

that popularly men had come to regard 'the sacrifice of the Mass' as a repetition of our Lord's sufferings, a view manifestly inconsistent with such passages as Hebrews vii. 27, and Hebrews x. 10. Therefore, by the expressions 'one' and 'once,' the Church of England is careful to guard her children against this erroneous view. She is not content, however, with a mere protest against error, but provides what is always the most substantial bulwark against it—a clear statement of truth. We are reminded that, though there can be no *repetition* of the one sacrifice, there can, and ever must be, in the Church, 'a perpetual memory' of our Lord's 'precious death until His coming again.' On this ground we therefore proceed to—

(2). *A Petition.* We ask God to 'grant that we receiving the creatures of bread and wine,' which are now lying on the holy table, 'may be partakers of Christ's most blessed body and blood.' Here, again, the expression 'most blessed' may be regarded as an indication of the fervent spirit of the Church of Christ, when she approaches close to these holy mysteries.

(3). The third part of the prayer consists of the recital of the Gospel history, and the act of consecration. The recital of the history is accompanied by certain acts on the part of God's minister, which are meant to convey a special meaning. 'It is peculiar,' as has been remarked,\* 'to this celebration, that the death of our Lord is commemorated therein, not by bare words, as in other prayers, but by certain sacred symbols, signs, and sacraments, which are, according to S. Austin, a sort of "visible words."' The Church carries us in thought to one of the most touching scenes in our blessed Lord's life—"the same night in which He was betrayed,"—when, 'having loved His own which were in the world, He loved them unto the end.' Each action of our blessed Lord is followed out and represented by His minister. After Christ had 'given thanks' (from which act the term *Eucharist*, as applied to this Sacrament, is derived), 'He took bread,' and the priest is here directed to take the element of bread into his hands.† As our Lord 'broke' it, so the minister of Christ on earth is directed to do the same; and then he is instructed to lay his hands upon the bread, and pronounce the words, '*This is My body*,' which the Church of England, in accordance with the universal custom of Christendom, has adopted as the formula of consecration. The same action is observed with regard to the cup, which the priest, after our Lord's example, first takes in his hands, and then places his hand upon it with the words, '*This is My blood*'; concluding the whole prayer with the words, 'Do this as oft as ye shall drink it, in remembrance of Me.' To this prayer the people should answer *Amen*, 'for though all our liturgies stand silent in it, yet may I not omit what here by the way doth offer itself as obser-

\* Bishop Cosin. *Additional Notes on the Prayer Book.*

† 'At these words the priest was directed by the first Liturgy, set forth in the first year of King Edward VI., to take the bread and cup in his hands (which is still observed among us), but he was not appointed to make any elevation of them, as the new Roman Catholics do in their Mass.'—Bishop Cosin. *Additional Notes on the Prayer Book.*