

Then he prays for the Church in general, and for several in particular, for the Pope, (St. Peter being prayed for by the Church, without intercession, *Acts*. 12.) for the Bishop, (remember your prelates, *Heb.* 13.) and for all the orthodox; and, by way of impetration, the mass may be applied *all*; according to that of the apostle:

“Let supplications, &c. be made for kings, and all others that are pre-eminence.” *1 Tim.* 2. 1. Hence, “We sacrifice for the health of the Emperor; but to our and his God.” *Ort ad Scap.*

This prayer likewise represents that our Saviour immediately before his passion.* Here, then, all are to pray for all. See *1 Esdras* 6. *Baruch* 1. Praying, offering for Darius, Nabuchodonosor, and Balthasar, kings, that they may live securely, under their shadow and protection.

THE MEMENTO FOR THE LITING.

As the good thief on the cross, *Memento mei Domine*, &c.† (*Memento*, *c. Miserere*;) or as Christ prayed for all, on the cross; so the priest here, general and particular; so all the faithful, saying, *Memento*.

The priest having made this introduction, enters now into the sacred action, or consecration, called

INFRA ACTIONEM,

Within the action; as being immediately joined thereto, having connection with all that concerns it. So Scotus explains it.

The priest here names the Virgin Mary, the twelve apostles, and twelve primitive martyrs; as by the first, we have received the Author of life; by

the second, his doctrine; by the third example both in life and death.

Communicantes. We commune with angels in the preface, here with the Saints, that they may assist us in God's promises:—being the same object, which they contemplate in heaven: and they follow the Lamb, which way so-ever he goes.”*

The Church, by her priests, does not offer this sacrifice, except in the communion and Society of the saints, that God, by their mediation and prayers, may receive it. Again, here we contemplate with them, having the same in species, which they have in vision. We are too weak; let then all the “angels and saints praise our Lord” for us.†

In this you may contemplate our Saviour, at supper with his twelve apostles; to whom twelve martyrs are joined, to accompany the priest in this mystery. The faithful, here, may invoke their intercession.

With confidence of the saints' assistance, he prosecutes his prayer; that God, being pacified by their intercession, would accept this oblation, which the whole Church offers to him: extending his hands

OVER THE CHALICE.

In tokens that the great work is not to be done by any power of his own, but by virtue of his ordination, *i. e.* of the Holy Ghost: imposing, as it were, the sins of the faithful upon the victim, as likewise testifying thereby, that he is to offer the true sacrifice of expiation; or for the impetration of God's blessing by the Holy Ghost, or the descent of our Saviour into the Eucharist: so all may prepare themselves for his coming;

John 17.
Luke 23. 42.

* Apoc 14
† Ps. 149. Dan. 3.