

Chapter XLVIII – The Liturgy of the Mass

1. The chasuble was originally a kind of _____; the maniple was _____; the stole was _____; the Alb was _____; the amice was _____.
2. The vestments are in five colours, namely: _____, _____, _____, _____, and _____.
3. On top of the chalice you find first the _____; then the _____; then the _____; then the _____ which contains the _____.
4. The altar reminds us of a _____ and of a _____.
5. Imbedded in it is the _____ which contains _____.
6. The safe-like structure in which the Eucharist is kept is called the _____.
7. The sacred vessel in which the Hosts are reserved is called a _____.
8. The altar is covered with _____ cloths.
9. The candles remind us of _____.
10. The Cross over the tabernacle reminds us of _____.
11. The Mass is usually divided into two main parts; that of the _____ and that of the _____.
12. We begin Mass with the (*small*) (*large*) Sign of the Cross.
13. In psalm 42 we beg that _____.
14. When saying the Confiteor, we should picture to ourselves the _____, and make a very fervent act of _____.
15. The priest kisses the altar because _____ and because _____.
16. The _____ gives the leading thought in the Mass to be offered.
17. Kyrie eleison and Christe eleison mean _____ and _____ respectively.
18. The Gloria begins with the song of the _____.
19. It gives praise and glory first to the _____; then to the _____; and lastly, to the _____.
20. It is a perfect expression of the dispositions we should have in offering a sacrifice, namely, those of _____, _____, _____ and _____.
21. In the Collect, there is first the _____ to God; then the _____ of the petition; and lastly, the _____ itself.

2 22. As far as the Collect in the Mass we speak to God; then He speaks to us in the _____ and the _____.

23. The Gradual and the Tract look to the (*Epistle*) (*Gospel*); the Alleluia looks to the (*Epistle*) (*Gospel*).

24. There are _____ different Sequences today.

25. The first part of the Mass ends with the _____.

26. The main part of the Mass begins at the _____.

27. The union of the few drops of water with the wine put into the chalice represents the union that should exist between us and _____ by _____.

28. After washing his fingers the priest says: "Pray brethren, that MY sacrifice and _____ may be acceptable to God the Father Almighty."

29. This shows that we should offer _____ as well as Our Lord in the Mass.

30. The Offertory ends with the _____ prayer.

31. There are _____ different Prefaces.

32. Each is divided into three parts: in the first, we _____; in the second, we _____; in the third, we _____.

33. The bell is rung at the sanctus to remind us that the _____ of the Mass is about to begin.

34. The "canon" has remained for over _____ years.

35. At the consecration the Body and Blood of Christ are separated _____.

36. His _____ is thus freed from the limits of time and place and made present before us on the altar; so that we can offer to the Father is our sacrifice.

37. The "canon" ends with the doxology: _____.

38. The Our Father is said as an immediate preparation for _____.

39. As the priest gives us Holy Communion, he says: "May the _____ preserve thy soul unto _____."

40. In all the prayers of the ordinary of the Mass, the word "love" does not occur even once. This is because the Mass is a _____; hence the dominant disposition is not that of charity but that of _____ by which we acknowledge God's supreme excellence, His dominion over us, and our absolute subjection to Him as our _____, _____ and _____.

1. The chasuble was originally a kind of **cloak**; the maniple was **a small towel**; the stole was **a handkerchief**; the Alb was **an inner garment**; the amice was **a scarf**. 2. The vestments are in five colours, namely: **white, red, green, violet and black**. 3. On top of the chalice you find first the **paten**; then the **veil**; then the **pall**; then the **burse** which contains the **corporal**. 4. The altar reminds us of a **table** and of a **tomb**. 5. Imbedded in it is the **stone** which contains **relics**. 6. The safe-like structure in which the Eucharist is kept is called the **tabernacle**. 7. The sacred vessel in which the Hosts are reserved is called a **ciborium**. 8. The altar is covered with **three** cloths. 9. The candles remind us of **the darkness of the catacombs**. 10. The Cross over the tabernacle reminds us of **the death of Christ**. 11. The Mass is usually divided into two main parts; that of the **Catechumens** and that of the **Faithful**. 12. We begin Mass with the (small) (**large**) Sign of the Cross. 13. In psalm 42 we beg that **Judge me and defend me from my enemies**. 14. When saying the Confiteor, we should picture to ourselves the **Last Judgement**, and make a very fervent act of **contrition**. 15. The priest kisses the altar because **it represents Our Lord** and because **it contains relics**. 16. The **Introit** gives the leading thought in the Mass to be offered. 17. Kyrie eleison and Christe eleison mean **Lord have mercy** and **Christ have mercy** respectively. 18. The Gloria begins with the song of the **angels**. 19. It gives praise and glory first to the **Father**; then to the **Son**; and lastly, to the **Holy Ghost**. 20. It is a perfect expression of the dispositions we should have in offering a sacrifice, namely, those of **Adoration, Thanksgiving, Contrition** and **Petition**. 21. In the Collect, there is first the **Address** to God; then the **Motive** of the petition; and lastly, the **Petition** itself. 22. As far as the Collect in the Mass we speak to God; then He speaks to us in the **Epistle** and the **Gospel**. 23. The Gradual and the Tract look to the (**Epistle**) (**Gospel**); the Alleluia looks to the (**Epistle**) (**Gospel**). 24. There are **five** different Sequences today. 25. The first part of the Mass ends with the **Creed**. 26. The main part of the Mass begins at the **Offertory**. 27. The union of the few drops of water with the wine put into the chalice represents the union that should exist between us and **Christ** by **grace**. 28. After washing his fingers the priest says: "Pray brethren, that MY sacrifice and **yours** may be acceptable to God the Father Almighty." 29. This shows that we should offer **ourselves** as well as Our Lord in the Mass. 30. The Offertory ends with the **Secret** prayer. 31. There are **fifteen** different Prefaces. 32. Each is divided into three parts: in the first, we **praise and give thanks**; in the second, we **mention a particular motive**; in the third, we **unite our prayer with the angels**. 33. The bell is rung at the sanctus to remind us that the **canon** of the Mass is about to begin. 34. The "canon" has remained for over **two thousand** years. 35. At the consecration the Body and Blood of Christ are separated **sacramentally**. 36. His **death** is thus freed from the limits of time and place and made present before us on the altar; so that we can offer to the Father is our sacrifice. 37. The "canon" ends with the doxology: **through Him and with Him and in Him**. 38. The

Our Father is said as an immediate preparation for *Holy Communion*. 39. As the priest gives us Holy Communion, he says: “May the *Body of Christ* preserve thy soul unto *everlasting life*.” 40. In all the prayers of the ordinary of the Mass, the word “love” does not occur even once. This is because the Mass is a *sacrifice*; hence the dominant disposition is not that of charity but that of *justice?* by which we acknowledge God’s supreme excellence, His dominion over us, and our absolute subjection to Him as our *Creator, Conserver* and *Last End*.