

BENEDICTUM, ADSRIPTUM, &c.

That by this oblation, we may be made blessed in celestial things, ascribed amongst the elect, established in all good: that our service may be rational,* and that in all things God would approve and confirm it.

THE FIVE CROSSES

Signify Christ, 1. Taken as a thief, 2. Spit upon, 3. Mocked, 4. Scourged, and 5. Carrying his cross. The words tend principally to consecration, the signs to inform us, or firmly impress the passion of Christ upon our souls.

QUI PRIDIE, QUAM PATERETUR, &c.*

All which words are necessary to consecration, showing that the priest performs this act in the person of Christ: and which done, he falls down and adores:

ELEVATES,

That all may adore according to his example, and be mindful of Christ elevated on the cross.† The little bell that is rung, calling them away from all other cogitations. Again,

THE CANDLE IS LIGHTED.

The fire is charity; the light, faith; and the flame, hope. Also the light signifies purity and innocency, all of which are here necessary. "Striking our breasts"‡ signifies our sorrow for his passion, or rather for our sins, that were the cause. The same may be said of the "consecration of the chalice." Contemplating the blood and water that flowed from his body, stand under the cross,§ open thy heart to receive it, &c.

The host and chalice, severally consecrated and elevated, declare the se-

paration of Christ's blood from his body, and his soul from both, upon the cross.

THE PRAYER FOLLOWING THE ELEVATION.

"We offer to thy most excellent Majesty," now no more bread and wine but thy true body and blood, which thy priest has consecrated in the person of Christ, and elevated in the person of the Church, in memory of his most sacred passion, resurrection, and ascension. *Dying*, he has freed us from death; *rising*, he has raised us to life and *ascending*, he has glorified us forever.

"Of thy gifts and grants," having nothing of our own to offer, worthy thy Divine Majesty. Where, God having given us the "Bread of Life," and "Chalice of Salvation," we offer him those, viz. the body and blood of his only Son.

The crosses, before consecration, are by way of benediction of the matter; after, they are representatives, renewing in our minds the sacred passion. And here

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Signify the five wounds of Christ, or the sufferings of Christ's senses;—his touch, with nails;—his taste, with gall;—his smell, with the filthy rottenness of Calvary;—his hearing, with blasphemies; and—his seeing, when he beheld his blessed Mother, and his beloved disciple weep.* And

"The passion of our Lord ought to be the daily lecture of the faithful."† Christ keeps his wounds in heaven, the Church represents them in the Mass: let us therefore retain them in our hearts. The

* Rom. 21. 1.

† I. Cor. 11. 23. &c.

‡ John 3. 14.

§ Luke 23. 45.

§ Isa. 12. 3

* John 49. 26

† S. Bern.