

washing his will and mind, with tears of sorrow; *Amplius lava me ab iniquitate mea*; Lord, cleanse me from all dregs of iniquity, remaining in me. *Ps*50.4. Let all the faithful, seeing this action, cleanse their souls in like manner. *Isa*. 1. 16.

The priest, then, returning with more confidence, repeats his oblation with new fervour; representing in this part, the *passion, resurrection, and ascension*, of our Saviour; as in the first part, or Catechumen's Mass, he had done the *incarnation, nativity, and preaching*: the passion being the death; the resurrection, our life; the ascension, our glory; or his passion, being the resurrection of our souls; his resurrection, the resurrection of our bodies; and his ascension, the glory of both.

IN HONORE B. V. MARIÆ, &c.

God is wonderful in all his saints.* *Mirabilis Deus in omnibus Sanctis suis* "The honour of his servants redounds to our Lord:† we honour God in his saints, and the saints for God.—Let the faithful here renew their intentions, and invoke, together with the priest, the help of the blessed virgin with all the saints. Next, the priest, turning himself to the people, says:

ORATE, FRATRES, &c.

"Pray, brethren, that mine and your sacrifice may be acceptable to God the Father Almighty;" to which he exhorts them by the motives of *charity*, saying, *brethren*; of *interest*, by *mine and your sacrifice*. The *Orate*, is the union of priests prayers, with the people's intention; "that so with one mind, and one mouth, all may glorify God, the Father of our Lord Jesus Christ."‡

A lively figure of our Saviour's§ coming to his apostles in the garden, and

reminding them of their duty; and how, here, setting all other things aside, we ought to attend to prayer. They comply, saying, *Suscipiat Dominus*, &c.—"Our Lord receive the sacrifice from thy hands, to the praise and glory of his name, and to the benefit both of us, and of all his holy church." He answers, *Amen*, *i. e.* God grant your prayers may be effectual. So he leaves them to their own devotions, and prays *in secret*,* as our Saviour did in the garden, resigning his will to his heavenly Father, in silence of heart.

PRÆFATIUM.

After silence awhile, the priest and people, in excess of spirit, break out into this angelical hymn, as into an immediate preparation to the ensuing sacrifice. The priest invited all to lift up their hearts to heaven, to praise God, and give him thanks; and to adore him, with all the choirs of heaven, saying,

SANCTUS, SANCTUS, SANCTUS; †

That the mystery of the holy Trinity may be a preparative to that of the Eucharist. And, if

God the Father be holy, God the Son, holy, and God the Holy Ghost, holy, *i. e.* God the Father, to whom; God the Son who is offered, and God the Holy Ghost, by whom it is offered:—if the assisting spirits be holy, the place holy, and the sacrifice holy:—all present, in like manner, ought to be holy. Holy in dedicating our souls to God; in having thoughts holy; holy in our lives, actions, heart, mouth, work, intention, prayer:—and finally, holy in attention to this most holy sacrifice.

BY JOINING HIS HANDS,

Is signified the joint union between angels and men, in this hymn. Bow

* *Ps*. 67. 36. † *St. Jerom*, *Ep*. 53. ‡ *Rom*. 15. 6. § *Mat*. 26. 41.

* *Apoc*. 4. 8.