

**Toward the end of his life, Bishop Fulton J. Sheen said that “anything he had ever said of significance was taken from either Knox or Chesterton.”**

**Monsignor Ronald Knox on the Holy Mass :**

The priest doesn't simply recall before God the needs of the people who are there in church, and the needs of the people they are interested in; you suddenly find that this Mass, your Mass, is being offered for all faithful people, all over the world . . . it isn't *a* church any longer, it's *the* Church, the holy Catholic Church, that bounds your horizon, and what is happening there is not *a* Mass, it's *the* Mass, the one sacrifice that is going on all over the world, of which this Mass, your Mass, is only the pin-point, focused at a particular moment of time, within a particular determination of space. Your family worship is not merely that of the parish; it's the worship of the whole Christian family, and you are there with the Hottentots and the Laplanders, children of the same family, met round the same table.

—PAS, 264–65

The sacrifice of the Mass is a mystery, and perhaps its relation to the sacrifice on the cross is the most mysterious thing about it. Only this is certain, that the victim who is there presented to the eternal Father for our sakes is the dying Christ; it is in that posture that he pleaded, and pleads, for our salvation, atoned, and atones, for the sins of the world. We herald that death in the holy Mass, not as something which happened long ago, but as something which is mystically renewed whenever the words of consecration are uttered. From the moment of his death on Calvary until the time when he comes again in glory, the dying Christ is continually at work, is continually available. It is in this posture of death that he pleads for us, when the Mass is offered.

—PAS, 269

The Mass does not add to Calvary, does not multiply Calvary; it is Calvary, sacramentally multiplied . . . it is Christ continuing what Christ began.

—PAS, 319

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