

though this is the most excellent figure, and therefore fitly represents the most excellent sacrament. Moreover, it is made in the form of money, to signify unto us, that Christ was sold for money; as also that upon the cross, he was the price of our redemption; or that he will be the *penny** of our reward, in the end of our labours.

The Greeks consecrate in leavened bread, the Eastern Church in azims, or unleavened, because they judge that our Saviour used the same at his last supper.

HANC IMMACULATAM HOSTIAM.

Though only bread and wine are offered here, yet the whole substance and action of the mass is here offered to the immaculate Lamb; whence it is called the *Immaculate Host*, which the priest is now to offer to God the Father.

He offers, first for his own sins, then for all the faithful present, and the universal Church, as the prayer denotes. The same may be said of the chalice.

The oblations are made apart, after the example of our Saviour, and for the better signification of his passion, where the blood was separated from the body. All which

May signify the preparation, † which the apostles made for the last supper, or the oblation our Saviour made in the garden. ‡ All, here, are therefore to offer their intention, desires, wills, &c. uniting them to that of the priest; the action being done for all, though by his ministry.

Nor can we be said to be morally and spiritually present, unless we join our hearts and affections to the actions of the priest, without which, our corporal presence is not so much available.

WATER MINGLED WITH WINE,

Represents the faithful united to Je-

sus Christ. It cannot be separated, once made, nor the Church from Christ. "If the wine alone be offered, (says St. Cyprian,) the blood of Jesus is without us; if the water alone, we should be without him." A symbol of the Union which Christians have with Christ, and the fruit, principally intended by the sacrifice, is, to unite our souls with God.

Here is represented the mystical marriage, which Christ makes with our souls, reminding us, that the salvation of the people cannot be without the participation of the blood of Christ; nor the effusion or offering his blood, without the salvation of the people; we must be baptised in water, before we approach the Eucharist. He blesses the water, to prepare it for union, signifying the people; not the wine, signifying Christ.

In the mass for the dead, the benediction is not necessary, because those souls are in the state of grace. He makes the sign of the cross, intimating the fountain whence all benediction comes.

The quantity of water is small, that it may the sooner be converted into wine, as the Church or people ought to be incorporated in Christ.

The priest wipes the chalice, lest anything should remain, not fit for consecration; and then offers it as before. Then he disposes himself by humble prayer, with hands joined upon the altar; which raising, he signs the chalice, and invokes the assistance of the Holy Ghost, that by this sacrifice all may be united, in perfect love to one another; and that so all may become the members of Christ our Lord.

THE PRIEST WASHES HIS FINGERS,

Intimating the necessary purity of soul and body in this sacred mystery,

* Mat. 20. 9. 10. † Mat. 26. 19. ‡ 1^o 3. vol. 39, 42 and 44.