

The priest removes the chalice and paten from the corporal; so Christ separated himself from his disciples,* the better to prepare for his passion, and make an oblation thereof to his Father. Then

The priest takes the paten, together with the host, from the chalice; which intimates the second separation which our Saviour made,† from those three apostles in the garden with him, where he makes the beforementioned oblation, and the priest now makes his.

Which being done, he makes the sign of the cross with the host on the paten, reminding us, that this oblation has its effect from the cross and passion, which our Lord willingly‡ accepted for our redemption. Then

The priest lays down the host on the corporal, *i. e.* Christ falls flat on his face,§ yielding his body to the sacrifice; so that the host is laid on the altar; as a subject ordained for the sacrifice of the mass.

Covering the paten, yet not all, shows the disciples fled; only the Virgin Mary and St. John|| still remained with our Saviour, even to his passion.

Devout Christians, after this oblation, were accustomed to make their offerings at mass, in this place. "Thou shalt not appear before thy Lord empty."¶ At first, they offered plentifully of all they had, but afterwards the Church restrained them to bread, wine, new corn, grapes, oil, sweet odours or perfumes, for incense. *Ut. Can. 4 Apost.* Such were the collections upon *Sundays*, mentioned by the apostle, *1 Cor. 16.* And

St. Cyprian: "Dost thou, who art wealthy and rich, think to have part in

part in the mass, without vouchsafing to put anything into the basin?" The custom is yet retained in some Catholic countries; every one puts in something, as a pledge of piety.

And such is yet the custom in our country, in some places, to offer at the altar;—a pious custom, and agreeable to the collections the apostles made, to alms, tithes, salaries, &c. All which, being lawful, so is this, and "those that serve at the altar," may and ought to "participate with it." *1 Cor. 9.*

Date, et dabitur vobis; "Give, and it shall be given unto you." Give, every one what he pleases, yet every one something; the value of a mite, a cup of cold water,‡ shall not lose its reward; God will not let us be losers: and charity is the only way to obtain his blessings, both for soul and body.

Thus every one moves others by example, performs the ecclesiastical duties, and better disposes himself for the holy sacrifice and sacrament. As likewise, having made a public profession of our *faith*, we now show the world how it *works by charity*.‡ Your private charities are not here forbid, only you are encouraged "to let your light shine before men, that your Heavenly Father may be glorified."§ The work is pleasing to God, edifying to our neighbour, and the intention upright. Were it not therefore a good work, to renew this custom?

THE PRIEST HERE,

According to the institution of our Saviour, offers bread and wine, in order to consecration, or as a preparation to the holy Canon, where the conversion is to be celebrated.

The round form of the host, or bread is not used in the Eastern Church,

* Mat. 26, 36. †Ibid. 42 & 44. †Ibid. 53, 7.
Gal. 2. 20. §Mat. 26. 39. ¶Mat. 26. 36.
John 19. 28. † Deut. 16.

* Luke 6, 38. † Mat. 10, 42. † Gal. 5, 6
§ Mat. 5, 16.