellent emblem of devotion.

Q. If, in the old law, a perpetual fire was, by the command of God, kept continually burning before the Holy of Holies, which was illuminated by the shadow of God's Presence only, ought we not much more, in the new law, to keep a con-

tinual light burning before our tabernacles, where the *reality* of Christ's Presence personally resides?

A. Yes, surely; but it is a matter of great regret that so many Catholics leave to the lamp the whole of the duty of worshipping Christ in our tabernacles.

Q. What should a person recollect on entering a Church?

A. The greatness of Him whom he is about to visit, and that it is into the presence of the King of kings that he is about to enter; when on entering the church he beholds the lamp burning, it should warn him that the Lord of Glory there resides, and that he should immediately fall down and adore.

PART II.

EXPLANATION OF THE LITURGY OF THE MASS.

CHAPTER I.

ON THE INTENTIONS AND DISPOSITIONS WITH WHICH WE SHOULD ASSIST AT THE MASS.

"The daily renewal on our altars, in the Mass, of the Passion and Death of Christ, by which heaven and earth were reconciled, being the most holy and the most divine act of religion, the Council of Trent strictly enjoins every care to be taken, and every diligence to be used, that all, both priests and people, should bring to it the utmost purity of conscience, piety of heart, and outward marks of respect and devotion."—*Sess.* xxii. *Decretum de observatione.*

"By faith Abel offered unto God a sacrifice exceeding that of Cain." (Heb. xi.)

"With desire I have desired to eat this Pasch with you before I suffer." (St. Luke xxii. 15.)

Q. Did our Saviour desire to celebrate the first Mass with His disciples?

A. Yes; and it is still His most ardent wish to celebrate it now with us, because every time this sacred action is performed, we renew the memory of His sacred Passion, we offer Him supreme worship, we promote His greatest glory, and the joy of the heavenly spirits; we advance our own sanctification, and loose the chains of captive souls. How thoughtless, then, and ungrateful, would it

be on our part, to set no value on this treasure, and to neglect availing ourselves of it!

Q. How was it that all the value and merit of Cain's sacrifice were rendered ineffectual?

A. Because his heart was not right before God, and because, unlike his brother Abel, he walked not in innocence and simplicity.

Q. What do we learn by this?

A. That no outward means of honouring God and appeasing His wrath, even by sacrifices appointed by Himself for that purpose, will find acceptance with Him, unless accompanied with sincere intentions of mind, and dispositions of heart.

ON THE INTENTIONS AND DISPOSITIONS WITH WHICH WE OUGHT TO ASSIST AT MASS, IN ORDER TO REAP THE FRUITS THEREOF.

Q. What are the intentions and dispositions with which we should assist at Mass?

A. 1. A most profound humility, awful dread, and respectful reverence, for the great God whom we there adore.

2. A deep sense of the numberless blessings, favours, mercies, benefits and graces, which we have been and are continually receiving from our good God.

3. A humble and sincere repentance for all our sins, accompanied with an ardent desire and firm resolution of never, for the time to come, offending our good God.

4. A steady and unshaken confidence in the goodness of God, that through the merits of His Beloved Son, offered up to Him in this holy sacrifice, He will pardon our past sins, enable us to

persevere in His service for the time to come, bestow on us every good thing of which He knows we stand in need, and bring us at last to eternal happiness.

5. As the Mass is not a mere simple figure or remembrance of the Passion and Death of our Saviour, but a mystical representation, an actual commemoration and continuation of the same, we should endeavour to put our souls in the like dispositions of repentance for our sins, with which, as good Christians, we should have assisted at the Sacrifice of the Cross, had we been present thereat.

6. We should assist at the Mass with *confidence;* for nothing should more inspire us with this disposition than the presence on our altars of Jesus Christ, offering Himself as our Victim of propitiation and of impetration to His Eternal Father.

7. *With respect;* for Jesus Christ offers Himself to God there for us, and we offer ourselves to Him by the hands of the priest. These considerations should induce us to assist at the holy sacrifice with the utmost respect of which we are capable.

Q. Are not those persons particularly wanting in respect, who, by their wilful distractions and outward irreverences, show that they are not actuated by any religious sentiments and feelings?

A. Yes, indeed; for such, by assisting at Mass, become guilty of the greatest hypocrisy, inasmuch as they pretend to honour God, and implore His mercy and protection, while in reality they insult and irritate Him. The Church forbids the holy

sacrifice to be offered up, if those who are to assist thereat are not likely to manifest, by their deportment, proper intentions and dispositions. But though a person may not be actually penitent, providing that he desires and asks of God the gift of repentance, and courage and strength to begin a new life, he may, with advantage, assist at the holy sacrifice, for such a desire of reconciliation with God is a gift of the Holy Ghost, and, in order to derive any benefit from the Mass, sinners must have at least this commencement of repentance.

CHAPTER II.

EXPLANATION OF THE COMPONENT PARTS OF THE LITURGY OF THE MASS.

"When the priest stretched forth his hands and offered up the blood of the grape, all the people fell down upon their faces to adore the Lord their God, and to pray to the Almighty God." —Ecclus. i. 16, 19.

Q. How may the Liturgy of the Mass be divided?

A. Into four parts:—the preparation of the people, the preparation of the matter of the sacrifice, the Canon, and the Communion. The two first essential parts of the Sacrifice of the Mass are contained in the Canon, or third part of the Liturgy of the Mass. And the communion, or third essential part of the sacrifice, is contained in

the fourth part of the Liturgy, which also bears the name of Communion, and contains the prayers which precede and follow the last part of the sacrifice.

FIRST ARTICLE.

PREPARATION OF THE PEOPLE.

Q. Which are the most essential dispositions with which we should approach the altar of God?

A. Humility and contrition of heart. Robed in his sacerdotal vestments, the priest, entrusted with the most august and most redoubtable ministry, proceeds with humility and awe to the foot of the altar, where he is to consummate the great act that reconciles heaven and earth.

Q. Where, therefore, does the priest commence the Mass?

A. At the foot of the altar; he does not presume to ascend to it till he has first humbled himself before God, and implored His mercy and forgiveness; like the publican, he stands afar off striking his breast, and acknowledging his unworthiness.

Q. In what prayer are these sentiments of humility and contrition contained?

A. In that which begins, "Enter not into judgment with Thy servant, O great God," &c.

Q. How does the priest commence the Mass?

A. By making on himself the sign of the cross, together with an express invocation of the most Holy Trinity; because it is in the name, and in honour of the Holy Trinity, that he is about to renew the sacrifice of Christ's Passion and death.

Q. What does he do next?

A. He then recites, alternately with the ministers, the forty-second Psalm, which is one of preparation to the sacrifice, and which was used as such during the Mosaic dispensation.

Q. Why does the priest recite the Psalm alternately with the ministers of the people?

A. Because the people, as well as the priest, should excite themselves to approach the altar with faith and confidence.

THE CONFITEOR.

"The just is the first accuser of himself."—Proverbs xviii.
"Confess your sins to one another, and pray for one another, that you may be saved."—St. James, v. 16.

Q. What does the priest do next, while still at the foot of the altar?

A. He makes, together with the people, a general and public confession of his sins.

Q. Was this required from the priest in the old law?

A. Yes; and therefore it is still more necessary in the new law.

Q. Of how many parts does the formulary of confession of sins used by the Church consist?

A. It consists of two parts; in the former we confess to the Almighty, and to the whole court of heaven, that we have sinned exceedingly in

every way, in thought, word, and deed; and in the latter part we appeal to the whole court of heaven to pray to the Almighty to obtain of Him the pardon of our sins. By means of this general confession of sins, made by both priest and people, a sort of concert, a kind of union of sighs and tears is established.

Q. What prayers immediately follow the Confiteor?

A. The two absolving prayers, Misereatur and Indulgentiam, and which mean, "May the Lord have mercy on us, forgive us our sins, and bring us to life everlasting;" and, "May He grant us pardon, absolution, and remission of all our sins."

Q. What are the last words which the priest pronounces at the foot of the altar?

A. "Dominus vobiscum," by which he prays that Christ may be in the midst of them, that the Spirit of God may repose on them, that He would grant them the spirit of prayer, and the dispositions of fervour and repentance, so necessary to obtain the object of their supplications.

Q. What does the priest do next?

A. He ascends to the altar, saying, "Take away our iniquities, we beseech Thee, O Lord." Arrived at the altar, he kisses it, out of respect for the spot on which the Divine Victim is about to become present.

Q. What has ever been the practice of the Church from the dawn of Christianity?

A. To offer up the holy sacrifice on the tombs of the martyrs; for the voice of the blood of martyrs speaks volumes, "they being dead, yet speak." (Heb. xi. 4.)

Hence the custom universally established throughout Christendom of having relics of saints in the altars. Hence the allusion in the Apocalypse (vi. 9, 11): "I beheld under the altar the souls of them that were slain for the love of God and the testimony which they held; and they cried with a loud voice, saying: How long, O Lord, holy and true, dost Thou not judge and revenge our blood on them that dwell on the earth? And white robes were given to every one of them; and it was said to them that they should rest for a little time, till the number of their brethren that were also to be slain for the faith, even as they had been, should be filled up."

INSTRUCTIVE SUBDIVISION.

Q. What does this part contain?

A. The Introit, the Kyrie, the Gloria, the Collect, the Epistle, the Gospel. The Church has in this part joined with instruction the praise of the Almighty, and prayer; in order to prepare for the celebration of the awful mysteries, and that their minds and hearts might be filled with holy thoughts and desires.

THE INTROIT.

Q. What is the Introit?

A. One of those parts of the Mass which give it a special character, according to the day or season of the year, the subject of the day being then proposed.

Q. What does the word Introit mean?

A. Entrance; for this part is properly the commencement of the Mass, and therefore the priest begins with the sign of the cross, the former prayers being merely introductory.

Q. What should we do during the Introit?

A. Endeavour to unite our hearts to those of the ancient just, and enter into their ardent desires for the establishment of the reign of Christ in our souls, for this is an indispensable disposition to derive benefit from the august sacrifice.

Q. Is there a particular Introit for all the Sundays of the year?

A. Yes, and for all the great festivals of the Church. On saints' days the Introit is generally taken from the office common to all the saints of the same class, whether martyrs, confessors, or virgins; but with some exceptions in favour of particular saints, who were distinguished for some great virtue, or prominent in some great work of faith and charity.

THE KYRIE ELEISON.

"Have mercy upon me, O Lord, according to Thy great mercy; and according to the multitude of Thy tender mercies, blot out my iniquities. Heal me, for I am infirm and weak."—Psalm l.

Q. What is the Kyrie Eleison?

A. An earnest supplication for mercy, suitable to the commencement of so sacred an action as the offering up of the Holy Sacrifice. This short, emphatic prayer, "Have mercy on us," is a cry of the heart, proceeding from a feeling conviction of one's own misery and of the mercy of God.

Q. Why was the Kyrie first introduced into the liturgy?

A. In behalf of the catechumens and of the public penitents. Moved by the prayers of the former, and by the tears of the latter, the faithful implored the Almighty in their behalf.

Q. When the Kyrie came to be offered up for all the faithful, what custom was introduced?

A. That of repeating it nine times in honour of the nine choirs of angels; three times it is addressed to God the Father, three times to God the Son, and three times to God the Holy Ghost.

Q. Why?

A. We call on God the Father, as our Creator, Protector, and Parent; we call on God the Son as our High Priest, Victim, and Brother; we call upon God the Holy Ghost as the Author of grace, the Inspirer of prayer, the Sanctifier of souls, our Counsellor, and our Guide.

GLORIA IN EXCELSIS DEO.

"Bless the Lord, O my soul, and all that is within me, praise His Holy Name."—Psalm, cii.

Q. From what time does the Gloria in Excelsis date?

A. From the very origin of Christianity. The angels chanted this canticle of love over the crib of the Infant of Bethlehem. The Church has ever continued to repeat it.

Q. Why does this canticle come with the greatest propriety immediately after the Kyrie?

A. Because in the Kyrie the Church had cried

to God for mercy; full of confidence that she has obtained it, she sounds the hymn of gratitude; borrowing the identical words of the angels, she chants the great mystery of the Incarnation, which constitutes her happiness, her hopes, and her glory. She at the same time lauds the Almighty and solicits His protection.

Q. How does the priest say this?

A. With his hands extended in the attitude of prayer, and raised up to the height of his shoulders, thereby signifying his love for heavenly things, and his desire of possessing them, he commences the Gloria in Excelsis Deo; at the word "Deo" he joins his hands and bows, through respect for the name of God. The faithful then take it up, "Glory be to God on high, and peace on the earth to men of good will." (St. Luke, ii. 14.)

Q. How should we pronounce this hymn?

A. With as much respect as if the angels themselves were present repeating it with us.

Q. How does the priest conclude the Gloria in Excelsis?

A. By making on himself the sign of the cross. We cannot too often have recourse to this all-powerful sign, to recall to our minds that all blessings are derived from the cross of Christ.

Q. How often is this sign repeated during the Mass?

A. The Church, ever careful to keep up all the holy practices of primitive Christianity, repeats this salutary sign no fewer than seven times during the Mass; at the commencement thereof, at the end of the Gloria, of the Credo, and of the

Pater Noster, before the two Gospels, and at the end of the Sanctus.

DOMINUS VOBISCUM.

"The Lord is with thee."—St. Luke, i. 28.

Q. What follows the Gloria in Excelsis?

A. The priest kisses the altar, and, turning towards the people with extended arms, salutes them with these words, "Dominus Vobiscum," "the Lord be with you." The people answer by returning him the same earnest wish, "Et cum spiritu tuo,"—"and with thy spirit."

Q. What greater blessing can the priest impart to us, than to have the Lord always with us?

A. None. If we have Him, we possess all things; without Him, nothing will avail us.

Q. What does the Dominus Vobiscum mean, as immediately applied to the sacrifice?

A. That the Lord may be with you during the time of Mass, that He may be constantly in your minds and hearts, and keep you recollected; that He may fill you with a lively faith, and with a spirit of compunction, fervour, and prayer, that you may worthily assist at the holy sacrifice.

Q. What should we never cease praying for?

A. That God may ever be with us; be the soul of our souls, the life of our lives, the will of our wills, the reason of our reason, and have the whole control of all that regards us.

Q. How many times is this blessing of Dominus Vobiscum imparted during divine service?

A. Eight times.

Q. With what words do bishops greet the people instead?

A. "Pax Vobis"—"Peace be with you." It was with these words that our Saviour, after His resurrection, saluted His apostles.

THE COLLECT.

"When two or three are gathered together in My name, I am in the midst of them."—Matt. xviii. 20.

"If you ask the Father anything in My name, He will give it you."—St. John, xvi. 23.

Q. What does the priest do next?

A. He goes to the Epistle corner of the altar and says aloud, "Oremus." (Let us pray.)

Q. How often is this essential warning repeated?

A. Five times during the service: after the Confiteor; before the Collect; before the Offertory; before the Pater Noster; and before the Post Communion.

Q. Why is this prayer called the Collect?

A. For two reasons: 1st. Because it is offered up for all present. 2nd. Because it is an abridgment of all that the priest should ask for himself and for the people.

Q. Who reduced the Collects for all the Sundays throughout the year, for the great annual solemnities, and for the festivals of the primitive martyrs and saints, into their present form?

A. St. Gregory the Great, and Gelasius, while the substance of them is of apostolical origin. They embrace all the subjects for which we ought to pray, and are most worthy of our respect.

Q. How are the Collects always addressed?

A. To God the Father, because it is to Him that the sacrifice is offered.

Q. How do they conclude?

A. With these words, "Through Christ our Lord."

Q. What does this mean?

A. That it is in Christ, and through Christ, that all prayers are addressed to the Eternal Father, there being no Mediator between Him and mankind, except the Saviour Jesus. These words also mean that Jesus Christ has not only undertaken to make satisfaction for man's sins, but also to present to His Eternal Father our vows and supplications for mercy, grace, and salvation. This conclusion, lastly, means, that all graces are granted in view of the merits of Jesus Christ.

Q. What do the assistants answer to all the prayers offered up by the priest?

A. Amen. This word is a short and energetic acclamation, which means, we desire what you ask, we join with you in asking it. Pronounced after the Creed, Amen means, it is true, we believe it. The heavenly Jerusalem continually resounds with the word Amen, in approbation of the praises of God, sung by the heavenly spirits. Let us endeavour to pronounce it in the same spirit, that the Church upon earth may more or less resemble that of heaven.

THE EPISTLE.

"All Scripture inspired by God is profitable to teach, to reprove, to correct, to instruct in justice."—II. Tim. iii. 16.

"God, at sundry times, and in divers manners, spoke in times past to the fathers by the prophets."—Heb. i.

"The holy men of God spoke inspired by the Holy Ghost."—II. Peter i.

Q. When we pray, what do we do?

A. We speak to God.

Q. What does God do when we read His holy word?

A. He speaks to us. Having already spoken to God, in the different prayers which the Church enjoins, and, above all, in that prayer (the Collect) which the priest, with his hands extended towards heaven, offers in the name of the united assembly of the faithful; then it is that the Supreme Majesty of heaven condescends to bend down from the skies to speak to us, and to offer us instruction suitable to our particular wants and necessities.

Q. How should we listen to these instructions?

A. With that holy avidity which a hunger and thirst after justice inspires. To this purpose are those words of our Lord to certain Jews: "Those who are of God listen to the words of God, but you do not listen to them, because you are not of God." (St. John, viii. 17.) "Without faith, it is impossible to please God." Faith comes by hearing, and hearing by the word of God.

Q. What did the apostles do while engaged in propagating and establishing Christianity, and could not remain long in one place?

A. They frequently wrote to the different Churches they had founded, epistles full of heavenly wisdom and doctrine, and suitable to their spiritual wants. These they commanded to be read in all the churches.

Q. What did bishops do?

A. They made it their duty to expound and inculcate their contents.

Q. To whom do we owe the selection of the portions of the Epistles and Gospels that are publicly read on Sundays, and on the principal festivals, in our churches?

A. To St. Jerome.

Q. And which Pope adopted them?

A. Pope St. Damasus. It was from the Roman Church, which is the mother and mistress of all the Churches, that all the national Churches of Christendom received this selection.

THE GOSPEL.

"Last of all in these days God has spoken to us by His Son, by whom He created all things."—Heb. i.

Q. When did the custom of reading to the assembled faithful a portion of the Gospel on Sundays and holy days commence?

A. Immediately after the Gospel was committed to writing. What, indeed, can be more necessary, than that they who assist at the sacrifice of Christ should be fully instructed in His doctrine, in His precepts, and in His actions, and should publicly testify their respect and love for them?

Q. Where is the Gospel read?

A. At the corner of the altar opposite to that

at which the Epistle was read, in order to represent the passing from the old to the new covenant of God with mankind. While passing to the Gospel corner of the altar, the priest bows down before the middle thereof; and, reflecting how unworthy his lips are to utter divine oracles, he begs of the Almighty to purify both his heart and his lips, as He once did with a burning coal the lips of the prophet Isaiah, and thus enable him worthily to announce His Gospel.

Q. "All Scripture being divinely inspired," is the word of God; why then is a distinction properly observed between the Gospel of Christ, and the writings of the apostles?

A. Because the Gospel emanated immediately from the very lips of the God-Man Himself, and therefore more marked attention is due to it.

Q. How is this manifested?

A. When the priest arrives at the Gospel corner of the altar, the whole congregation, through respect for the word of God, and to show their readiness to follow Christ, stands up simultaneously, to listen to the reading of it in that respectful posture.

Q. What did some do in the ages of faith, at the reading of the Gospel?

A. The Knights of Malta, as also the once gallant Polish nobility, drew their swords from their scabbards, and stood in a military attitude, thereby testifying their readiness to shed their blood in defence of Christianity. History, which records their noble deeds of valour, is there to attest that this was no mere vain idle ceremony.

Q. What is done while pronouncing the name

of the Evangelist, of whose Gospel a portion is about to be read?

A. The priest and the people make the sign of the cross on their foreheads, on their mouths, and on their breasts. We are thus reminded of the great blessings conferred on us by our Saviour's Passion, which are unfolded in the sacred volume, a portion of which is about to be read. We sign our foreheads with the sign of the cross, to show that we are not ashamed of Christ's doctrine; we sign our mouth with it, to show that we will never deny it; and our breasts, to show that we entertain a sincere attachment and affection for it in our hearts, and that we will ever make it the rule of our conduct.

Q. What does the clerk then answer?

A. Glory be to God.

Q. When the Gospel terminates, what is said?

A. "Praise be to Thee, O Christ." Were we fully sensible of what we should still be without the Gospel, what we were before we knew it, and what we should again become without it, with what deep sense of gratitude should we repeat "Praise be to Thee, O Christ. Praise and glory to Christ, the Saviour of the world."

THE CREED.

"With the heart we believe unto justification; but with the mouth confession is made unto salvation."—Rom. x. 10.

"Without faith, it is impossible to please God. He that cometh to God, must believe that He is, and is a rewarder of them that seek Him."—Heb. xi. 6.

Q. As the Mass is a complete homage offered to God, what is necessary?

A. That a full profession of our faith should be embodied therein; for God requires of us by faith to humble our understanding to His word, as we humble our bodies to Him by our external homage, and submit our actions to Him by regulating them according to His commandments.

"Christ died for all men, that whosoever believeth in Him may not perish, but have eternal life."—St. John, iii.

Q. The Church being the interpreter of God's word, what is required of us?

A. We are all obliged to adopt her interpretation thereof, under penalty of being regarded as heathens and publicans. (St. Matt. xviii. 17.)

Q. What is the Creed?

A. A summary of the doctrine which the Church proposes to our belief.

Q. Which Creed is embodied in the Mass?

A. The Nicene Creed, drawn up A.D. 325.

Q. What is the Apostles' Creed?

A. A short account, almost without commentary, of the life of Christ, an abridgment of the instructions which the primitive converts received before baptism.

Q. Was this Creed sufficient while the primitive

Christians were all practice, and knew not how to dispute about religion, but to live according to it, and to die for God ?

A. Yes. Men did not then talk great things, but honoured God, and preached to their neighbours by their good conduct; in a word, they lived the Gospel.

Q. But when the charity of men grew cold, when some refused to submit their understandings to the yoke of Christ, what was done ?

A. The Church, which Christ had commissioned to teach all nations, and with which He had promised to abide for ever, in order to preserve in its purity the deposit committed to her keeping, placed in their true and full light the mysteries of faith, and in so doing made several additions to the Apostles' Creed. Hence the other Creeds are but the Apostles' Creed; with the explanations made by the Church at different periods, in condemnation of the successively arising heresies.

Q. Give examples.

A. Thus, in opposition to the Manichean heresy, to the article, "I believe in God the Father Almighty, Maker of heaven and earth," was added, "and of all things visible and invisible."

In condemnation of the Arian heresy, instead of, as it is in the Apostles' Creed, was written, "And in one Lord Jesus Christ, the only-begotten Son of God, born of the Father before all ages; God of God; Light of Light; true God of true God; begotten not made; consubstantial with the Father, by whom all things were made."

And in condemnation of the heresy of Macedonius, to "I believe in the Holy Ghost," was added, "the Lord and giver of Life, who proceedeth from the Father and the Son: who, together with the Father and the Son, is adored and glorified, who spake by the prophets."

Q. Is the faith which we profess always the same, whichever of the three formularies we recite, that of the Apostles, Nicea, or of St. Athanasius.

A. Yes, exactly the same; in each of these we shall find the same mysteries, and we should profess them with the same sentiments of faith and veneration.

Q. How does the Creed terminate?

A. "I believe in the life of the world to come. Amen." Yes, I believe in a future life; I expect it with all the fervour of hope; I demand it with all the energy that the Spirit of God can inspire; I will dispose myself for the possession thereof with all the zeal and fidelity that the grace of God can form in my heart; till admitted into the realms of the blessed, I will never cease to repeat here below the Amen, which is expressive of the most ardent desire of this life to come.

Q. What is done at the moment that the mystery of the Incarnation is announced?

A. All kneel to honour by this act of humiliation the profound humility of Jesus Christ.

Q. What must our faith be in order to be profitable?

A. It must be firm, not doubting or hesitating, for it cannot have a stronger foundation than the veracity of God, upon which all the articles of

faith are grounded; it must be *universal*, embracing every article, for they are *all* equally the word of God; it must be in our *hearts;* we must have a great respect for all its objects, for there is no part of our religion but which deserves our veneration.

Q. What must our faith be besides?

A. *Lively*, manifesting itself in all our actions, for unless our lives be better than those who have no faith, our condemnation will undoubtedly be much greater.

Q. What should we therefore be most careful about?

A. Never to separate the faith of our minds from the practice of our lives.

Q. How should we cherish this precious gift with which God has favoured us?

A. By always aspiring after Him who is the great object thereof. We must show our faith in our words, by always speaking respectfully of religion, and of everything belonging to it; in our conduct, by avoiding all those whose conversation would tend to weaken our faith, which ought to be the chief ornament and honour of our lives, for "the just man lives by faith."

Q. Express all this in a few words.

A. We are to be *totally* guided by the precepts of that faith which was given us to be our chief consolation here, and the effectual means of conducting us to our uninterrupted bliss hereafter, when *faith* shall be swallowed up in *reality*.

SECOND ARTICLE.

PREPARATION OF THE MATTER OF THE SACRIFICE.

Q. What is this part of the liturgy?

A. Properly the commencement of the Sacrifice. This is the moment in which the Church really begins to act and to offer the Victim; it is, however, but a preparatory offering, for as yet it is only bread and wine, and therefore of value only from what it will become when changed by the words of consecration into the Body and Blood of Christ.

OFFERTORY.

"In a contrite and humble heart let us be accepted."—Dan. iii. 30.

Q. What is the principal disposition which this part of the Sacrifice requires?

A. A contrite and humble heart.

Q. What is it necessary to know in order fully to understand the particular nature of the Sacrifice of the Mass?

A. Who the Chief Priest is; to whom the offering is made; what the nature of the offering is; and for what end it is offered.

Q. Who is the Chief Priest, or offerer of the Sacrifice of the Mass?

A. The principal Offerer thereof is no other

than Jesus Christ; He alone is the Eternal Priest, "according to the Order of Melchisedech," (Ps. cix.) the High Priest of the good things to come, who, having no sins of His own to expiate, is fully entitled to offer sacrifice for the sins of mankind. Hence we say in our Manuals, "We offer to Thee, O God, by the hands of our High Priest Jesus Christ, Thy Son, the Sacrifice of His Body and Blood in union with the sacrifice He once offered to Thee on the cross.

Q. To whom is the offering of the Sacrifice of the Mass made?

A. It is made to the Eternal Father, in memory of the Passion, Resurrection, and Ascension of our Lord and Saviour Jesus Christ, and to the adorable Trinity, as an homage to atone for the outrage committed by sin, and as a thanksgiving for the inestimable benefit of our justification.

Q. Who is offered?

A. Jesus Christ, who is a true Holocaust, a Victim of propitiation for sin; a Victim of thanksgiving; a Victim of pacification; in a word, He in whom every species of oblation is comprised, and who, by this single oblation, consummates the eternal sanctification of the whole world.

Q. What are the motives of this sacrifice?

A. The bread and wine are first offered up successively for the four great ends of sacrifice. The offering of them is also made in the name of all present, both priest and people, and of the whole Church of Christ, for the living and for the dead, that all may obtain pardon of their sins, offences, and negligences; and beseeching the

Divine Majesty that the offering may ascend before His clemency as a sweet odour for the salvation of all. These motives are expressed in the separate oblations of the bread and wine. The bread and wine are afterwards conjointly offered up in compliance with the divine command, in commemoration of our Saviour's Passion, Resurrection, and Ascension.

Q. How does the oblation commence?

A. Like all other parts of the Mass, with prayer; for the Church considers the fruit of all her religious exercises to be dependant on prayer.

Q. What does the priest do before depositing the Host and the chalice on the altar?

A. He makes the sign of the cross with each of them, to signify that the oblation derives all its efficacy from the cross and Passion of our Redeemer.

THE MIXTURE OF THE WINE AND WATER.

Q. Why does the priest mix a small quantity of water with the wine?

A. It is by order of the Church, on the strength of a most ancient, and, as is supposed, apostolical tradition, that the water is added to the wine. The practice is symbolical of the Incarnation; the wine, as the more precious element, representing the Divinity of Christ, and the water, as inferior, representing His Sacred Humanity.

Q. After the prayer of oblation, what does the priest do?

A. He, with the chalice, makes the sign of the cross on the altar, thereby showing that he places

the offering on the cross of Jesus Christ; he then repeats that humble prayer offered up by the three Israelitish youths at Babylon, previously to their being cast into the fiery furnace.

Q. What does he do next?

A. Raising up towards heaven his hands, and immediately lowering them, thereby invoking the Holy Spirit, the Spirit of Fire, the sanctifying Spirit, which occasionally consumed the ancient holocausts, and which now daily consumes our offerings in a miraculous manner, he prays: "Come, O Sanctifier, Almighty, Eternal God, and bless the sacrifice prepared for the glory of Thy Holy Name."

Q. At the word bless, what does he do?

A. He makes the sign of the cross over the chalice and over the Host, to give to understand that it is through the sacrifice of the cross that he looks for the coming of the Holy Ghost to change the bread and wine into the Body and Blood of Jesus Christ.

Q. What is his next action?

A. He moves to the Epistle corner of the altar, where he washes the tips of his fingers in a small vessel prepared for that purpose. The symbolical meaning of this action is to remind him of the purity required of those who come before God at His altar. This practice is of apostolical tradition, originating in the custom of the Jews, who frequently washed their hands during their sacrifices.

SIMULTANEOUS OBLATION OF THE BREAD AND WINE.

"Suscipe sancta Trinitas."

Q. Having offered up, in the name of the Church, the bread and wine, and the faithful having also offered them with him, to recognize the supreme dominion of God over them, and to expiate their sins, what follows?

A. The priest returns to the middle of the altar, bows down, and makes to the Holy Trinity another oblation, expressing at the same time his object in so doing. He had above made a separate oblation of the bread and wine, he now makes a simultaneous oblation of them both, in memory of the mysteries of Christ's death, resurrection, and ascension, and in honour of the saints; that is to say, to thank God for the favours conferred by Him on them, and to merit their protection.

Q. While offering up the prayer, what does the priest do?

A. He bows down, with his hands joined on the edge of the altar, thereby acknowledging himself unworthy to offer to the Almighty this great Sacrifice, and to show how innocent one should be to appear before God on the part of mankind.

ORATE FRATRES.

"Pray for us: pray for one another, that you may be saved."
—Heb. xiii. 18; St. James, v. 16.

Q. What is the duty of every Christian, and the very essence of spiritual life?

A. Prayer. The grace of God, which animates and supports us in a course of holiness, is but the effect of prayer, bestowed upon us by the Almighty.

Q. Ought a Christian to confine his prayers to his own personal necessities?

A. No; the Church, which prays for all, wishes all her children to unite in one common prayer for their common necessities. To this she exhorts them in the words of the text, "Pray for one another." She considers salvation as the reward, not only of him who is the object of the prayer, but also of him who prays, and of that charity which teaches us to sympathize in the miseries of our brethren as though they were our own.

Q. What does the priest do here?

A. He kisses the altar, which is an emblem of Jesus Christ, in order thence to draw those holy dispositions, of the necessity of which he is more and more convinced. In order to obtain them for the faithful, he turns towards them and addresses them, extending his arms, as if wishing to embrace them, saying, "Pray, my brethren, that this my sacrifice and yours may prove acceptable to God the Father Almighty."

Q. What does the congregation reply?

A. "May the Lord receive this sacrifice from thy hands, to the praise and glory of His Name,

to our benefit, and to that of all His Holy Church."

Q. What is the principal motive of the prayer, Orate Fratres?

A. That the nearer we approach the moment of the sacrifice, the more necessary do prayer and recollection become.

Q. When, therefore, the priest turns to the people for the last time at the Orate Fratres, what may you consider him as doing?

A. Taking leave of you, and entering, as the high priest formerly did, into the Holy of Holies. Like Moses, he leaves us at the foot of the mount, while he ascends to the summit to converse with God alone.

THE SECRET.

Q. What is the Secret?

A. One or more prayers, which always correspond in number and subject with the Collect, commemorate the same solemnity, or beg the intercession of the same saint as was mentioned in the Collect.

Q. What are the last words of the conclusion of the secret prayer?

A. "Per omnia secula sæculorum;" they mean "for ever and ever." The priest raises his voice at the last words, that the faithful may join in and sanction the petition contained in the secret prayer. This shows that the people should join with the priest in this prayer, and ask of God the same graces.

Q. What follows this?

A. The priest then pronounces the benediction, "Dominus Vobiscum." Raising up, then, his hands from the altar, he thus addresses the people, "Lift up your hearts." The people, in the person of the minister, respond, "Our hearts are already lifted up, and with the Lord." The priest then proceeds, "Let us give thanks to the Lord our God;" and the clerk, in the name of the people, answers, "It is right and just that we should do so."

THE PREFACE.

Q. What is the Preface?

A. An introduction to the sacred Canon, or action of the sacrifice, which is the most solemn part of the whole Mass.

Q. How does the Priest begin the Preface?

A. By echoing the pious sentiments of the last response, and repeating it with increased force. "It is truly right and salutary, it is available to salvation, that we should always, and in all places, give thanks to Thee," &c.

Q. What is a principal point of view in which the Preface is entitled to our particular consideration?

A. That the great object of it is to unite the Church Militant on earth with the Church Triumphant in heaven, in praising God. The Church here prays that our voices may be joined with those of the holy angels, who are now actually assisting at the great Sacrifice, and preparing to commend it to the acceptance of the Eternal Father.

THE SANCTUS.

Q. What is the Sanctus?

A. A hymn which earth owes to heaven, which the Church Triumphant in heaven has sent to the Church Militant on earth, that the latter may learn to repeat it in the place of her exile, hoping that its members may one day join with them in singing it in the regions of bliss. The Prophet Isaias heard the Seraphim in heaven repeating it, and St. John declares that the heavenly Jerusalem continually resounds with it.

Q. While repeating the Sanctus what does the Priest do?

A. He lowers his voice to excite attention, and still continues it in an audible tone, that the faithful may join with him in repeating it, and he bows down with hands joined.

Q. What is next done?

A. A bell is rung to give warning that the Priest is about to commence the Canon, during which the Consecration is to be effected.

Q. What does Hosanna mean?

A. It is an energetic exclamation, like Amen and Alleluia. It was with these words, "Hosanna in the highest; blessed is He who cometh in the name of the Lord, Hosanna in the highest!" that the children of Jerusalem saluted our Lord on His triumphant entry into Jerusalem. They are here most appropriate, as our Lord is about to become present on our altars.

Q. Why does the Priest, at the commencement

of the Canon, make the sign of the cross upon himself?

A. To intimate that the action by which Christ is about to be rendered present is representative of the Sacrifice of the Cross.

Q. What disposition is necessary to make us recite those hymns, the Sanctus and Benedictus, with effect?

A. Holy awe; for as the angels while chanting them veil their countenances with their wings, so does the Priest in repeating them join his hands and bow down in profound adoration. It is to a thrice holy God that our homages are addressed. Let, then, every word recall to our minds the obligation which His holiness imposes upon us of endeavouring to imitate Him. God Himself says, "Be ye holy, as I am holy."—(1 Peter, i. 16.)

THIRD ARTICLE,

OR DIVISION OF THE LITURGY OF THE MASS.

THE CANON.

"From the rising of the sun till the going down thereof, My Name is great among the Gentiles, and in every place there is sacrifice, and there is offered to My Name a clean oblation. For My name is great among the Gentiles, saith the Lord of Hosts." —Mal. i. 11.

Q. What is that article of the Liturgy of the Mass commonly called the Canon?

A. A fixed rule of prayers by which the Sacrifice is commanded by the Church to be offered up; it

never varies on any day of the year throughout the whole Catholic Church. It extends to the Lord's Prayer, and contains all the prayers that accompany the action of the Sacrifice, together with the different applications of the merits thereof, and of the intentions with which it is offered up.

Q. Of what does the Canon consist?

A. The very words of our Lord Himself, of the traditions of the Apostles, and of the ordinances of primitive martyred Popes.

Q. What is shown by its containing no names but those of the Apostles and primitive martyrs?

A. That it is prior in date to the fourth century of Christianity. Saints Gregory the Great, and Leo the Great, are the last popes that have made any addition to the Canon, and those are inconsiderable ones.

Q. To what is every minister of the Church, wherever she extends her authority, subjected?

A. To the same essential order of prayer, without being at liberty either to add to, or to retrench anything from, the formulas and ceremonies there prescribed.

Q. What does the Priest do during the whole time of the Canon?

A. He holds his hands in an elevated position, expressive of the elevation of his and our hearts to heaven. This should serve to remind us that we must make the most vigorous efforts to resist the spirit of dissipation so inimical to attention and fervour. It is, therefore, of the utmost importance, fully to understand the prayers that compose the Canon of the Mass, that we may be

feelingly impressed with the sentiments they breathe.

THE FIRST PRAYER OF THE CANON.—TE IGITUR.

"Then shalt thou accept the sacrifice of justice, oblations, and burnt offerings."—Psalm i.

Q. How does the Canon commence?

A. With a prayer for the Church, and for those by whom it is guided and protected. We ask in the first place, that the fruits of this Sacrifice may be applied to the whole Catholic Church. She is the Church of God; she is His household; she alone can be truly said to partake in some measure of the immensity of God. It is He who governs her throughout the whole world, by presiding at the instructions of her ministers.

And since, in order to produce these effects, she stands in need of a visible head, partaking of the sanctity of Him who is her invisible Head, we pray for the Vicar of Jesus Christ on earth, the successor of the blessed Apostle St. Peter, who is the rock upon which His Church is built, that he may be in the midst of the Church a vigilant sentinel to guard her.

Q. Does this prayer embrace the interests of the whole Christian Church?

A. Yes. For the same reason we pray for the Bishop to whose care Providence has in a more especial manner intrusted us.

Q. Are any forgotten in this prayer?

A. No. We pray for all mankind, but particularly for those whom God has united with us in the same holy faith.

SECOND PRAYER OF THE CANON.—MEMENTO OF THE LIVING.

Q. What do we add to this general prayer for the whole Church?

A. A prayer for our friends, called the Memento of the Living, because we at present name only our living friends; another part of the Mass being appropriated for the remembrance of the dead.

Q. What is this Memento of the Living?

A. An exercise of the most tender and affectionate nature, to commend, in the ardour of our devotion, to the Divine protection the names of all those who are most dear to us. It is here the Priest particularly prays for those for whom he offers up the Mass; then for all those for whom he is bound by particular motives of justice and gratitude to pray; namely, his benefactors and his spiritual children, whose difficulties, temptations, or spiritual wants are particularly known to him. We here pray also for our relations.

Q. Does this prayer likewise extend to all those to whom the faithful are united by the ties of blood or friendship?

A. Yes; and to all those whom Providence has entrusted to their charge, because each of those relations imposes its particular duties, and requires those particular graces which can only be asked for through Jesus Christ, and obtained by the merits of His sacrifice.

THIRD PRAYER OF THE CANON.—INFRA ACTIONEM.

Q. What is the meaning of this title?

A. The priest having specified for whom he is to offer the Holy sacrifice, now enters upon the most solemn part of it called the action, which commences with the commemoration of the saints in glory. Hence the three next prayers which precede the Consecration, and the three that follow it, are said to be within the action of the Sacrifice, or infra actionem, or intra actionem.

THIRD PRAYER OF THE CANON.—COMMUNICANTES, &c.

"I will save Jerusalem for My own sake, and for the sake of My servant David."—4 Kings, xix. 34.

Q. What is the Communion of Saints?

A. An article of our Creed, by which the Church on earth forms but one body with that of heaven; separated indeed at present by time and place, but destined for a perfect union in eternity; which exalts the dignity of man, fills him with hope, and cheers him up in the difficult passage of life.

Q. How is this dogma considered in the Canon?

A. Inasmuch only as it regards the right which the saints in heaven have to our homage, and that which faith gives us to their protection. An article of so much importance is with great propriety introduced into the prayers of that Sacrifice which forms the subject of their adoration as well

as ours. Having by our prayers done what we could for the welfare of the Church on earth, we are now anxious to secure the prayers of the members of the same Church, who, having completed the time of their probation here on earth, are now enjoying their reward in heaven.

Q. What are the words of this prayer?

A. "Commemorating with, and venerating the memory of the glorious and ever blessed Virgin Mary, Mother of God; of the twelve apostles, of the martyrs, and of all the saints, by whose prayers and merits, grant, O God, that in all things we may be armed with the help of Thy protection, through the same Jesus Christ our Lord."

Q. What does "communicating with" mean?

A. Joining with, claiming and asserting our privilege and honour as members of the true Church of which Christ is the Head; equally with the saints in heaven, who are our elder brethren; with them we join in the common homage we both offer to the Creator of all things, for our sacrifice is theirs also.

Q. What do we read in our Manuals?

A. "We join our hearts and voices with all the blessed in heaven, and with Thy whole Church on earth; we come to offer Thee, with them, our homages; we desire with them to adore, praise, and glorify Thee, and to give Thee thanks for Thy great glory."

Q. At this offering, has each class of Saints its particular commendation?

A. Yes. 1. The Mother of our Lord stands supereminent above all the saints, in consideration

that the blood which is about to flow on our altars is that of her Son.

2. After her there are none more venerable than the Apostles, who learnt from the mouth of Christ Himself the value of the Sacrifice we are about to offer.

3. And what can be more just than an honourable mention of the Martyrs, whose blood, mingled with that of the Lamb, has been accepted as a perfect holocaust?

Q. What does the Church do in order to make us enter more feelingly into the spirit of the communion of saints?

A. She advances one step beyond commemoration, and authorizes us to invoke them; especially as they owe their own salvation to the efficacy of this Sacrifice; and we ask that the angels would fill their censers with the sweet perfume of the prayers of the saints, and make it ascend before God in our behalf. (Apoc. viii. 4.)

To God alone we attribute that foresight which foresees all our necessities, and that omnipotence which sustains us under all our trials. All that we ask of the friends of God is, that by the help of their prayers we may be made partakers of the Divine mercy through Jesus Christ our Lord.

FOURTH PRAYER OF THE CANON.—HANC IGITUR.

"The Priest shall put his hand upon the head of the victim, and it shall be acceptable and help to expiation."—Leviticus i. 4.

Q. During this prayer what do we see?

A. Behold the priest extending his hands over the Host and Chalice. This imposing ceremony carries us back three thousand years. It reminds us of Aaron, and his successors in the priesthood. It is, however, no longer on the figurative Victim that the priest spreads his hands, but on the *true* Victim, which has been expected during four thousand years. His hands, like Aaron's, proclaim that it is he himself that is guilty, and who should be sacrificed in the stead of the innocent Victim.

Q. What are the words by which the holiness of God is invoked to take possession of the Victim?

A. "We entreat Thee, O Lord, favourably to receive this oblation, in acknowledgment of our servitude; to dispose our days in Thy peace; to preserve us from eternal damnation, and to reckon us among the number of Thy elect. Through Jesus Christ our Lord. Amen."

Q. What is this oblation termed?

A. The oblation of our servitude, because it is a service, a duty, an obligation incumbent on us to offer up sacrifice to God.

Q. What is it besides?

A. The homage and the oblation of God's whole family—of His Church, which He brought forth upon the Cross.

It is the offering which the Church presents to God in token of her dependance, her gratitude, and her love. This oblation embraces every one that belongs to her; all who profess the same faith, immolate the same Victim, unite in the same prayers, and solicit the same benedictions. Should this Sacrifice be offered up in the remotest corner of the earth, should the minister be surrounded but by a handful of her children, still it would be the offering of God's whole family.

Q. What does the whole family, God's Church, with one united voice solicit?

A. She solicits three great favours, which include every other that the heart of man can desire.

Q. What are these?

A. 1. That God would dispose our days in His peace; and would enable us to pass our days in peace and harmony with one another; and, above all, give us that interior peace of mind which arises from the testimony of a good conscience, which He alone can give.

2. That He would deliver us from eternal damnation, and, as a prelude to it, that He would preserve us from mortal sin, which alone can expose us to damnation. Finally, that He would number us among the flock of His elect.

Thus, peace in this world, exemption from sin, and everlasting salvation, are the advantages we hope for from this Sacrifice—all of which we confess in the above prayer.

Let us ask, then, with confidence. The Blood of the second Abel is all-powerful to obtain them for us.

FIFTH PRAYER OF THE CANON, WHICH IMMEDIATELY PRECEDES THE CONSECRATION. — QUAM OBLATIONEM.

"God spake and all things were made."—Psalm xxxii. 9.

Q. What is the prayer Quam Oblationem?

A. It has so intimate and indispensable a connection with this mystery, and with the words by which it is effected, that the holy Fathers in all ages have not hesitated to regard it as forming a part of the Consecration. It is an article of faith that the substances of bread and wine are not changed till the priest has pronounced the words of Christ; but it is essential to the Sacrifice that the intention of the Church, which offers them, should be manifested.

As, therefore, it is correct to say that the words, "This is My Body: This is My Blood," operate the mystery, so it is equally correct to say that the words which compose the prayer Quam Oblationem are preparatory to it.

Q. How does the Priest begin this prayer?

A. With his hands joined before his breast, and separates them only to make three times the Sign of the Cross, first over the entire oblation, and afterwards a separate sign on each of the substances of the bread and wine. These Signs of the Cross show that the Sacrifice of the Mass derives all its efficacy from the Sacrifice of the Cross. They have for their particular object, to draw down on the bread and wine the virtue and efficacy of the Sacrifice of the Cross.

THE CONSECRATION.

"This is My Body....This is My Blood."—St. Matt. xxvi. 26, 28.

Q. What is the Consecration properly?

A. The only *Action* in all religion. There is not a prayer or benediction but what derives from it all its merit and virtue.

Q. Why is it called the Consecration?

A. On account of the change which Jesus Christ makes of these elements into His Body and Blood, by which they become a pure, holy, perfect, reasonable and acceptable victim, which, from its very nature, cannot fail to appease the justice, honour the wisdom, second the mercy, and correspond with the dignity of the Godhead.

Q. Why has the Church placed the Consecration in the centre of all her prayers?

A. In order to give us to understand that we can never approach this solemn action with too great a degree of preparation, nor with too high an idea of its importance: so every prayer that follows it tends to apply the fruit thereof, and to warm our hearts with gratitude.

Q. What does St. Chrysostom tell us to do?

A. "Represent to yourselves the prophet Elias praying prostrate on the ground, before the victim placed on the altar, and surrounded by a vast multitude of people, awaiting in solemn expectation and silence for the fire of heaven to descend and consume the victims. This is awful. But what is it compared to that which takes place on our altars, at the moment of Consecration? It is

no longer the fire of heaven, but the God of heaven, Whom the priest, like the prophet, is about to call down."

Q. What used formerly to separate the sanctuary from the body of the church?

A. A veil.

Q. At the moment of the Consecration what was then done?

A. The veil was withdrawn, that the whole congregation might intimately unite themselves to this adorable mystery.

Q. In the churches where the veil is not used, what is done?

A. The sound of a bell announces to all present that the greatest of mysteries is about to be accomplished.

Q. What does St. Gregory the Great say?

A. "At the voice of the priest the heavens are opened; the angels become present; earthly things are joined to heavenly things; visible and invisible things become one."

Q. What says St. Chrysostom?

A. "Look into the interior of the sanctuary as into the interior of heaven itself! Behold with the eyes of faith Jesus Christ, there surrounded by an innumerable multitude of angels prostrate before Him."

Q. What are the words of St. Cyril of Jerusalem?

A. "When Christ says it is so, will any one be bold enough to say it is not so? Shall we even presume to doubt when He so solemnly declares that this is His Body and Blood?"

Q. What does the priest do immediately after these words of consecration?

A. He falls down to adore, and raises up the host and chalice, that the faithful may likewise adore them.

Q. What is the object of the elevation of the host and chalice?

A. To represent the raising up of the Body of Christ on the cross; that the faithful may have an opportunity of adoring Jesus Christ under the sacred elements; and of honouring and imitating the profound humiliation of the Son of God, who at this moment prostrates Himself before the majesty of His Eternal Father.

All hail, most blessed Jesus, Son of the most High God! I adore Thee. Thou art the Christ, the Son of the living God. Thou art the Lamb of God, that died on the cross to save us.

Hail, precious Body, that was nailed to the cross for our sins!

Hail, sacred Blood, that flowed from the wounds of Jesus to cleanse us from all our sins.

FIRST PRAYER AFTER THE ELEVATION.

"Do this in remembrance of Me."—Luke xxii. 19.

Q. What are these words?

A. The title of the power of the priest, and the proof of the mystery which has been just accomplished.

Q. What does the priest do in obedience to this command?

A. He offers up the following prayer:

"Whence both we, Thy servants, also Thy holy people, mindful, O Lord, as well of Thy blessed Passion, as of Thy glorious Resurrection from the dead, and of Thy admirable ascension into heaven, do offer to Thy most Holy Majesty of these Thy gifts and grants, a pure Host, a holy Host, an immaculate Host, the Holy Bread of life eternal, and the Chalice of perpetual salvation.

Q. What must there be in every Sacrifice?

A. There must be an offering, it being an essential part of sacrifice.

Q. At the offertory what was offered?

A. The simple elements of bread and wine were presented to the Almighty as a preparatory offering, to receive His blessing.

Q. That blessing having been received, and the consecration effected, what then becomes in our power?

A. To make to God an offering worthy of Him, the *essential* offering of the Sacrifice, which we present to His Divine Majesty. In conformity with our Saviour's command, "Do this in remembrance of Me," we offer it in remembrance of His Passion, Resurrection, and Ascension.

Q. What does the priest do after this?

A. He then makes the sign of the Cross five times over the Body and Blood of Christ.

Q. What difference is there between the signs of the Cross made after the consecration and those made before it?

A. Every difference. The object of those made *before* the Consecration, is to draw down the graces of God on the offering; and to impress on our

minds that it is only through the merits of Christ that we expect them.

The signs of the Cross made after the Consecration show that the Sacred Elements are the real Body and Blood of Christ; and that the Sacrifice of the Mass is the same as that of the Cross. Accordingly, after the Consecration there is no further invocation of the blessing of God.

Q. What does the Church wish more and more to do, by those five signs of the Cross?

A. To inculcate and make us sensible that the Victim of the Sacrifice of the Mass is the same as the Victim of Calvary. At those precious and awful moments the Church wishes that we should be more and more convinced of the actual presence of Christ on our Altars, and think of nothing else.

SECOND PRAYER AFTER THE ELEVATION.

"Thou art a Priest for ever, after the order of Melchisedech."
—Heb. v. 6.

Q. What does the Church entreat of the Eternal Father in this prayer?

A. To impart to us the like dispositions with which the ancient sacrificers were animated, in offering figurative victims, as the innocence of Abel, the faith of Abraham, and the holiness of Melchisedech.

Q. Can you repeat the prayer?

A. "Look down with a propitious and serene countenance upon these offerings, and accept them, as Thou didst accept those of Thy righteous servant Abel, the sacrifice of our Father Abraham,

and that which Thy high priest Melchisedech offered Thee."

Q. What is the object of this prayer?

A. To remove the obstacle of our offering not being acceptable. If we have not the innocence and generosity of Abel, the faith and courage of Abraham, nor the holiness of Melchisedech, let us ask these dispositions, particularly during this prayer.

THIRD PRAYER AFTER THE ELEVATION.—TE ROGAMUS.

"The prayer of the saints ascended from the hand of the angel before God."—Apoc. viii. 4.

Q. What is this short prayer?

A. One of the most important of the Mass.

Q. What does the priest do while saying it?

A. He joins his hands before his breast, and in this humble posture offers up this prayer: "We most humbly beseech Thee, Almighty God, to command these things to be carried by the hands of Thy holy angel, to Thy altar on high, into the presence of Thy Divine Majesty, that as many as partake of this altar, by receiving the most sacred Body and Blood of Thy Son, may be filled with all heavenly blessings and graces."

Q. Who is this Holy Angel?

A. It is no other than Jesus Christ Himself, who undertakes to present the oblation. The priest entreats Him to carry the Victim before the throne of His Eternal Father in heaven. Through respect for Jesus Christ he does not presume to name Him to His Eternal Father. This

Angel-Mediator being equal to the Eternal Father, is certain of procuring the acceptance of this sacrifice, which is both His and ours.

Q. What do we pray in our manuals?

A. "While we offer this Host here below upon our altars, do Thou receive it upon Thine altar above, from the hands of the Angel of Great Counsel, the Eternal Priest, and thence send down Thy blessings upon us all, who here below assist at Thy Divine Mysteries, through the same Jesus Christ our Lord. Amen."

Q. What is the Church ever anxious about?

A. Like a tender mother, she is ever anxious that all her children should partake of the treasures of Christ's merits, to which she has free access during the august sacrifice.

FOURTH PRAYER AFTER THE ELEVATION.—MEMENTO FOR THE DEAD.

"Have pity on me, you at least my friends, for the hand of the Lord hath touched me."—Job, xix. 21.

Q. Does the Church pray, and has she always prayed for her departed children?

A. Yes, it would be superfluous here to remind good and well-instructed Catholics that the Church, from the time of the apostles, has ever prayed for her departed children, and inculcated the necessity and importance of this duty.

Q. Is this prayer necessary for all?

A. No. There are some who live so well, as not to require this sacrifice of the Mediator; and

there are others who have led such bad lives, that this sacrifice would profit them nothing.

Q. For whom, then, is this prayer profitable?

A. For the middle sort, between these two. For these it has the effect, that God treats them with more mercy than their sins would otherwise deserve.

Q. In conformity with this doctrine, the Canon of the Mass contains a prayer for the departed friends and members of the Church: what is it?

A. "Be mindful, O Lord, of Thy servants and handmaids, who have gone before us in the sign of faith, and sleep in the sleep of peace. To them, O Lord, and to all who rest in Christ, we beseech Thee that Thou wouldst grant a place of refreshment, light, and peace, through the same Christ our Lord. Amen."

Q. What do we first beg of God in this prayer?

A. To remember, in His mercy, *all who* have gone before us.

Q. Whither are they gone?

A. Not into everlasting darkness; they are not lost: nor yet into their eternal rest; they are not innocent: they are reserved in God's holy keeping, who chastises them in due measure according to their deserts.

Q. Shall we follow them?

A. Yes; we are separated only for a time, and then we shall want that help which they now implore from us.

Q. What does "gone before us in the sign of faith," mean?

A. Those who, having been baptized, have died in the true faith and in the peace of God, that is,

in a state of grace. We therefore exclude from our prayers all who evidently die in a state of mortal sin: such, for instance, who, having an opportunity, refuse to receive the rites of the Church, and die out of her communion; we think it useless to pray for such.

Q. How is it with regard to those who die out of the faith of the Catholic Church?

A. There is no law to exclude our charity towards them; we may pray for them *privately*, especially if they have led good lives, and if there be ground to hope that their error was not wilful; still the Church forbids their names to be publicly mentioned during divine service after their death, to show her detestation of the guilt of heresy and disobedience.

Q. What does, "who sleep in the sleep of peace," mean?

A. These souls are not sunk in the depths of death eternal. Compared with it, theirs is justly styled the sleep of peace.

Q. After these words, what does the priest do?

A. Joining his hands before his breast, he prays a few moments for them, and mentions the names of persons for whom he particularly wishes to pray; he again extends his hands, and concludes the prayer in these words:

"To these, O Lord, and to all that rest in Christ, grant, we beseech Thee, a place of refreshment, light, and peace."

Q. What do these words show?

A. That the Church prays for all the souls detained in purgatory; that they have a share in

the merits of the sacrifice; and that none are excepted or forgotten, although not named.

"Grant a place of refreshment, for they are yet in pain and suffering; *a place of light*, and rescue them from the darkness in which they are involved; and *a place of peace*, where they shall have no more trouble, no more pain or sorrow, but be perfectly and eternally happy in the enjoyment of God."

The honour of God, charity, justice, and our own interests oblige us to pray for the dead.

FIFTH PRAYER AFTER THE ELEVATION, AND LAST OF THE CANON.—NOBIS QUOQUE PECCATORIBUS.

"If we say that we have no sin, we deceive ourselves, and the truth is not in us."—I. John, i. 8.

Q. Having finished our prayer for the dead, who, though sinners, are yet eternally fixed in the grace of God, which they can never lose, what do we then do?

A. We turn our thoughts upon ourselves, who are sinners of a very different description, not knowing if we possess the favour of God, and if we do, uncertain whether we shall persevere to the end in this favour.

Q. What does the priest do?

A. He elevates his voice a little, that he may be better heard in this humble acknowledgment, and, striking his breast in imitation of the publican, he says, "To us sinners also, Thy servants, trusting to the multitude of Thy mercies, vouchsafe to grant some part and fellowship with Thy

holy apostles and martyrs, &c., and with all Thy saints, into whose company we beseech Thee to admit us, not in consideration of our merits, but through Thy gratuitous pardon. Through Jesus Christ our Lord. Amen."

Q. Why does the Church invoke the saints before the Consecration?

A. In order to give additional weight to her prayers, and to instruct us to offer the sacrifice in union with the saints.

Q. Why does she renew her invocation of them after the Consecration?

A. To invite us to render ourselves worthy of sharing in their glory, and to convince us that salvation can be obtained in all conditions of life, provided that the duties of them are fulfilled in a Christian manner.

Q. Why do we beseech God to listen to the prayers of His saints?

A. Because each of us have a particular patron in heaven. We beg Him to vouchsafe to receive this sacrifice, which they offer in union with us, and receive the blood of so many martyrs united to the blood of His Son, as a host of propitiation. It is through Jesus Christ that we demand this favour. It is through Jesus Christ that we expect its fulfilment. It is through Jesus Christ that we hope to praise God throughout ages without end. Amen.

CONCLUSION OF THE CANON.

"All things were made by Him, (Christ) and without Him was made nothing."—St. John, i. 3.

Q. In whose name was it that the priest just now solicited the admission into heaven of the living and the dead?

A. In the name of Jesus Christ.

Q. And why did he offer up all these petitions in the name of Jesus Christ?

A. Because God grants all favours and graces through Him, and that it is through Him that God does always create, sanctify, quicken, bless, and give us all good things. And He gives them by the Holy Communion, in which we receive the true Body and Blood of Christ. The signs of the cross which are made during the pronouncing of these words, denote that the action by which the bread and wine are sanctified and vivified, and become by the change of substance a source of graces and blessings, is a *representation and continuation of the sacrifice of the cross.*

Q. Explain what the Church does in and through Christ, for the glory of His Eternal Father.

A. "It is *by* Him, and *with* Him, and *in* Him, that all honour and glory are given to Thee, O God, the Father Almighty, in the unity of the Holy Ghost, for ever and ever."

Q. What do these words mean?

A. That the sacrifice of Jesus Christ can alone render to God the honour that is due to Him, and

that we cannot honour God worthily but *by* Jesus Christ, *with* Jesus Christ, and *in* Jesus Christ.

Q. Why "by Jesus Christ"?

A. Because He is the only Mediator by whom we can please God.

Q. Why *with* Jesus Christ?

A. Because, in order to please God, and to render to Him the honour due to Him, we must be united to Christ in spirit, be animated with His dispositions, and depend on Him in all we do.

Q. Why in Jesus Christ?

A. Because we cannot please God unless we are, as it were, engrafted on Christ, as a branch is on the tree that bears it.

Q. What do the signs of the cross made on the altar, and accompanying these words, mean?

A. That it is by the cross, of which the altar is a figure or emblem, that the Holy Trinity, which is here named, receive all honour and glory.

ON THE DEVOTION WITH WHICH WE SHOULD ASSIST AT THE HOLY SACRIFICE.

"Reverence My sanctuary, I am the Lord."—Levit. xix. 30.
"He beheld the Invisible, as if He were visible."—Heb. xi. 27.

Q. What should be our principal devotion from the moment of the Consecration till after the Communion?

A. A lively faith, a most profound reverence, and a heart inflamed for that Lamb of God who there offers Himself in sacrifice for us.

Q. When God appeared to Moses in the burn-

ing bush in the desert, what happened to the place?

A. It became holy in consequence of the Divine Presence, insomuch that God commanded him to take off his shoes.

Q. What then does the place of our altars become?

A. Much more holy, because Christ is present as both our Priest and Victim.

Q. When, at the dedication of the temple of Solomon, the priest had, with the greatest solemnity, placed the ark of the covenant in the Holy of Holies, what happened?

A. A cloud filled the house of the Lord, so that they could no longer stand there to minister, the glory of the Lord having filled the whole house.

Q. What was the cloud?

A. The *shadow* of the Divine Presence.

Q. What have we on our altars?

A. The *Reality* thereof, veiled indeed from the eyes of our bodies, but visible to the eyes of our faith. "If then the ministration of condemnation were glorious, how much more does the ministration of glory abound in glory, by reason of the glory that excelleth." (II. Cor. iii. 9.)

Q. What does St. Chrysostom say on the priesthood?

A. "The angels stand by the priest, and the sanctuary is filled with those heavenly spirits, robed in white, and standing with the utmost reverence and respect towards the adorable Victim lying on the altar. When you behold the priest at the altar making the offering, do not think of the man, but consider the hand of the Lord which

is invisibly extended. When again you behold the Lord of Glory lying slain on the altar, the priest praying over Him, and the multitude surrounding the altar, sprinkled with His blood, do you still consider yourselves on earth? do you not rather imagine yourselves delivered from the shackles of the body, raised up to the heavens, and with the eyes of the naked soul contemplating the things that are above?"—*St. Chrysostom, idem.*

THE REAL PRESENCE OF JESUS CHRIST IN THE SACRIFICE AND SACRAMENT, PROVED FROM THE TESTIMONY OF THE HOLY FATHERS OF THE PRIMITIVE AGES OF CHISTIANITY.

"This is My Body. This is My Blood."

Q. In order to lay the foundation of His Church, what did the Son of God do?

A. He chose His apostles from the lowest grade of society, lest that their future success in establishing it might be attributed to their great mental abilities and eloquence, or to the influence of birth, education, and of riches, instead of to the efficacy of the Spirit of God, and to the merits of Christ's Passion and death.

Q. But when the victory of Christianity over Paganism was won, what was done then?

A. God raised up a galaxy or phalanx of illustrious persons, endowed with all the gifts of nature and of grace, and animated with the Spirit of God, in order to complete the edifice of which the apostles had but laid the foundation, to level

every height that might exalt itself against the knowledge of God, and to bring into captivity every understanding to the obedience of Christ.

Q. What did these great personages become through the providence of God ?

A. The bishops of all the then great cities of the civilised world, which were the capitals of so many great kingdoms, previously to their being absorbed by the Roman empire; Rome itself, Alexandria, Antioch, Constantinople, Jerusalem, Milan, Lyons, Carthage, Hippo, Cæsarea, Nazianzum, and other such cities. They were like so many beacons placed on the summits of high mountains, to enlighten by their writings the whole world until the end of time.

Q. What do the fourth and fifth centuries of Christianity resemble?

A. The prophetic era. The holy fathers are to the new law what the prophets were to the old law. They are by prescription the fathers of Christianity.

Q. Of what are these illustrious personages the unanimous witnesses ?

A. That the faith of the Real Presence of Christ in the Eucharistic Sacrifice and Sacrament was everywhere believed by *all*, and *at all times ;* in other words, that it is *universal* as to time and place.

Q. What does this prove?

A. This alone proves the divine and apostolical origin of that doctrine. For since during the fourth and fifth centuries of Christianity it was universal, and as no trace of its origin posterior to

the teaching of the apostles can be assigned, it is necessarily divine.

Q. Can you give a few of the testimonies of those great doctors on the existence of the faith of the Eucharistic Sacrifice and Sacrament in their respective times?

A. St. Ambrose says, "that, God having spoken, all things were instantly made, and having commanded, all things were created. If, then, the word of Christ, by whom all things were made, and without whom nothing of what was made, *was made*, imparted existence to what had it not, can He not change the nature of what already exists, since it is easier to change the nature of what exists than to create?"—(Discourse to Neophytes, c. ix.)

St. Chrysostom, in his forty-sixth homily on St. John's Gospel, remarks that, "As those words *increase*, multiply, *and fill the earth*, having been but once pronounced by God at the creation, still continue to impart to human nature the power of perpetuating itself by procreation until the end of time, so, in like manner, although the words of Christ, 'This is My Body....This is My Blood,' were but once pronounced by Him, still they continue to impart to this Sacrifice all its virtue and efficacy, which it has on the Altars of the Church, and which it will have unto the end of all time."

Q. How does St. Ambrose speak, while instructing those whom he was about to admit to the holy Sacraments?

A. He said to them: "You will say to me, How can you assure us that it is the Body and Blood of Christ that we are about to receive, since

we behold quite another thing? This I will prove to you. I can furnish you numerous instances that what we receive at the Altar is not what it was formed by nature, but what it is become by consecration; which consecration or benediction is much more powerful than nature, since it is able to change the nature itself of things. Thus Moses threw on the ground the rod which he held in his hand, and it became a serpent. He caught the serpent by the tail, and it became a rod again."

Q. What does St. Cyril of Alexandria say also?

A. He said to those who denied the possibility of the change of bread and wine into the Body and Blood of Christ: "If you persist in asking me how this miraculous change takes place, I will insist upon hearing from you how the rod of Moses was changed into a serpent, and how the waters of the river Nile were changed into blood."

Q. Can you give another quotation from St. Ambrose?

A. "At the command of Moses," he says, "water flowed from the rock in behalf of the Jews; but for you Christians Blood flows from the side of Christ. If the word of Elias was able to bring down the fire of heaven, shall not the word of Jesus Christ be able to change the nature of created things?"

Q. Does not St. Chrysostom say much more on this subject?

A. Yes. He says: "While being carried up to heaven, Elias let his mantle fall on his disciple Eliseus, and thereby deprived himself of it. Whereas, Christ, ascending up to heaven, left us

His Body and Blood, but without depriving Himself of them, for He carried them up thither with Him.

"The birth which Jesus Christ assumed from Mary, did not follow the ordinary course of nature. It is certain that the order of nature was not observed therein—did not contribute to it. It is manifestly contrary to the order of nature that a virgin should become a mother, she still remaining a pure virgin. Why, then, seek the order of nature in the reproduction of the Body of Christ in this Sacrament, since it was contrarily to the order of nature that this same Son was born of a virgin?

"At the wedding of Cana in Galilee, our Saviour, by the sole act of His will, changed water into wine, and shall He not be believed when He declares that He has changed the wine into His Blood?"

The same holy Father continues:—

"When a person asks how a thing can be done, he gives to understand that he does not consider it possible. If, then, you ask how the bread and wine are changed into the Body and Blood of Christ, why do you not also ask how the five loaves and the few fishes were so multiplied as to feed several thousand persons?"

And again:—

"If the blood of a lamb saved the Israelites in Egypt from the destroying angel, not because it was blood, but because it represented the Blood of the true Lamb of God, how much more will the real Blood of the true Lamb of God itself put to flight the evil spirits when they behold it, not

sprinkled on our doors, but shining in our mouths.

"The treachery of Judas inspires us with horror, then let us take care not to become guilty of the same crime by an unworthy communion."

Q. St. Augustine, and St. Cyril of Jerusalem, hold nearly the same language. What does the former say?

A. He says: "Receive under the appearance of bread that same Flesh which was nailed to the Cross on Mount Calvary. Drink out of the Chalice that same Blood which flowed from the side of our Saviour when pierced with the lance on the Cross."

Q. What does the latter, St. Cyril of Jerusalem, say?

A. He declares that "the contents of the Chalice on the Altar are the same Blood that issued from the side of Christ when pierced with the lance."—(Sermon 83.)

Q. Does St. Augustine say anything else?

A. Yes. "Let us not consider the Eucharist to be what it appears to be; but what the words of Christ declare it to be."—(See Discussion Amicala, vol. ii. p. 8.)

Q. What then, is the belief in the real presence of Christ in the Eucharistic Sacrifice and Sacrament?

A. An important item of the faith once delivered to the saints, which the Church has ever guarded as the apple of her eye.

Q. Can you, in a few simple words, explain exactly what this faith is?

A. We do not pretend Christ to be present in

the Eucharist, in the same mode of existence as while He was upon earth; such is not the Catholic belief. We believe Him to be present in the Eucharist, in a real, but still a spiritual mode of existence, such as His Body was after His resurrection.

According to St. Paul, there are two different modes of being proper to the human body. "This corruptible body must put on incorruption, and this mortal body must put on immortality." (I. Cor. xv. 53.) "There is a natural body, and a spiritual body."—(Id. 44.)

Q. Bearing this in mind, what is the result?

A. All difficulties vanish at once. The eye, the taste, the touch may tell us that it is mere bread and wine; but they represent only appearances. In order to learn what the substance really is, we must listen to the word of God, which says:—"This is My Body. This is My Blood."

FOURTH ARTICLE.

THE COMMUNION; OR FOURTH AND LAST PART OF THE LITURGY.

"The chalice of benediction which we bless, is it not the communion of the Blood of Christ? And the bread which we break, is it not the partaking of the Body of the Lord?"—I. Cor. x. 16.

Q. What is it we are not to confound?

A. *Communion,* inasmuch as it is one of the essential parts of the Sacrifice of the Mass, with *communion* as it is the fourth part of the Liturgy.

Q. What are all the prayers of that part of the Liturgy called *the Communion,* which precede the consumption of the Sacred Elements?

A. An immediate preparation for it.

Q. And all the prayers that follow to the end of the service?

A. They are a thanksgiving for it.

Q. What is the communion or participation of the matter of the Sacrifice?

A. An essential part thereof. The communion is the consummation of the Sacrifice; the effects of the Sacrifice are to some extent suspended till the communion is effected.

Q. What was the participation considered under the old law?

A. So essential, that in the holocausts, which were the most perfect kind of Sacrifices, and in which the victim was totally burnt, in acknowledgment of God's supreme dominion over all

things, a cake was, at the same time, offered up and eaten, that this essential part of Sacrifice might not be wanting.

Q. Should the Priest, while engaged in this awful function, be surprised by some unforeseen accident, and rendered incapable of consummating the Sacrifice, what does the Church require?

A. So convinced is the Church of the necessity of communion as an essential part of the Sacrifice of the Mass, that she requires another minister to take his place to consummate the Sacrifice, even though no one could be found that had not broken his fast. The communion concludes the Sacrifice, makes it perfect in all its parts, and leaves nothing to be desired.

Q. What do St. Paul's words, beginning, "The Chalice of benediction," &c., mean?

A. That he considers the communion essentially and inseparably connected with the consecration, and as part and parcel of the Sacrifice.

PREPARATION FOR THE SACRIFICIAL COMMUNION.

Q. Which are the prayers for the purpose of preparation for Sacrificial Communion?

A. Pax Domini, Hæc commixtio, the Agnus Dei, the three following prayers, and the Domine non sum dignus.

THE LORD'S PRAYER.

"Teach us to pray."—St. Luke, xi. 1.

Q. What is prayer?

A. The most infallible means to obtain all good from God, when it flows from an humble heart, wholly relying on His mercy and on the merits of Christ, and offered up in His name and in union with Him.

Q. What is the Lord's Prayer?

A. The most excellent of all prayers. It was composed, not by a saint, nor by a prophet, nor even by an angel or archangel, but by our Lord Jesus Christ Himself, the Son and Eternal Wisdom of God.

Q. What does it contain?

A. Every perfect form of adoration, a summary of all the truths of salvation, of all the demands that a Christian can make for the glory of God, for his own salvation, for that of his neighbour, and for every succour, both spiritual and temporal, of which he may stand in need. Whoever has repeated it with lively faith and undeviating attention, cannot possibly have anything further to demand of God.

Q. How do the faithful conclude this prayer?

A. *Deliver us from evil.*

Q. What does the priest answer?

A. Amen—So be it; and he then explains this desire of the faithful by adding: "Deliver us from all evils, past, present, and to come, and through the intercession of the glorious Mary, ever Virgin, of the blessed apostles, Peter,

Paul, and Andrew, and all the saints, grant us, as the effect of Thy mercy, peace in our days, that, being supported by the help of Thy mercy, we may be delivered from all sin, and exempted from every kind of trouble, through Christ our Lord."

Q. What do present and past evils here mean?

A. Our manifold sins; and the evils to come mean the just chastisement of our offences, which would follow, if our prayers, and those more powerful ones of the saints who intercede for us, interrupted not the justice, or excited not the mercy of God.

Q. What does the priest do while saying the above prayer?

A. Taking hold of the paten at the words, "grant us peace," he makes on himself the sign of the cross, because it is by means of the cross that all opposition to our peace is removed.

THE PAX DOMINI, AND THE PRAYER HÆC COMMIXTIO, TOGETHER WITH THE ACCOMPANYING LITURGY.

"Christ, rising from the dead, dieth no more."—Rom. vi. 9.

Q. What is the most consoling truth of religion?

A. The resurrection of Jesus Christ.

Q. What does it prove?

A. That our faith is not vain, nor our hopes insecure or groundless. He is not less true in His words than admirable in His miracles and works.

Q. What does the priest do immediately after the Lord's prayer?

A. He takes in his hands the Sacred Host, raises It above the chalice, and breaks It into two equal parts, one of which he places on the altar; detaching a particle from the other half, and making with it the sign of the cross three times over the chalice, he says, "May the peace of the Lord be ever with you;" he then drops the particle into the chalice, saying, "May this mixture of the Body and Blood of our Lord Jesus Christ become to us who are about to receive it a pledge of eternal life."

Q. What is the Sacrifice of the Mass?

A. A continuation of the sacrifice of the cross.

Q. What are the ceremonies of the Mass?

A. An actual representation of the circumstances of the sacrifice of the cross.

Q. What should therefore be chiefly pointed out?

A. The principal circumstances of the sacrifice of the cross.

Q. What are the two principal circumstances in the Sacrifice of our Redemption?

A. Christ's Death and Resurrection; they are the two principal mysteries of the Christian religion.

Q. What is His death the proof of?

A. His Humanity.

Q. And what does His resurrection confirm?

A. The truth of His Divinity, and consequently His dominion over life and death.

Q. What was His death the effect of?

A. His conflict with the powers of darkness.

Q. And what was His resurrection the signal of?

A. His victory over them.

Q. How does the Church represent Christ's death in the Mass?

A. By the words of consecration, saying, "This is My Body, this is My Blood, which shall be shed for you."

Q. When the two species are united in the chalice, what does this union represent?

A. The reunion of Christ's Soul and Body, which took place at the moment of His resurrection. The action of the priest in letting the particle of the Sacred Host fall into the chalice, is representative of the moment when the Supreme Deliverer raised Himself from the tomb, and rendered us for ever secure of the fruits of His Passion. The Body and Blood of Christ, which are represented as separated at the moment of consecration by the sacrificial words, are here represented as reunited by the mixture of the two sacred species, accompanied by the words, "May this mixture and consecration of Christ's Body and Blood be effectual unto eternal life, to us who receive it."

Q. In memory of what is the Sacrifice of the Mass offered up?

A. Not only of Christ's Passion and Death, but also of His Resurrection and Ascension.

Q. What is therefore absolutely necessary?

A. That in some part of the Mass the reunion of Christ's Soul and Body should be represented, that it may be announced that Christ *ever liveth* to make intercession for us.

Q. What does the breaking of the Sacred Host remind us of?

A. One of the most venerable recollections of religion; for, taking the bread, He broke it and gave it to His disciples, saying, "Take ye and eat of this." (St. Matt. xxvi.)

Q. What does the priest do over the chalice?

A. He makes three signs of the cross with the particle before letting it fall into the chalice, saying, "May the peace of the Lord be always with you."

Q. Why is this?

A. Because, "Peace be with you," is the salutation with which Christ always greeted His apostles after His resurrection, as the fruits of His death and resurrection, He having been "delivered for our sins, and risen for our justification."

Q. But what kind of peace is this that the priest wishes to the faithful?

A. It is, first, the peace of God, the sole inheritance which Christ, from the summit of the cross, bequeathed to His followers. Secondly, the peace of conscience, which the world cannot give, and which is the fruit of our victory over our passions.

Q. What is the former of these?

A. A necessary disposition for Holy Communion.

Q. And the latter?

A. The effect of a worthy communion.

Q. What does the Church ask by this prayer?

A. A perpetual and universal peace: the peace and union of all Christians between themselves and with God, is sealed with the blood of the God-Man. "For it is by this divine blood that all things have been pacified, and heaven and earth reconciled, Christ making peace through the blood

of His cross, both as to the things on earth, and the things that are in heaven." (Col. i. 20.)

Q. There is also another reason why the three signs of the cross are made, what is it?

A. In honour of the Holy Trinity.

Q. What should the faithful do at this moment?

A. Make an act of the love of their neighbour in conformity with the above short prayer.

THE AGNUS DEI.

"Behold the Lamb of God, who taketh away the sins of the world."—St. John, i. 29.

Q. What does the union of the two species in the chalice also represent?

A. The union of the divine and human natures which took place at the Incarnation, the union of God and Man that takes place in the Holy Communion, and the union which will take place when all the saints of God are united in heaven in peace and unity.

Q. Why is it that the Church addresses herself to Jesus Christ as the *Lamb and Victim* of God to take away our sins?

A. Because, while there exists between God and us a wall of separation which has been raised up by our sins, no union between God and us is possible.

Q. Why is the Messiah frequently designated by the prophets as a Lamb?

A. In reference to His becoming on the cross a Victim for the sins of the world. Thus, in the

Apocalypse, He is styled "the Lamb slain from the beginning of the world." (Apoc. xiii. 8.)

Q. How did the prophet Isaias pray for His coming?

A. Under this title, "Send forth, O Lord, the Lamb, the Ruler of the earth, to the mount of the daughter of Sion." (xvi. 1.)

Q. How does the same prophet foretell His unalterable patience and mildness during His Passion?

A. By representing Him as a sheep that is led to the slaughter, and as a lamb before the shearer, that does not open His mouth.

Q. How did the Baptist point Him out to the multitude?

A. As the long-expected Lamb, that was to take away the sins of the world.

Q. While Jesus Christ is being offered up a Victim on our altars, how does the Church address Him?

A. "Lamb of God, who takest away the sins of the world." She invokes Him in this manner three times, a practice which she always observes in the case of those formularies which appear to her of more than ordinary importance.

Q. How does the priest pronounce these words?

A. In a bending posture, to denote the sentiments of awe and veneration which they should excite in every heart. He strikes his breast three times at the words, "Have mercy on us." At the third repetition He changes the object by soliciting peace, because the compassion of Christ is particularly directed to the troubles produced within us by sin.

Q. What is the Victim which the Church presents in the Sacrifice of the Mass?

A. Truly the sacrifice of God, the oblation of God, the Lamb of God, chosen by a God, offered by a God, accepted by a God, alone worthy of a God, alone capable of appeasing a God, and of effecting a reconciliation between God and His offending creatures.

Q. What do the words, "who takest away the sins of the world," mean?

A. God laid upon His shoulders the iniquities of us all, He became the representative of sin, who was to bear the whole weight of the divine indignation; there was not a single transgression committed from the beginning of the world for which He did not make ample satisfaction to His Eternal Father.

Q. Encouraged by these considerations, what should be the result?

A. We should not yield to dejection or despair, but, penetrated with grief at the sight of our infidelities, we should repeat with fervour, "Have mercy on us." O Divine Lamb, who didst come to bring peace upon earth, to effect our peace with heaven, grant us Thy peace both in time and eternity.

THREE PRAYERS IN IMMEDIATE PREPARATION FOR THE COMMUNION OF THE PRIEST.—THE FIRST PRAYER.

"Before all things, have a constant mutual charity, for charity covereth a multitude of sins."—I. St. Peter, iv. 8.

Q. What is the Holy Eucharist?

A. The sacrament of love and of peace; Christ is the Prince of Peace, heaven the abode of peace. None but those who have been men of peace in this life will ever make fit subjects for enjoying the harmony of heaven.

Q. In order to become, by means of the Holy Communion, one body and one spirit with Christ, what must we be?

A. We must be so united among ourselves by mutual charity, as to form but one heart and one soul.

Q. What does the Church consider this disposition?

A. So essential to a worthy communion that she asks it of God with increased fervour in the following prayer: "O Lord Jesus Christ, who didst say to Thine apostles, Peace I leave with you, My peace I give you; regard not my sins, but the faith of Thy Church, and vouchsafe, according to Thy will, to pacify and unite it."

Q. In Masses for the dead, is this prayer omitted?

A. Yes; for the peace which we solicit for the Church militant is not suitable to the condition of the Church suffering in purgatory, but is most

necessary for ourselves, who are living in the midst of trials, temptations, and dangers; and, lest that our sins should render us unworthy of obtaining it, the priest asks it through the faith of the Church; faith alone prays, and the Church being the sole abode of faith, is also the sole house of prayer. The Catholic Church, to the exclusion of all sects, has alone received the gift of prayer.

THE SECOND PRAYER.

"Who shall separate us from the love of Christ?"—Rom. viii. 35.

The second prayer is as follows: "O Lord Jesus Christ, Son of the Living God, Who, by the will of the Eternal Father, and with the co-operation of the Holy Ghost, hast, by Thy death, given life to the world, deliver me by Thy most sacred Body and Blood from all my iniquities, and from all evils, and make me always adhere to Thy commandments, and never permit me to be separated from Thee, Who, with the Father and the Holy Ghost, livest and reignest, God, world without end. Amen."

Q. Of what does this prayer remind us?

A. That it was the death of Christ that gave life to the world.

Q. How do we partake of the benefits of Christ's death by the Holy Communion?

A. As the Jews of old partook of the benefits of the legal sacrifices by partaking of the flesh of the victims, they then communed with God by means of the sacrifices offered up to Him. In

like manner the Eucharistic participation of the Body and Blood of Christ was instituted as a means of invisibly and interiorly communicating to us the grace and spirit of all the mysteries of the God-Man.

Q. What does this prayer contain?

A. Three most excellent requests. First, to be freed from all iniquities, because innocence is the first and most essential disposition for communion. Second, that having obtained that innocence, we may never lose it, but always remain steadfast in fulfilling all the commands of God. Third, that when once we shall have had the happiness of being united to Christ, we may never more be separated from Him. "May I, O Lord, in this life always live to Thee, be guided by Thy Spirit, and, in the next life, not be doomed to that greatest punishment of Thy enemies, which consists in an eternal separation from Thee."

THE THIRD PRAYER.

"He that eats and drinks unworthily, eats and drinks judgment to himself."—I. Cor. xi. 29.

Q. What is this prayer?

A. Deprecatory of evils, and supplicatory of benefits. The priest, inspired by the sense of his own unworthiness, prays thus: "Let not, O Lord Jesus Christ, the participation of Thy Body, which I unworthily receive, be to me unto judgment and condemnation; but, according to Thy great goodness, let It profit me, to the safe keeping of soul and body, and to spiritual healing."

Q. What does the priest do here?

A. He renews his sentiments of humility and compunction, and entreats our Lord that His adorable Body may prove a preservative against mortal sins, and a salutary remedy of venial sins.

DOMINE NON SUM DIGNUS.

"Lord, I am not worthy that Thou shouldst enter under my roof; but say the word, and my servant shall be healed."—St. Matt. xiii. 8.

Q. What does the priest do now?

A. He kneels to adore our Lord. St. Augustine says, "No one doth eat the Flesh of Christ till he has first adored Him." Then, rising, and taking the Sacred Host in his hands, he says, "I will take the heavenly Bread, and I will call upon the name of the Lord."

Q. And immediately afterwards?

A. Holding the Sacred Host in his left hand, and looking at it with awe and affection, with the right hand he three times strikes his breast, repeating each time, "Lord, I am not worthy that Thou shouldst enter under my roof; say but the word, and my soul shall be healed." (St. Matt. viii.)

Q. What is done at each repetition?

A. A bell is rung to excite the attention of the faithful to this part of the Mass, which exceeds in importance every other part *except the consecration.* These words, "Lord, I am not worthy," are at the same time a most profound acknowledgment of his own unworthiness, and an act of his

lively faith in the divinity and goodness of Jesus Christ.

Q. Who were they first uttered by?

A. A Roman centurion to our Saviour, who answered him, that He would go down to his house to restore his servant to health.

Q. Is it not with great propriety and singular beauty that the Church has adapted these words to the present subject?

A. Yes; for our Lord is about to enter into our breasts, and we, in astonishment, cry out, "Lord, we are not worthy; what is there in us but sin, guilt, and defilement? A single word of Thine is sufficient to perform the greatest prodigies of love. Say but the word, and my soul shall be healed."

THE COMMUNION OF THE PRIEST.

"I will take the chalice of salvation, and will call on the name of the Lord."—Psalm cxv.

Q. What does the priest add to the triple confession of his unworthiness?

A. This short prayer, "May the Body of our Lord Jesus Christ preserve my soul unto everlasting life. Amen." Then making with the Sacred Host the sign of the cross, he immediately receives It into his breast.

Q. What next?

A. Rising up, he says, "What return shall I make to the Lord for all that He hath given me. I will call upon the Lord in peace, and I shall be free from my enemies." Then taking the chalice

into his hands, and making with it the sign of the cross, as he previously did with the Sacred Host, he says, "May the Blood of our Lord Jesus Christ preserve my soul unto everlasting life," and immediately receives It.

Q. What follows?

A. He then distributes the Blessed Sacrament to the laity, if there be any prepared to receive, and thus are finished all the essential parts of the sacrifice.

Q. What is worthy of observation?

A. That all the prayers, from the Agnus Dei inclusively, to the Post Communion, are addressed to Jesus Christ, because all these prayers relate directly to the Act of Holy Communion.

COMMUNION OF THE FAITHFUL NO ESSENTIAL PART OF THE SACRIFICE.

Q. We have seen above that the communion of the priest is an *essential* part of the august Sacrifice of our altars; but are we to conclude that the participation of the Victim by the faithful who encompass the altar is of equal necessity in order to the existence of the Sacrifice?

A. No; for the actual practice of the Church detracts from this necessity. The communion of the faithful is indeed an integral part of the Sacrifice, but not an essential one. The Sacrifice, though deficient in one of its integral parts, still exists without it.

THE COMMUNION OF THE FAITHFUL A DIVINE PRECEPT.

Our Saviour says, "Except ye eat the Flesh of the Son of Man, and drink His Blood, you shall not have life in you.

"He that eateth My Flesh, and drinketh My Blood, hath everlasting life, and I will raise him up at the last day.

"For My Flesh is meat indeed, and My Blood is drink indeed.

"He that eateth My Flesh, and drinketh My Blood, abideth in Me, and I in him.

"As the living Father hath sent Me, and I live by the Father, so he that eateth Me, the same shall live by Me." (St. John, vi. 54.)

Q. What did the Church in the fourth Council of Lateran declare?

A. The divine precept of receiving the Holy Communion to be obligatory on all persons that are come to the age of reason, *at least* once in the year, and it has fixed the time for receiving It about Easter, in memory of the great Paschal solemnity.

Q. What does the Council of Trent do?

A. *Entreats* the faithful to be moved by the consideration that it is the most holy action they can perform.

Q. Why?

A. Because of its being a preservative against mortal sin, a remedy for venial sin, and the seed of immortality, preserving souls to life eternal.

Q. What is the desire of the council?

A. That, as in former times, so now, a priest may never have occasion to offer up the Holy Sacrifice without some of his flock prepared to join with him in Holy Communion.

DAILY COMMUNION IN THE PRIMITIVE CHURCH.

Q. Was daily communion the practice in the primitive Church?

A. Yes, until the sixth century all present at the Holy Sacrifice received the Holy Communion. Every day that beheld the first Christian in the place of worship, was to him in that respect an important festival. They were sensible of the benefits of Holy Communion, and appreciated its value. Their faith was vigorous and lively; they were full of the fear of God, and anxious to observe His commandments; their fervour was glowing, and their charity ardent; they had a hunger and thirst after justice, and a strong desire of the salvation of their souls.

Q. As the communion of a whole congregation took up some time, what was done?

A. Appropriate psalms or canticles were sung in the interval.

SPIRITUAL COMMUNION.

"My words are spirit and life."—St. John, vi. 54.

Q. If the greater number cannot be persuaded to partake of the Holy Communion, what should they *at least* do?

A. Let them not turn away altogether empty, they may still derive an immense advantage. This is done by spiritual communion.

Q. In what does spiritual communion consist?

A. An ardent desire to be spiritually united to Jesus Christ, since circumstances prevent for awhile a real union. It includes a desire of sacramental communion.

Q. Give a specimen of spiritual communion.

A. "My Jesus, I believe Thou art present in the most Holy Sacrament. I love Thee above all things, I desire to receive Thee into my soul. Since I cannot now receive Thee sacramentally, come at least spiritually into my heart. I embrace Thee and unite myself entirely to Thee. Never permit me to be separated from Thee."

Q. What does the Council of Trent extol?

A. The advantages of spiritual communion, and exhorts the faithful to avail themselves of it. The Council says, "Those communicate spiritually, who, with a lively faith, which worketh by charity, desire to partake of the Holy Communion; such derive great benefit therefrom." No one can be said to assist at Mass, according to the spirit of the Church, without this at least.

DISPOSITIONS FOR A SPIRITUAL COMMUNION.

Q. What is necessary for spiritual communion?

A. In order to a worthy spiritual communion, all causes of enmity between God and the sinner must be removed. This is done by a sincere repentance, and a resolution of expelling from our

soul all sinful affections, which render it an unfit abode for Jesus Christ.

Q. What else?

A. The soul that aspires to an union with its Saviour, must be adorned with virtues, hence acts of several virtues must be made at this part of the Mass, namely; first, an act of faith; second, of hope; third, an act of desire; fourth, an act of humility.

THANKSGIVING AFTER COMMUNION.

"Give thanks to God the Father of our Lord Jesus Christ, praying always."—Col. i. 2.

Q. How is the remaining portion of the liturgy set apart by the Church?

A. As a marked and prominent testimony of our gratitude to God, through Jesus Christ, *for the inestimable mystery just operated on our altars, and for the multitude of graces thereby* poured out upon His whole Church.

Q. Has she invariably done so?

A. Yes, in all ages, hence St. Augustine says, "Having partaken of the great Sacrament, the service concludes with the solemn thanksgiving."

THE ANTHEM CALLED THE COMMUNION.

Q. Since the decline of the primitive fervour of Christians, instead of a whole psalm being chanted at the time, what is done?

A. A single verse is read by the priest at the epistle corner of the altar. At first it never

varied, and was, "Taste and see that the Lord is sweet."

Q. What is the present practice of the Church?

A. To select from some psalm a single verse which is at once applicable to the mystery of the day, or to the particular graces imparted to those who communicate worthily.

Q. With what is the above anthem followed?

A. The ordinary salutation from the middle of the altar, of Dominus Vobiscum.

THE POST COMMUNION.

Q. What is the Post Communion?

A. This prayer, which is read at the epistle corner, is properly a thanksgiving. Every collect, whether of the season, or occasional, has its proper Secret and Post Communion; it being proper that the number of thanksgivings be equal to that of the petitions.

Q. After the Post Communion, what follows?

A. The priest and people salute each other for the last time, with the usual benediction, "Dominus Vobiscum," and the answer, "Et cum spiritu tuo,"—and with thy spirit.

ITE MISSA EST.

Q. What do these words mean?

A. Depart, the divine service is over. It has always been found necessary to give the faithful who have assembled with fervour, the signal to withdraw.

Q. What answer is given?

A. "Deo Gratias. Thanks be to God." Meaning, thanks be to God for the opportunity afforded us of assisting.

PLACEAT OBSEQUIUM.

Q. What of this last prayer?

A. The priest now turns to the altar, and, reflecting on the great action he has just presumed to perform, bows down his head, and repeats in the spirit of humility this last prayer of the Mass, which is extremely suitable to the occasion.

"May the obedience of my service be pleasing to Thee, O Blessed Trinity, and may the sacrifice which I, though unworthy, have offered in the sight of Thy Divine Majesty, be acceptable to Thee, and through Thy mercy be a propitiation for me, and for all those for whom I have offered it, through Jesus Christ our Lord.

THE LAST BLESSING.

"And Aaron, stretching forth his hand towards the people, blessed them; and the sacrifices being finished, he came down." —Levit. ix. 22.

Q. What is one of the powers which a priest receives at his ordination?

A. That of blessing both persons and things. In this, as in all his other public functions, he is but the instrument, the channel through which the blessings of the Almighty flow, the representative of Christ. In imparting the benediction

which he is now about to pronounce, he represents in his person the whole Church, of which he is a minister; it is in her name, and in the name of Christ, that he pronounces the words of grace and benediction, which he draws from the fountains of our Saviour.

Q. How does he give this last blessing?

A. He first kisses the altar, which represents Jesus Christ, the author of all graces, then, lifting up his hands towards heaven, whence all graces are derived, and, turning towards the people, he makes over them the sign of the cross, which invariably accompanies every benediction, it being from the cross of Christ that every grace is derived. He invokes the Almighty, Father, Son, and Holy Ghost, saying, in effect:

"May God the Father bless you, who, in Jesus Christ, has blessed us with all spiritual blessings, that we may become His spiritual children, for the praise and glory of His grace.

"May God the Son bless you, in whom the Father has made us agreeable in His sight, and who has redeemed us with His blood, granting us the remission of our sins, and in whom all things in heaven and on earth are united, as in their head and chief.

"May God the Holy Ghost bless you, who is the Spirit of Wisdom and of revelation, by whom we know God, and the Seal by which we have been sealed in Jesus Christ."

Q. How should the faithful answer this blessing?

A. They should, with all the sincerity of their hearts, answer Amen to this last blessing of the

Mass; and let it be an Amen never to be contradicted by their actions, never to be belied by their infidelities, which dry up the bounteous source of benedictions and graces.

THE LAST GOSPEL.

"This is the disciple who wrote these things, and we know that his testimony is true."—St. John xxi. 24.

Q. Have not the faithful in all ages had a particular respect for the Gospel of St. John?

A. Yes. As the most sublime of all the Gospels, and especially for this introductory chapter, which is one of the loftiest passages of all the inspired writings, and contains an excellent profession of faith in the Divinity and Humanity of Jesus Christ.

Q. What did a heathen philosopher, who was struck with admiration at the Gospel, declare?

A. That it ought to be written in golden letters on the most prominent part of every church.

Q. What does the Church command concerning it?

A. She commands it to be read daily, that it may be engraven on the hearts of the faithful, and be more present to our inmost thoughts than the most brilliant letters could represent it to our eyes.

Q. How is this Gospel read?

A. With the same ceremonies as the Gospel at the commencement of the Mass.

Q. At the words, "And the Word was made Flesh," what is done?

A. All kneel down to adore Him Who condescended to become Man for our sakes, and to conceal His glory under the vile form of a slave.

Q. Of what is this Gospel an abridgment?

A. Of all that the Son of God has done for us, both in time and eternity, showing Him first in the bosom of His Eternal Father, God, equal to Him, and tells us that by Him all things were made, and He is the life and the light of all the world.

Q. At the end of the last Gospel, what do the assembled multitude answer?

A. "Deo gratias. Thanks be to God."

Q. How should we leave the house of God?

A. As our predecessors in the faith used to do; an impression of holiness should, during the whole day, reign in our thoughts, words, desires, and actions. Let us remember that heaven, earth, and hell have their eyes fixed upon us; heaven, to rejoice at our having assisted at the great sacrifice; earth, to be edified at our demeanour; and hell, to deprive us of the fruits of the Sacrifice.

Let us not rejoice hell, let us not grieve heaven, let us not cause the Christian name to be blasphemed among men. Let us spend the day as if we had that morning witnessed the Sacrifice of Calvary. Let us leave the house of God as if we were descending from that mount. Let us not, like the Jews, become more blind and more hardened after this spectacle. Let us rather, like the centurion, publish and proclaim the glory of

the Son of God. Let us, like the multitude, after having witnessed what has taken place, return striking our breasts.

The End.

RICHARDSON AND SONS, PRINTERS, DERBY.