

Priest saying, *Deus tu conversus*, &c. 'Looking towards us, O God; thou wilt give us life.* That is to say, for our sins, O Lord, thou wast turned away from us; but now we, being converted to thee, do hope that thou also, being turned to us, wilt quicken and give us life; † that being happily reconciled to thee, we may worthily proceed in this holy sacrifice. The

Clerk answers, *Et plebs tua*, &c. 'And we thy people, will all rejoice in thee,' for so great a benefit received. The

Priest continues the Psalm, (saying, *Ostende nobis, Domine*, &c. 'Lord show us thy mercy, ‡) and desires God to manifest his goodness, and let his mercy take effect. The

Clerk answers, *Et salutare tuum da nobis*; 'And grant us thy salvation.' That is, give us, O Lord, the salvation we humbly expect by our Saviour, whose body and blood we are to offer up to Thee, according as thou hast ordained; and grant it may be salvation to our souls.

Priest, *Domine, exaudi*, &c. 'Lord, hear my prayer; || viz. which I have made, and mercifully assist me; and which I am to make, for myself, and thy servants.

Clerk, *Et clamor*, &c. 'And let my cry come to thee.' i. e. Let our intentions and desires, joined with the priest's prayer in this oblation, be acceptable to Thee.

By which reciprocal manner of praying, the priest stirs up the devotion of the people, and they add fervour to his; he desires his oblation may have its intended effect; and they, in like manner that they may be partakers thereof: and what he does in action, they do in affection. Thus, the multitude of 'believers had one heart and one soul.' *Acts* 4. 32. 'All persevering with one mind in prayer.' *Acts* 1. 14. Daily also 'continuing with one accord in the temple,' *Acts* 2. 46. 'And with one mouth glorifying God.' *Rom.* 15. 6. O sweet harmony!

And what is the priest's *Dominus vo-*

biscum, 'Our Lord be with you;' and the clerk's *Et cum spiritu tuo*, 'And with thy Spirit;' but a mutual salutation, and an interchangeable wish, that, we being gathered together in our lord's name, he may be in the midst of us; †—*Virtually* ‡ by his special grace;—*Personally* * by his real presence in the sacrament; and—*Effectually* § by his blessings, communicated to us in the sacrifice of the Eucharist. See *Lom.* 8. 31, and *Psalms* 22. 4. And this reciprocal address is repeated in the mass eight several times, to make us remember, in whose presence we are, that we may attend to him alone. See *Ps.* 73. 25.

Here the priest raises his head, in hopes that our Lord is with him and the people, and then, with comfort and courage, says

Oremus, 'Let us pray.'

Whence, as Esther, || before she spoke to Assuerus, desired all the Jews in Susan to pray for her; so the priest (moved with his own and the people's necessities, and trembling to appear alone before the Divine Majesty) desires all present to pray with him, that God will please to stretch forth the golden rod of his grace, ¶ free them from their iniquities, and make them worthy to partake of the holy mysteries. And, well may this *Oremus* put us in mind of our Saviour's *Oram* and *Orate*, i. e. of his praying, and bidding his apostles pray with him in the garden, before his passion. *Mat.* 26. v. 36, 41.

The priest having excited all to pray, ascends the steps to the altar, saying

'Take from us our iniquities, we beseech thee, O Lord, that we may be worthy to enter with pure minds into the holy of holies, through Christ our Lord.' *Amen*. This shows, that the altar of the New Testament was prefigured by the holy of holies, or sanctuary of the old law** and is the chief place into the Church of Christ, to which none ought to approach, without great holiness and purity.

† *Mat.* 18. 20. ‡ *Judges* 6. 12. * *Luke* 1. 18. § *Ruth* 2. 4. ¶ *Eth* 4. 16. ¶ *Ibid.* v. 11. ** *E.* 34