

On the affecting scene at the Last Supper, and the legacy of love there bequeathed to us.

At the Elevation—

On the desire to shed his blood for our sins; or, on the words of Christ—"as often as you do this, do it in commemoration of me—that is, you will show forth my death.

At the five Crosses after the Elevation—

On the five precious wounds of our Redeemer.

When the priest, reclining, says, "Supplicates te rogamus," &c.—

On Christ's prostration and prayer to his heavenly Father in the garden.

When he kisses the altar—

On the treacherous kiss of Judas, and the meekness with which Christ received it.

At the next three Crosses—

On the derision with which he was treated by the Chief Priest, by Herod, and by Pilate.

At the *Nobis quoque peccatoribus*—

On the confusion with which we should be filled at the consideration of our sins, which were the cause of all his cruel torments.

At the three Crosses which follow—

On the sentence of death passed on Christ, at the hour, when the Jews cried out, "Away with him! away with him! Crucify him! crucify him!"

At the next three Crosses—

On his crucifixion, at the sixth hour, and the tripple prayer he addressed to his Father from the cross:

1. Father, forgive them, for they know not what they do. 2. My God, my God, why hast thou forsaken me? 3. Father, into thy hands I commend my spirit.

At the two next Crosses before the Pater Noster—

On the separation of Christ's soul from his body.

When the Host and Chalice are raised and laid down again, at these words, "omnis honor et gloria," after which the Chalice is covered with the Palla—

On the taking down from the Cross, and the burial of Christ, and the rolling of the stone against the door of the monument.

At the "*Per omnia*," &c., and the "*Pater Noster*," which are recited in a low voice—

On the exclamation of the Centurion, "Surely this man was the son of God;" and the lamentation of the Blessed Virgin and the holy woman, at the death of Christ.

At the *Libera nos quæsumus*, &c. which is said in *sacrae*—

On the three days, during part of which Christ's body remained in the tomb, and on his descent into Limbo, to comfort the ancient saints.

At the removal of the Palla from the Chalice—

On the glorious resurrection of Christ, and the rolling of the stone by an angel, from the monument.

At the breaking of the Host—

On the reality of Christ's resurrection proved by the disciple of Emmaus, who knew him in the breaking of bread.

At the Cross, and the words, "*Par Domini sit semper vobiscum*,"

On the appearance of Christ to his disciples after the resurrection, when he said to them, "Peace be unto you," and showed them his hands and sides, with the marks of his sacred wound.

When the particle of Host is put into the Chalice and mingled with the sacred blood—