

servant Gregory our Pope, for our bishop, for our king; for these it is our first duty to pray. We offer it for all orthodox believers and professors of the Catholic and apostolic faith. 'We beseech thee, be mindful, through this offering which thy beloved son Jesus Christ is about to make of Himself for us, of those most near and dear to us. * * *

(Here the Priest has many to pray for, and there is a pause sufficient for the congregation to bear in mind all he would pray for.) And knowing the whole host of heaven is united with him in adoration of Him he is about to receive from among them, he names before God some of the most illustrious saints. At this moment heaven and earth seem to be united, and he feels the union 'The communion of saints,' is to the believer a reality. He knows that every angel and saint must be interested in the work of Christ at that moment, and he communicates with them in thought and feeling.

All is prepared; we have only again to supplicate that our oblation may be received, which the Church most earnestly teaches us, in language the strongest she can use—and three times repeated:

'We therefore beseech thee, O Lord, graciously accept this oblation of our servitude, as also of thy whole family; and to dispose our days in thy peace, preserve us from eternal damnation, and rank us in the number of thine elect. Through Jesus Christ our Lord. Amen.'

And again: 'Which oblation do thou, O God, vouchsafe, in all respects, to bless, approve, ratify, and accept; that it may be made for us the body and blood of thy most beloved Son Jesus Christ our Lord.'

'HE SPAKE, AND IT WAS DONE.'

After all that can be said or written about the sacred words of consecration, they carry their own meaning with them. and the Catholic to whom the consecrating Priest represents Jesus Christ, has their explanation in them. The Priest is acting in the very name of Christ. He places his hands over the bread and over the wine, and Christ speaks by his mouth, and says,

'THIS IS MY BODY.

'THIS IS MY BLOOD.'

He speaks, he calls it His Body and His Blood.

And as in all other his declarations there can only be truth, so now this his declaration is received by the believer.

As soon as these words are spoken the bread becomes His Body, and the wine becomes His Blood.

He has spoken, and it is done.

'O God, who in this wonderful sacrament'—is the address of our church, the week of the commemoration of its institution;* and which she repeats again

* The time appointed for the annual commemoration of the institution of the adorable sacrament of the altar, begins on the Thursday after Trinity Sunday. Chosen by the church, because she is then at leisure to give the whole of her thoughts and devotions to the contemplation of this her

and again, never seeming to tire of that one collect, day after day, and in service after service, in private and public ever saying the same words, as if no word could express so nearly our feelings as that one 'Wonderful!'

Wonderful that of all the 'good' things created and given to us, or created within us, neither our thoughts, nor our feelings, nor our affections—none being of a price equal to his greatness, whereby we might dare to come into His holy palace, and approach the footstool of His lofty throne. He has given Himself to be our offering. He has placed Himself in our hands, that we might have a Gift to bring which He could not refuse, by which His greatness could not be diminished, and by which man could be made acceptable. How terrible is the Greatness of God! And how awfully is it shown in the institution of the Mass! It being impossible for Him to be served with any thing unequal to Himself, and there being only Himself which was His equal, He gave Himself to man to be his Offering. The means he devised in order to become this offering, this sacrifice—still 'wonderful'—was the power given to the true Priests of His church, to command His presence at the consecration. By this priestly might Christ comes down upon our altar—in his Flesh and Blood, Soul and Body, Godhead and Manhood, glorious as it is in heaven, and remains among us till the communion of the Priest.

To prepare her children for the due valuing and understanding this their Treasure beyond all price, the church directs her every attention. For this she has prepared gradually and surely a collection of expressive ceremonies. One holy Pope after another has added something grand, and rousing, and strong, and feeling, to the Mass. Some have introduced a matchless form of words, as the 'Glory to God in the highest,' or, 'Lamb of God, who takest away the sins of the world,' &c. Some have taught a gesticulation—a significant movement—or have given a meaning to the lighting of candles, or the ringing a bell, or the form of a vestment, all full of intelligence to the worshipper, and arousing his attention to her grand work, her 'wonderful' work—the bringing the Victim upon her altar for the sacrifice. For this her Priests are trained to holiness, because of the Holy Offering they must daily handle, and be in contact with. For this she consecrates her vessels, her linen—every thing that may be used about the sacred Deposit committed to her. To honour and reverence the moment of consecration she has surrounded it by observances, all under the strictest system of laws—a beautiful code, ratified by her earthly law-giver the Pope. These laws—the Rubrics—descend

inestimable blessing. On the actual anniversary of its institution, Holy Thursday, she is too much absorbed in grief in the commemoration of the sufferings of Christ, to be able to offer the thanksgiving due to God, for this his dearest gift to her.

A week is dedicated to the honouring and rejoicing in this holy sacrament.