

119. 5. "Upon the rivers of Babylon, there we sat and wept, whilst we remembered Zion." Ps. 136. 1.

And have not we sat upon the rivers of iniquity? Shall we not therefore lament our separation? &c. *Quomodo ergo cantare possumus canticum Domini in terra aliena?* "How shall we sing the song of the Lord in a strange land?" The Tract bids us think of our sins, and do penance, as the Baptist admonishes, *Mat. 3. 2.*

THE SEQUENCE.

Is a continuance of the Tract or Gradual, according to the nature of the mass; as, when doleful, to move compassion; when joyful, to excite to joy.

In all these, be mindful of the baptist preparing for us, the prophets and apostles preaching to us our vocation, conversion, adoption, &c. *Et quid retribuam Domino?* "What shall I render to the Lord?" Rejoice; mourn; with compassionate the poor souls departed, as the mass informs.

THE EPISTLES

Contain the doctrine of the prophets and apostles; the gospel, the mysteries of our faith, life, and action, the miracles of our Saviour, and his holy doctrine; representing him preaching, who is *Via, Veritas, Vita*; "The way, the truth, and the life." So, here is the fountain, the centre, and basis of Scripture.

Remember with what terror the law was given of old, signifying this law, that we might take care to observe it, and be, for ever, afraid to transgress it.

THE BOOK

Is removed from the right to the left side; because, *Non veni, inquit Dominus, vocare justos, sed peccatores*; "I am not come to call the just, but sinners;" and, now it passes from Jew to Gentile, all stand up, signifying their readiness to embrace, defend, and obey what is there delivered; all rise, to manifest their earnest desire of hearing these joyful tidings; as also to declare their readiness to follow, defend, and fulfil the gospel.

The priest, in passing, bows, and with hands joined upon the altar, makes his prayer, owning himself unworthy to open the book; yet seeing it is his office, he inclines and prepares to do it in all reverence and humility: *Pro pollutis labiis ego sum*; "I am a man of unclean lips." *Cor mundum crea in me, Deus*; "Create in me, O God, a clean heart." Touch my heart and lips with the coal of thy spirit, coming from the coal of thy cross, that I may worthily publish the holy gospel. *Domine, labia mea aperies*; "O Lord, thou wilt open my lips." Then proceeding, he says

DOMINUS VORIECUM.

Descending, in like manner, God would purge the hearts of the faithful, and open them to receive his gospel: reminding them to be attentive, because our Lord, in his word, is with them; and the words of our Lord do challenge all reverence from his servants. *Et cum Spiritu tuo*, we are prepared, and wish his Spirit may be with thee, whilst thou deliverest them to us. Then signing the book and himself he says,

SEQUENTIA SANCTI EVANGELII, &c.

Tells what gospel; signing his forehead, that he may never be ashamed of it; his mouth,

that he may thereby conform it unto salvation; and his breast, to fix it there, that in heart he may believe it unto righteousness; and that the gospel comes to us by the benefit of Christ's passion, is witnessed by the sign of the cross. **All answer,**

Gloria tibi, Domine, singing themselves in like manner, manifesting their joy for these happy tidings, glorifying God with the shepherds, and arising themselves with the holy sign, against all negligence and molestation of Satan.

THE GOSPEL.

Evangelium signifies good tidings or happy news to wit, of our redemption and salvation in Christ; and *Gospel*, or God's-Spel, is God's special word, spoken not by his servants, (like the rest of the Scriptures,) but by his only-begotten Son. *Heb. 1. 1.* Wherefore, in hearing it read, you may imagine you hear Christ speaking to you. And if you understand not Latin, read it yourself, at or before-mass, in English. Then

The priest kisses the book, saying, *Per Evangelica dicitur i. e.* Grant that these instructions may take such root in our hearts, that by them we may be disposed to receive the benefit of redemption promised therein, viz. remission of our sins, and life eternal. The gospel ended, all cry, *Laudus tibi Christe*; "Praise to thee, O Christ;" we will suffice with thee, serve and confess thee; and so they sign themselves.

CREDO IN DEUM, &c.

The creed is the symbol and signal token of our faith, the character, the mark and the seal of our hearts by which we are known, &c., the effect of the gospel, which is the code, or proclamation of Christ's holy doctrine, the creed an acceptance of the same; that signifies Christ's preaching this the world's conversion.

Some things of the Creed.

Because the Rector only extracts the gospel in private masses: though Durand says, all ought to stand, *Quia idem est cum Evangelio*; "Because it is the same as the gospel." Likewise we stand at *Benedictus Magnificat, Nunc Dimittis, Te Deum, and St. Athanasius's Creed*; the three former being extracts from the gospel, and the latter being canticles of praise, and professions of our faith. Here, then, stand constant in faith, and walk before God, in all sincerity and truth according to his evangelical law, which you have lately received, and now professed.

ET HOMO FACTUS EST.

Here the priest and all kneel down, as at *Verbum Caro*, &c.; and well may we humble ourselves, when we consider the humility of our Lord's incarnation.

The words are full of Majesty and reverence, expressing the greatest condescension imaginable of the Divinity to our human nature; and therefore challenge the greatest humiliation we can make to God, who by this has exalted us to the greatest dignity of which we are capable.

AD VITAM ETERNAM.

The priest signs himself, showing, that he is ready to suffer for his faith; as likewise that by the cross and passion, he hopes to obtain life everlasting; so all present also.

Amen; the priest says this in the name of all, and all may say with him, as believing Christ (who is *Amen* the faithful and true witness) having said it.