

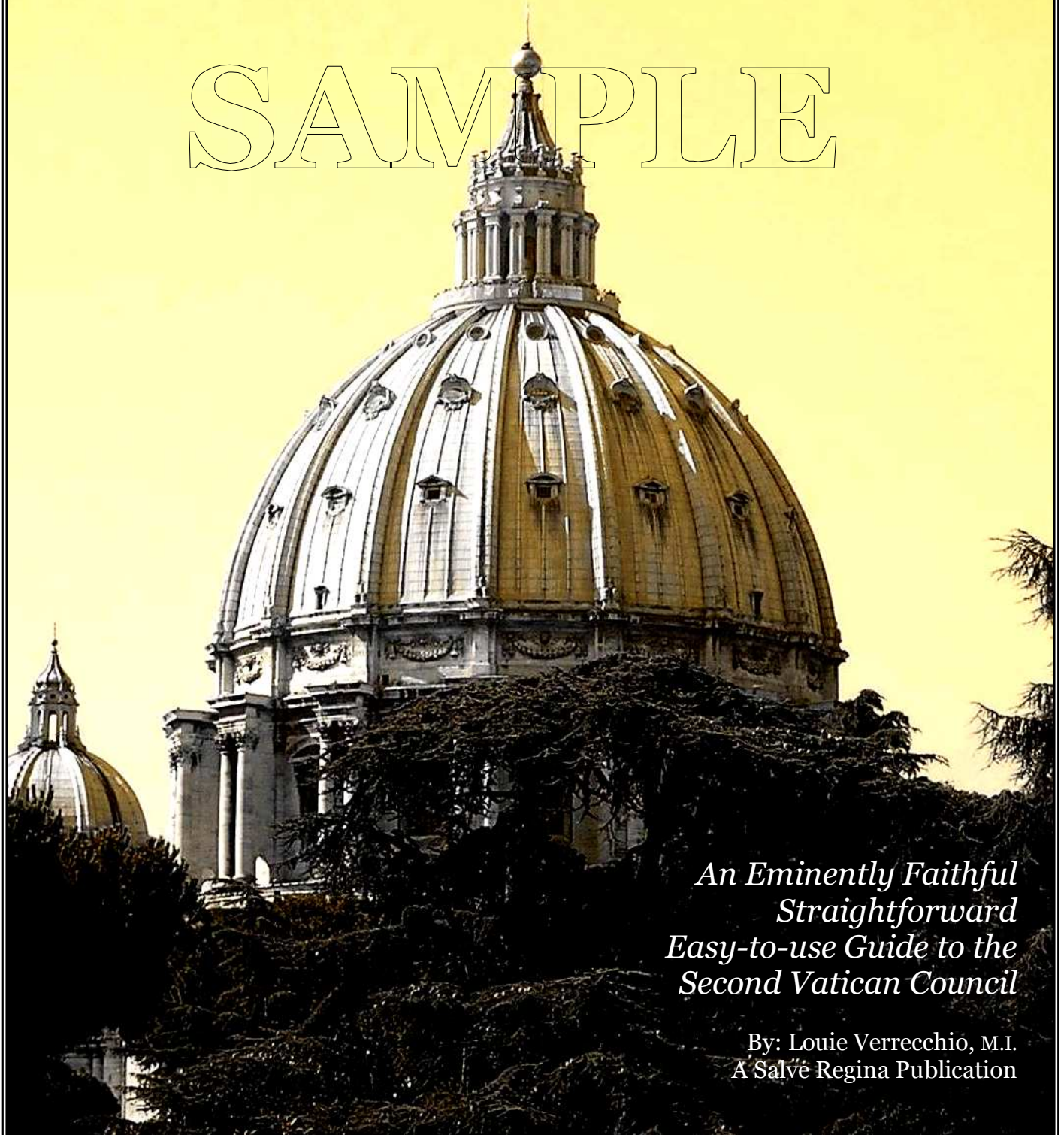
# Harvesting the Fruit of Vatican II

- VOLUME II -

Multi-Part Collection Includes:

*Sacrosanctum Concilium ♦ Ad Gentes ♦ Gaudium et Spes*

SAMPLE



*An Eminently Faithful  
Straightforward  
Easy-to-use Guide to the  
Second Vatican Council*

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A Salvé Regina Publication

## Lesson 1 [SAMPLE LESSON taken from VOLUME II]

### Constitution on the Sacred Liturgy - *Sacrosanctum Concilium* – Articles 1-20

#### Introduction

If one were to approach the “man on the street” and ask the question, “*What did Vatican II do?*” the most common answer offered by both Catholic and non-Catholic alike would be “*Vatican II changed the Mass.*”

What is most typically meant by “changing the Mass” in the details encompasses things like the practical elimination of the Latin language, the new orientation of the priest who now commonly faces the people, the introduction of popular music, the reception of Holy Communion in the hand, the removal of altar rails and statues from our Churches, etc.

As we make our way through *Sacrosanctum Concilium*, through which the Council Fathers express their desire to reform and promote the Sacred Liturgy, many will be surprised to discover that the aforementioned changes are not necessarily reflective of the Council’s vision as expressed in the document’s actual text. Revelations of this kind, however, are not the only thing this important document has to offer.

*Sacrosanctum Concilium* offers incredibly valuable catechesis in its treatment of the Sacred Liturgy which the Council tells us is comprised of immutable (unchangeable) elements as well as those that are subject to change. The reform of the liturgy encouraged by the Council naturally focuses on the latter, but the document also offers us great insight into those divinely instituted elements of the Mass that are eternal by their very nature as well.

We will emerge from our examination of *Sacrosanctum Concilium* with a better understanding of, and a deeper appreciation for, the inestimable gift into which we are invited in the Sacred Liturgy; “the summit toward which the activity of the Church is directed; the font from which all Her power flows.” (SC 10)

In order for our exploration to be fruitful, we must approach the document as suggested in part one of this series; in prayerful humility. There is perhaps no other topic that generates more passion among Catholics than the liturgy as it has been experienced since the close of Vatican II. Just about everyone has a strong opinion on the matter, and that is to be expected. Yet if we hope to derive from our exploration of *Sacrosanctum Concilium*, the “gift of the Spirit” that Pope John Paul II said we will find in the Council documents, it is imperative that we decide right now as *a deliberate act of the will* to leave our preconceived notions and opinions aside in favor of allowing the Council Fathers to communicate their vision *in their own words*.

There will plenty of time in the months and years ahead to reflect on how well we as the People of God have, or have not, implemented the Council’s vision of a renewed liturgy. For now, our mission is to discover the riches contained in the liturgy by its very nature, and exactly what the Council Fathers encouraged by way of its renewal. This alone will keep us plenty busy in the lessons to follow. Try to avoid looking backwards as much as you can, by all means avoiding any manner of finger pointing, and instead look forward to the renewal envisioned by the Council.

## **Fully Conscious and Active Participation**

One of the themes most often cited from the Council's treatment of the Sacred Liturgy is the encouragement for "full and active participation by all the people." In practice, however, it is an exhortation that is often misinterpreted to mean something other than what the Council Fathers envisioned.

As a matter of perspective, it's important to know that the desire for true participation on the part of a well-formed laity in the Sacred Liturgy was not invented in the 1960's.

In 1947, the Encyclical of Pope Pius XII, *Mediator Dei*, stated, "They are to be praised who, with the idea of getting the Christian people to take part more easily and more fruitfully in the Mass, strive to make them familiar with the 'Roman Missal,' so that the faithful, united with the priest, may pray together in the very words and sentiments of the Church. They also are to be commended who strive to make the liturgy even in an external way a sacred act in which all who are present may share."

Even then this was not a newfangled notion. Pope Pius XI also encouraged the laity's active participation in the liturgy – yes, the Traditional Latin liturgy – stating, "The faithful come to church in order to derive piety from its chief source, by taking an active part in the venerated mysteries and the public solemn prayers of the Church." (*Divini Cultus* – 1928)

Indeed, one can make the case that the desire for active participation on the part of all of Christ's faithful is as old as the Church itself. As an example; one might consider St. Paul's exhortation to the Corinthians concerning their disposition when approaching the Body and Blood of Christ, written sometime in the mid-first century. (cf 1 Cor. 11:23-34)

## **How Active Participation is Achieved**

It is perhaps most helpful to begin with a few words about what active participation *is not*. As you will soon discover, the Council Fathers' vision had nothing to do with laypersons donning robes, carrying out official functions, and taking on the title of "lay minister." It had nothing to do with crowding the sanctuary with Extraordinary Ministers of Holy Communion, or inviting an army of laity to serve as lectors, cantors, greeters and ushers. It didn't even have to do with laypeople carrying up the gifts or exchanging the sign of peace. So what did the Council Fathers have in mind?

For an authentic interpretation of "full and active participation" as the Council intended it, there is perhaps no better place to turn than to Pope John Paul II; himself one of the Council Fathers. In his *Ad Limina* Address to the Bishops of the United States in 1998, the Holy Father saw fit to expound upon some of the misunderstandings of this concept that have contributed to "abuses, polarization, and sometimes even grave scandal" in the liturgy.

"Full participation does not mean that everyone does everything, since this would lead to a clericalizing of the laity and a laicizing of the priesthood; and this was not what the Council had in mind," the Holy Father said.

“The liturgy, like the Church,” he continued, “is intended to be hierarchical and polyphonic, respecting the different roles assigned by Christ and allowing all the different voices to blend in one great hymn of praise.”

“Active participation certainly means that, in gesture, word, song and service, all the members of the community take part in an act of worship, which is anything but inert or passive,” he said, honing in on the most overlooked aspect of all. “Yet active participation does not preclude the active passivity of silence, stillness and listening; indeed, it demands it.”

We will return to John Paul II’s comments in later lessons, but for now let us be clear; active participation has nothing whatsoever to do with being busy or carrying out liturgical functions as so many actors in a community production. It runs far deeper than that and requires far more of us.

As for how authentic participation is fostered and achieved, the title to Chapter II of *Sacrosanctum Concilium* tells us rather plainly, “The Promotion of Liturgical Instruction and Active Participation.” Baptism is the gateway to participation in the liturgy, but instruction is an essential key that cannot be overlooked. Why? Because one cannot possibly hope to penetrate the sacred Mysteries in such way as to actively participate in the Mass without first understanding – to the extent that it is possible - what is taking place.

More than anything else, active participation is a matter of nurturing the interior disposition necessary to *co-operate* with the *operative* grace of God; for it is His *grace* that allows us to join ourselves in a fully conscious and active way to the sacred action of Jesus Christ, the Eternal High Priest, who is the Primary Actor in the liturgy.

Those who seek to participate more actively in the Sacred Liturgy need not necessarily seek to engage in some specific action within the Mass, but rather should seek to engage in those catechetical and faith formation activities that will open up the Mass more fully. This is not just true for the neophyte, mind you; *all* of us no matter how well-formed could spend the rest of our lives exploring the infinite beauty of the Sacrifice of the Mass and never exhaust its richness.



## Holy Mass as the Council Fathers Knew It

It is very important as we begin our journey into the Constitution on the Sacred Liturgy to remind ourselves of a critical fact; the Mass as the Council Fathers knew it and spoke of it is what we now call the Extraordinary Form of Holy Mass. When we encounter the Council Fathers thoughts and ideas as to how the Mass should be renewed and restored, we must consider their exhortations aware of the fact that the “starting point” is *not* the Ordinary Form of the Mass, (or *Novus Ordo Missae*) but rather the Traditional Latin Mass.

If you haven’t had the opportunity to participate in the Extraordinary Form of Holy Mass, I would strongly encourage you to do so if at all possible. This will provide you with a concrete frame of reference and experience of the Sacred Liturgy that the Council Fathers sought to renew.

## What is “Liturgy?”

In the Latin rite, the word “liturgy” typically refers to the official public service of the Church; e.g. Holy Mass, but also the Liturgy of the Hours; Eucharistic Exposition, Adoration, and Benediction; Stations of the Cross, etc., i.e. those rites that are not considered private devotions. Even so, there is a tendency for us to speak of the “liturgy” when our intention is to refer to “the Mass.”

In the Eastern Churches, however, the word “liturgy” refers exclusively to the Sacrifice of the Holy Eucharist, what we call the Mass. Incidentally, the word “Mass” is appropriate only when referring to the Eucharistic Liturgy of the Latin rite, coming as it does from the Latin *missa*. The word Mass is never properly employed in referring to its equivalent in the Eastern Churches where it is called either the “Liturgy” or the “Sacrifice of the Holy Eucharist.”

As you will see as our exploration unfolds, much of *Sacrosanctum Concilium* concerns the Holy Mass, though not exclusively.

NOTE: We will cover *Sacrosanctum Concilium* in five lessons as follows.

For Lesson 1 - Read SC 1-20

For Lesson 2 - Read SC 21-46

For Lesson 3 - Read SC 47-82

For Lesson 4 - Read SC 83-111

For Lesson 5 - Read SC 112-130

NOTE: It is critically important to enter the document prayerfully. Seeking the Holy Spirit’s guidance that we might follow the sure path to truth, we implore the intercession of the Blessed Virgin Mother: *Hail Mary, full of grace...*



**\* The official English language version of each Council document addressed in *Harvesting the Fruit of Vatican II* is reprinted therein by permission of the Holy See. The documents are broken down into segments for each individual lesson making it easy for participants to navigate its text. For the sake of brevity, the Council documents are not reproduced in the SAMPLE LESSONS.**

## Study Questions

Following most of the questions, a number will appear in brackets that corresponds to the relevant paragraph in the Council document. This is intended to serve only as a guide as relevant insights may be found in the commentary and elsewhere.

1. Read CCC 1069-1070. What is the liturgy, and what does it accomplish? [2]
2. In the opening paragraph of *Sacrosanctum Concilium*, the Council Fathers briefly reiterate the mission of the Council itself. What is it, and why is the Council's overall purpose naturally reflected in the Council's treatment of the liturgy? Use your own words as much as possible. (If you participated in *Harvesting the Fruit* – Part 1, refer to your notes from Lessons 1 and 2.) [1]
3. Read CCC 1074-1075. What is the role of catechesis in the liturgy? Why is it so important?
4. Review the opening paragraph of SC 5. In what way is the Mass like Christ as described here? (i.e. How many elements of the Mass do you see reflected in this paragraph?)



5. CCC 258 tells us regarding the Blessed Trinity, “Each Divine Person performs the common work according to His unique personal property.” Read CCC 1111-1112. What is the Holy Spirit’s mission in the Sacred Liturgy? Provide examples.

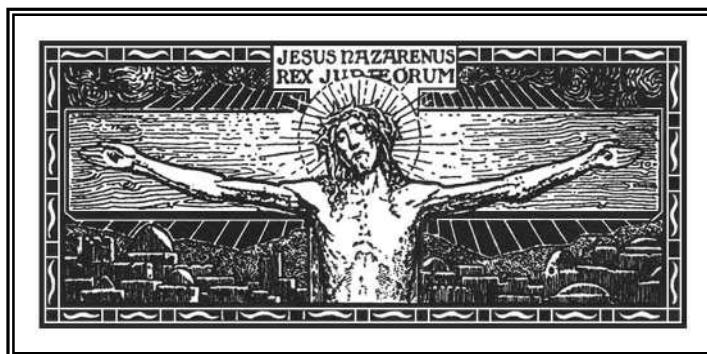
6. Review SC 7. In what ways is Christ present in the Church’s liturgical celebrations? What does the Council teach concerning the “most” profound way in which Christ is present, and why is it so important to acknowledge this?

7. Read CCC 1348 and CCC 1591-1592. One will notice that the Council speaks of Christ’s presence in the assembly and in the ordained ministers by mentioning each separately; i.e. the Council Fathers deliberately choose not to speak of Christ’s presence in all of the people – both ordained and laity – as one whole. Why do you think this is? How does the ministerial priesthood differ from the common priesthood of the people, and why is this so important?

8. SC 8 begins by stating, “In the earthly liturgy we take part in a foretaste of that heavenly liturgy...” In what ways specifically do we address and participate with those in heaven when we participate in the Mass? [8] (For additional insights you may consider the imagery of the heavenly liturgy given to us in the Book of Revelation; some of which is mentioned in CCC 1137-1138)

9. In SC 13, the Council Fathers say, “Popular devotions of the Christian people are to be highly commended... and should be so drawn up that they harmonize with the liturgical seasons, accord with the Sacred Liturgy, are in some fashion derived from it, and lead the people to it, since, in fact, the liturgy by its very nature far surpasses any of them.” What popular devotions do you practice? How do they lead to the Sacred Liturgy?

10. We have reflected in this lesson quite a bit on the notion of “full and active participation” in the liturgy. In your own words, what does this mean to you? How might you foster a more profound form of participation in yourself? Note: consider the role that silence and recollection can play in active participation.







## Reflections

NOTE: Always prepare to reflect upon how you might go about putting the Council's teachings to work in your life of faith through prayer.

1. SC 11 states, "But in order that the liturgy may be able to produce its full effects, it is necessary that the faithful come to it with proper dispositions, that their minds should be attuned to their voices, and that they should cooperate with divine grace lest they receive it in vain." What is your "pre-Mass" routine? Consider not just the moments before you walk through the door; rather reflect on all that you do in the hours before Mass. Are you rushed? Do you get irritated in traffic? Do you listen to talk radio, etc.? What changes do you need to make in order to improve upon your disposition going forward?

2. In the Mass, our personal sacrifice – the sacrifice of our lives – is joined to the Perfect Sacrifice of Christ Jesus on the altar. How might you go about more consciously offering your own personal sacrifice at Mass?

3. We discussed in the commentary to this lesson the crucial role played by instruction and catechesis in preparing us for fully conscious and active participation. Are there any parts of the Mass that you don't understand well enough to explain to a non-Catholic in detail? What steps can you take to deepen your understanding of Holy Mass?

## Consulting the Catechism

1146 Signs of the human world. In human life, signs and symbols occupy an important place. As a being at once body and spirit, man expresses and perceives spiritual realities through physical signs and symbols. As a social being, man needs signs and symbols to communicate with others, through language, gestures, and actions. The same holds true for his relationship with God.

## Action Plan

Review your answers to the Reflection Questions and consider a goal for each one that will help you to make the transition from Reflection to Action. Commit to carrying out one action for each of your three reflections; this week, in the months ahead, and long term.

**TIP:** Begin with small steps; they will often lead to more profound opportunities.

An action I can carry out this week:

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_

An action I can carry out this month or next:

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_

Long term goals:

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_

## Mass Intention

Jesus comes to us in the Sacred Liturgy to nourish us with the gift of Himself in both Word and Sacrament, not just as an end unto itself, but that we may “go forth in peace to love and serve the Lord and one another.” Write a brief intention based on your reflections and goals that you will carry to Mass in the week ahead. You may be surprised just how directly your intention is addressed in the hymns, the readings, the homily, the intercessions, etc... Make note of it.

**TIP:** Make the effort to read the Scripture readings for Mass ahead of time and proactively seek connections to your reflections, goals and ultimately your intention for the week.

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## Suggested Responses

1. This one question could be the subject of volumes. For our purposes, however, we will take our queue mainly from the Council Fathers' words in SC 2 – the liturgy is that through which the work of redemption, which continues in the Church even now, is accomplished. The liturgy is above all an action of the High Priest; it is the public, visible presentation of man's sanctification under signs that are efficacious in the highest degree. Yet it is not a "one way street" so to speak in that the liturgy also involves the participation of God's people in the Divine action. The Mass is very much a duality – it is the union of heaven and earth, the visible and the invisible, the public proclamation and the silent contemplation, the union of our humanity with the sacred Divinity in the one Person of Christ Jesus, joined together and offered as a Sacrifice pleasing to the Father. The liturgy serves to build us up into temples individually and collectively, and it is not only a sign of Christian unity but in the Most Holy Eucharist it is the very cause of our Communion.

2. The mission of the Council as some may recall from our exploration of the Opening Speech of Pope John XXIII was to "safeguard the sacred deposit of faith" – that which is unchangeable – and to present it to modern men and women in "modes of expression" that they could most readily understand – i.e. through that which is changeable. In SC 1, the Council Fathers summarize that mission as adapting more suitably to the needs of our own times that which is subject to change, and "fostering whatever can promote union among all who believe in Christ." The Liturgy does exactly this as well. It fosters and affects Christian unity; comprised as it is of both things ineffable and things subject to change; through the union of things human with things Divine. The Liturgy can be viewed as the "place" where human beings, in the reality of their present condition, come into intimate contact with the ineffable Lord. In this sense, the Liturgy encompasses and represents all that the Council hopes to affect in its mission to bring modern man in contact with the unchangeable truths of the faith.

3. As mentioned in the commentary, catechesis is a key component to preparing for "fully conscious and active participation which is demanded by the very nature of the liturgy." (cf SC 14) In the words of the Catechism, catechesis is the key that unlocks the door, so to speak, that allows us to "proceed from the visible to the invisible, from the sign to the thing signified, from the sacraments to the mysteries." The importance of catechesis cannot be overstated. Think about the way that you experienced the Mass in your youth – both spiritual and actual - if applicable. How many of us can admit to thinking of the Mass as largely mechanical and needlessly ritualistic? Stand up, sit down, kneel, recite this, recite that... Without catechesis, we are destined to be trapped in the externals of the Mass. Is the Mass efficacious just the same, one might ask? On a certain level, yes, depending of course upon the disposition of the individual, but if we consider the infinite graces made available to us in the Mass, and realizing that formation has a direct affect on the disposition which in some way "permits" their reception (or not) we can hardly take the role of catechesis lightly.



4. SC 5 speaks of Christ's coming as that which was willed by God such that "all men might be saved and come to the knowledge of the truth." The Mass, as we observed in Question 1, is that through which the work of redemption is accomplished. It is also in the Mass that "the knowledge of truth" is made known by way of proclamation and preaching, but also in a profound way in the Most Holy Eucharist. In the Blessed Sacrament we literally receive Christ who is Truth in the most profound way possible this side of Heaven. The Council speaks of God as He "who in many and various ways spoke in times past to the fathers by the prophets." In every Mass, there are readings from the Old Testament; the story of the fathers, the prophets, the Psalms, etc.

SC 5 goes on to speak of the Son, saying, "when the fullness of time had come [God] sent His Son, the Word made flesh, anointed by the Holy Spirit, to preach the gospel to the poor, to heal the contrite of heart, to be a bodily and spiritual medicine, the Mediator between God and man." The Council's imagery is reflected throughout the Mass by the Spirit who is invoked at the Epiclesis – "Let your Spirit come upon these gifts to make them holy, so that they may become for us the body and blood of our Lord Jesus Christ" – as the Word made flesh comes to us anew in the Blessed Sacrament. It is in this same Spirit that we are anointed in Baptism and Confirmation, configured as God's people, prepared to receive Him. The Gospel is preached to all present – we who are the poor in spirit. At the Confiteor, we "confess to Almighty God" with contrite hearts unto our healing by forgiveness of venial sin (also brought about by reception of the Eucharist.) We receive bodily and spiritual medicine in Holy Communion – the Real Presence of our Mediator – the One who alone reconciles us to the Father; "Through Him, with Him, in Him..."

Lastly, SC 5 speaks of Jesus, saying, "For His humanity, united with the person of the Word, was the instrument of our salvation. Therefore in Christ the perfect achievement of our reconciliation came forth, and the fullness of divine worship was given to us." Contemplate this one sentence often... Participation in the Mass is no less than the summit of our participation in Christ; the Union of the human and the Divine, the Instrument of our salvation, the fullness of Divine worship. If we really took this to heart – that participation in the Mass is participation in Christ – we could hardly ever enter the Sacrifice with anything less than a sense of awe. This also underscores what was said earlier – all of us, no matter how well-formed we may be – can explore the riches of the Mass for the rest of our lives and never exhaust its grandeur. Why? Because those who set about exploring the Mass naturally end up exploring Christ.

5. The CCC tells us that the "mystery of salvation is made present in the Liturgy by the power of his Holy Spirit." This is realized in the entirety of the Mass, but most profoundly in the Eucharist. The Epiclesis comes to mind once again; "Let your Spirit come upon these gifts..." We also encounter the mission of the Spirit at the Elevation; "Through Him, with Him, in Him, in the unity of the Holy Spirit..." It is the Spirit in whom we glorify God as participants "in the heavenly liturgy." (CCC 1112) We are also told that the Spirit "prepares the assembly to encounter Christ," this should remind us of our Baptism and Confirmation – which are recalled the moment we pass through the door and bless ourselves with Holy Water. The mission of the Spirit is operative at the dismissal and beyond as we go forth from the Mass to "love and serve the Lord and one another," such that "the gift of communion bears fruit in the Church." (CCC 1112)

6. *Sacrosanctum Concilium* lists a number of ways in which Christ is present in the liturgical celebrations of the Church, in particular in the Mass. Among those mentioned, in the sacred ministers (the ordained,) in His word proclaimed (the Sacred Scriptures – in the Gospels in a pre-eminent way as you may recall from your study of *Dei Verbum*) in the assembly of the people (“when two or three are gathered in my name...”) and “most especially under the Eucharistic species.” This notion of “most especially” is very important! In some places we have lost sight of what might be called this “hierarchy” of Christ’s presence such that we have tended to focus on Christ’s presence in the assembly or in the word to the point where we have failed to give proper attention to the Lord’s Real Presence – His most profound presence – in the Most Holy Eucharist. This has led to the obscure placement of the Tabernacle in some places, to a lack of reverence before the Eucharistic Lord (how often people just walk past the Lord without even so much as a nod...) and to an inflated emphasis on community as though Communion can truly be achieved apart from the Eucharist.

7. As we discovered in the commentary, Pope John Paul II warned against “a clericalizing of the laity and a laicizing of the priesthood,” in his *Ad Limina* Address to the bishops of U.S. in 1998. When we consider SC 7, and the Council’s treatment of Christ’s presence in the liturgy, it would be a mistake to overlook the fact that they spoke of the people, not as one collective group, but as members of either the assembly or the ordained. Why? As the Catechism and the words of John Paul II make clear, there is a real difference to be considered in the very “essence” of the sacred ministers and the laity. A failure to recognize this difference and taking a far too homogenous view of Christ’s presence in all of the Baptized can lead to liturgical errors and confusion such as laypersons giving homilies, or ordinary ministers of the Eucharist relinquishing their rights and duties to laity. This matter is very much related to a distorted view of “active participation” as we will see later in this lesson.

8. Even without consulting the Book of Revelation or the CCC, several moments during the Mass should bring to our mind the image of heavenly participation. At the *Confiteor* we enjoin the prayers of “Blessed Mary ever Virgin, all the Angels and Saints...” In the *Gloria* we address the Heavenly King; the Lamb of God, whom we also confess to have ascended into Heaven. As we enter the Liturgy of the Eucharist, “we lift our hearts up to the Lord.” At the *Sanctus* we “join all the choirs of angels singing the Lord’s unending hymn of praise.” The Eucharistic prayers honor the martyrs and saints, and especially the Blessed Virgin Mary and Joseph her husband. In Eucharistic Prayer I (the Roman Canon) the priest prays, “Almighty God, we pray that your angel may take this sacrifice to your altar in Heaven.” (In this prayer, according to the *Summa* of St. Thomas Aquinas, “The priest does not pray that the sacramental species may be borne up to heaven; nor that Christ’s true body may be borne thither, for it does not cease to be there; but he offers this prayer for Christ’s mystical body, which is signified in this sacrament.”) In the *Agnus Dei* we thrice invoke the Lamb of God, whom we encounter in Revelation enthroned in Heaven.

9. Answers will vary. Among them, the rosary, which in reflecting upon the Mysteries of our Lord and the Blessed Mother naturally follows a progression that leads us from the Lord’s earthly life, to His death and to the Resurrection day celebrated in our Sunday liturgy. Eucharistic Adoration is another such devotion. Worshipping, praising and communing with the Eucharistic Lord in Adoration naturally enkindles in us a desire for the even greater Communion offered in the Mass. There are many more examples; Stations of the Cross, which corresponds with the season of Easter, the lighting of Advent candles in preparation for Christmastide, etc.

10. Answers will vary. It is important to know that although active participation does not necessarily have anything to do with performing an official function at Mass, for some individuals, it may involve a certain liturgical function. Yet even in this case, the function itself is not the manifestation of active participation; the disposition, the awareness and the intention of the individual are. For example, a gifted cantor may be said to not be actively participating at all if he or she is poorly formed and disengaged from the sacred Mysteries. This same person given the proper formation, however, may be deeply active. In all cases, while our sacred pastors are charged with catechizing and forming their flock, it is also very much up to us to seek it. Ultimately, we are responsible for our formation and our ability to enter into the invisible

## Summary

In this lesson we learned:

1. The liturgy is that through which the work of redemption, which continues in the Church even now, is accomplished.
2. Fully conscious and active participation in the liturgy has far more to do with our interior disposition than our exterior busyness; it need not involve carrying out an official liturgical function, and can be well accomplished in silent contemplation.
3. Catechesis and formation is the key that unlocks the door to active participation in the liturgy, without which we are unlikely to be disposed to penetrate the exterior signs and enter into the Sacred Mysteries.
4. The liturgy is above all an action of Jesus Christ, the Eternal High Priest.
5. All of us, no matter how well formed, can explore the riches of the Mass for the rest of our lives and never exhaust its grandeur. Those who undertake to explore the Mass naturally end up exploring Christ.

