

greater love for another than to lay down his life for him, so he wished that each time we partake of those holy mysteries, we should show forth his death, and recal to our grateful remembrance the overwhelming love which induced him to lay down his life for our redemption. Every communicant should therefore faithfully comply with the dying injunction of our Redeemer—to perform this great action “in memory of him.” The following Meditations seem admirably adapted for this purpose, as they place before our eyes, in a brief and familiar manner, the most affecting incidents of his life and death.

When the priest advances from the sacristy to the altar,

Meditate on the divine Word proceeding from the bosom of his Father, to assume our nature.

When he bows before the altar, and makes the confession—

On the humility of the Son of God in taking the form of a slave.

After kissing the altar, when he reads the Introit twice, and the Doxology to the Trinity—

On the frequent sighs and aspirations of the ancient patriarchs for the coming of the Redeemer.

When he repeats the Kyrie Eleison—

On the petitions for mercy of the ancient saints, united with their expectations of the Messiah.

At the Gloria in Excelsis—

On the temporal birth of the Redeemer, and the joyful music of the attendant angels.

When he crosses himself at the end of the Gloria—

On the first shedding of Christ's blood at the circumcision.

At Dominus Vobiscum—

On the manifestation to the wise men.

At the collects—

On the presentation of Christ in the temple, and the humble manner in which he spent his hidden life, in prayer and contemplation.

At the Epistle and Gradual—

On the preparation, by baptism and penance, for the public manifestation of Christ, made through the preaching of St. John.

At the Gospel—

On the public instruction which so often and so admirably flowed from the divine lips of Christ.

At the Creed—

On the sublimity and beauty of the holy faith which he preached.

At the Offertory—

On the conversation of the Gentiles by Christ's preaching, and the offering of sincere faith made by them, such as the Centurian, the Chananæan, &c., or, on the hospitality with which he was entertained at the marriage of Cana, at Simon, the leper's, and at the house of Mary and Martha.

At the Secret Prayer's and the preface—

On the triumphant entry of Christ in Jerusalem, and the Hosannas of the Jews.

During the silence of Canon—

On the heavenly conversations of Jesus with his disciples alone, for the few days before his passion.

At the three first Crosses in the Canon—

On the tripple delivery of Christ unto death—by his heavenly Father, by Judas, by the Jews and Pilot.

At the five Crosses before the Consecration—

On the events of the five days between the entry of Christ into Jerusalem, and his death.

At the Consecration—