

resurrection, or ascension, of our Saviour; in order that, by due reflection and attention thereunto, both priest and people may jointly offer this sacrifice, in memory of Christ, according to his command, saying: "Do this for the commemoration of me." *Luke 22. 19.* And in particular,

The *Church* resembles the great *refectory*, (or dining room,) adorned, in which Christ instituted the holy Eucharist, and said the first mass. *Luke 22. 12.*

The *Altar* represents *Mount Calvary*, and the *Crucifix* upon it, *Christ crucified*, and dying, there, upon the cross.

The *Altar-cloths*, and *Corporal* signify the *linen cloths*, in which Christ's body was wrapped, when it was laid in the sepulchre.

Likewise do the priest's vestments symbolize the mysteries of Christ's passion :

The *Amice* betokens the *veil* wherewith the Jews blindfolded Christ, when buffeting him, they said: "Prophesy unto us, O Christ, who it was that struck thee." *Mat. 26. 68.*

2. The *Alb* denotes the *white garment*, or fool's coat, wherewith *Herod* clothed our Saviour in derision. *Luke 23.*

3. The *Girdle*, *Maniple*, and *Stole*, typifying the cords, wherewith Christ was bound and led from tribunal to tribunal, tied to the pillar and scourged, as a malefactor.

4. The *Vestment* exhibits the *purple garment*, which the soldiers put on our Saviour, *Mark 15*, and the cross, on its back part, expresses the heavy cross, he carried on his shoulders to Mount Calvary. *John 19.*

Lastly, The *crown of the priest's head* shaved circularwise, denotes the *crown of thorns put on Christ's head.* *Mark 15.*

Wherefore, in seeing the priest going thus arrayed to the altar, you may piously contemplate our Saviour going to offer himself, for us, upon the cross.

If this were the day of Christ's nativity, and we in Bethlehem, with the

three kings; or in the stable, with the shepherds, how should we attend? Or, if at the foot of the cross, he hanging actually upon it; or at the brink of the grave, he rising from thence; or at the mount with him ascending, how should we attend? And, is not the holy sacrifice of the mass a most lively memorial; and real representation, of these mysteries of our redemption? Surely, then, it is our duty to hear mass, as if we were present at the crib, &c., and behold Christ born, &c. Wherefore,

At the *Intrôit*, you may contemplate the incarnation of our Lord: and at his approaching, we send our *Kyrie Eleisons* as ambassadors to beg his mercy, in the pardon of our offences: that we may devoutly attend him at his nativity and other mysteries that follow, which are, in a most lively manner, expressed unto us, by *Gloria in excelsis Deo.*

In the *Collects*, or *Prayers*, we adore with the kings and shepherds. The *Epistle* is the preaching of *St. John* saying: *Do penance; for the kingdom of heaven*, the preaching of Christ, i. e. the Gospel is at hand. *Mat. 3. 2.*

The *Gradual* is the conversion of man's soul towards Christ, now ascending by degrees. The *Tract*, the banishment of our Saviour into Egypt, or a lamentation for Herod's cruelty. The *Gospel* calls you to our Saviour's sermon upon the mount, delivering the law of grace, which you embrace; and in the *Creed*, with all hearty affection, profess.

The *Offertory* reminds you of the testament of his body and blood, in preparation for which, you begin your oblation. At *Orate Fratres*, and the two *Collects*, you beg your offering may be acceptable. In the *Preface*, you are advertised of Christ's solemn entrance into Jerusalem, you prepare to attend him at his last supper, and to perfect the mystery, which is represented in the Canon. At the *Sanctus*, you contemplate all the angels assisting.

At the *Elevation*, the mystery of Mount Calvary is before your eyes; and as you were mindful of the living,