

and we hope to see him in his glory. And then both priest and people glorify God; the

Priest saying, *Gloria Patri, &c.* 'Glory be to the Father, and to the Son, and to the Holy Ghost.' And the

Clerk answering, *Sicut erat, &c.* 'As it was in the beginning, is now, and ever shall be, world without end.' Amen.

Both making profession of the holy Trinity, and promising to continue it for all eternity. Then the

Priest with great alacrity, repeats his *Introibo, &c.* 'I will go to the altar of God,' to the table of our Lord, to the great supper of the faithful, to eat the bread, that comes down from heaven,** to partake of the body and blood of Christ. And the

Clerk answers, *Ad Deum, &c.* 'To God, who rejoices my youth,' by giving new life, strength, and vigour, in virtue of the divine food of the holy Eucharist.

P. *Adjutorium &c.* 'Our help is in the name of our Lord.* As if he should say, 'These' repose their confidence 'in chariots, and these in horses, but we will call on the name of the Lord our God.' *Ps.* 19, 8.

Clerk. *Qui fecit &c.* 'Who made heaven and earth,' for the manifestation of his omnipotence, that we may have no room to doubt, but that 'our God, whom we worship can save us.' *Dan.* 3, 17. Since then all our sufficiency is from thee, O God, 2 *Cor.* 3, 5., 'Not to us, Lord, not to us, but to thy name give the glory.' *Ps.* 113, 9.

In the confidence of the Divine help the priest and clerk proceed, interchangeably, to *Confiteor Deo omnipotenti, &c.* 'I confess to Almighty God, &c.' Now, confession, is four-fold 1. Of sin.† 2. Of humility.‡ 3. Of faith.§ And, 4. Of praise and thanksgiving.¶ But 'Praise is not seemly in the mouth of a sinner.' *Ecclus.* 15, 9. And there-

fore of these confessions the two former are used as preparations for the last, which consists mostly of the two latter.

Again, the sacramental confession of sin, in private, and in particular, (which had its effect from the due sorrow of the penitent, and his humble acknowledgment; from the prayer of the priest, and the virtue of the keys.) being presupposed; we here make a public and general confession, which reminds us of our Saviour's washing his apostles' feet,* before he consecrated, and they received, the holy Eucharist;—admonishes us of the great purity required of the offerers and partakers of this oblation;—and is a means to obtain that purity. For, if we shall "say that we have no sin, we deceive ourselves, and the truth is not in us; but if we confess our sins, God is faithful and just, to forgive us our sins, and to cleanse us from all iniquity." 1 John 1, 8, 9.

Hence, the Church here teaches all her children to say, *Peccavi nimis, &c.*, "I have sinned exceedingly in thought word, and deed." And, truly, the waters of iniquity have a great spring-tide, but very small and slow ebbs. They overflow the field of our soul, drown the flowers, produce weeds and brambles in "abundance, render the tongue" a sea of evil, "a world of iniquity;"† and "out of the abundance of the heart the mouth speaks:‡" from which two infected springs, no better actions proceed. Therefore, to gain pardon of their sinful thoughts, words, and deeds, all humble themselves in the *Confiteor*, beating their breasts and crying aloud, *Mea culpa, &c.*, "Through my fault, through my fault, through my most grievous fault;" to express the vehemency of their sorrow; it being natural to repeat the cause of our grief, as David did, in saying, "O my son Absalom, O Absalom my son, O my son," 2 *Kings* 19, 4. And, though his triple repetition had but one motive, yet ours has three: for we say, 1. *My fault*, as having sinned against ourselves, by

* John 6.

* *Ps.* 123.

† Acts 19, 18.

‡ 1 *Cor.* 15, 9.

§ Rom. 10, 10.

¶ Mat. 11, 25.

* John 13.

† James 3, 6.

‡ Mat. 12, 34.