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# THE CROSS.



God forbid that I should glory, save in the Cross of our Lord Jesus Christ; by whom the world is Crucified to me, and I to the world.—St. Paul, Gal. vi. 14.

VOL. 2. HALIFAX, FRIDAY, FEBRUARY 23, 1844. No. 8.

## WEEKLY CALENDAR.

- Feb'y 25. First Sunday of Lent.  
 26. Monday, St. Mathias, Apostle.  
 27. Tuesday, St. Felix, Pope and Conf.  
 28. Wednesday, St. Margaret of Cortona, Quatuor Tense.  
 29. Thursday, St. Gregory, Pope & Conf.  
 March 1. Friday, Quatuor Tense, Feast of the Lance and Nails of our Lord Jesus Christ.  
 2. Saturday, St. Simplicius, Pope and Confessor.

## THE CHRISTIAN'S MASS.\*

### AD OFFERTORIUM.

The Creed being finished, the priest kisses the altar, showing his willingness to undertake this office, of making oblation to God for the Church and the faithful, and as it were begging leave of Christ, signified by the altar,† to salute the people with

### DOMINUS VOBISCU,

And puts them in mind, that now he begins the oblation, he would have them all join with him in all sincerity and devotion; which they promise to do, and wish the same to the priest, saying, *Et cum Spiritu tuo*: well, then, says

\* Christian's Mass, so called from the circumstance, that Catechumens and others, not considered as worthy of being present by the Church, were excluded.  
 † Eph. 2, 20. &c.

the priest, turning to the altar, *Oremus*. Let us with one heart join our prayers, that God will assist us in this great oblation.

### THE OFFERTORY,

So called, because it begins the oblation, is commonly some sentence out of the *Psalms*, corresponding with the Introit, the priest using this short versicle, to raise the spirits of the faithful, and prepare them for the mystery.

It may represent the hymn our Saviour said,\* before he went to Mount Olivet, where he made his first oblation; or the *Antiphon* of our Saviour, "My soul is sorrowful, &c., stay here and watch with me;"† which he said when he began his passion, for our redemption; the representation of which The Church here also begins. The offertory being said,

The priest unveils the chalice, reminding us, that our Saviour, going into the garden, begins to discover his passion to his disciples, or the unveiling of the law, the verity of which should now appear, in the passion of our Lord.

\* Mat. 26, 30.

† Ibid. ver. 35

The priest removes the chalice and paten from the corporal; so Christ separated himself from his disciples,\* the better to prepare for his passion, and make an oblation thereof to his Father. Then

The priest takes the paten, together with the host, from the chalice; which intimates the second separation which our Saviour made,† from those three apostles in the garden with him, where he makes the beforementioned oblation, and the priest now makes his.

Which being done, he makes the sign of the cross with the host on the paten, reminding us, that this oblation has its effect from the cross and passion, which our Lord willingly‡ accepted for our redemption. Then

The priest lays down the host on the corporal, *i. e.* Christ falls flat on his face,§ yielding his body to the sacrifice; so that the host is laid on the altar; as a subject ordained for the sacrifice of the mass.

Covering the paten, yet not all, shows the disciples fled; only the Virgin Mary and St. John|| still remained with our Saviour, even to his passion.

Devout Christians, after this oblation, were accustomed to make their offerings at mass, in this place. "Thou shalt not appear before thy Lord empty."¶ At first, they offered plentifully of all they had, but afterwards the Church restrained them to bread, wine, new corn, grapes, oil, sweet odours or perfumes, for incense. *Ut. Can. 4 Apost.* Such were the collections upon *Sundays*, mentioned by the apostle, *1 Cor. 16.* And

St. Cyprian: "Dost thou, who art wealthy and rich, think to have part in

part in the mass, without vouchsafing to put anything into the basin?" The custom is yet retained in some Catholic countries; every one puts in something, as a pledge of piety.

And such is yet the custom in our country, in some places, to offer at the altar;—a pious custom, and agreeable to the collections the apostles made, to alms, tithes, salaries, &c. All which, being lawful, so is this, and "those that serve at the altar," may and ought to "participate with it." *1 Cor. 9.*

*Date, et dabitur vobis;* "Give, and it shall be given unto you." Give, every one what he pleases, yet every one something; the value of a mite, a cup of cold water,‡ shall not lose its reward; God will not let us be losers: and charity is the only way to obtain his blessings, both for soul and body.

Thus every one moves others by example, performs the ecclesiastical duties, and better disposes himself for the holy sacrifice and sacrament. As likewise, having made a public profession of our *faith*, we now show the world how it *works by charity*.‡ Your private charities are not here forbid, only you are encouraged "to let your light shine before men, that your Heavenly Father may be glorified."§ The work is pleasing to God, edifying to our neighbour, and the intention upright. Were it not therefore a good work, to renew this custom?

#### THE PRIEST HERE,

According to the institution of our Saviour, offers bread and wine, in order to consecration, or as a preparation to the holy Canon, where the conversion is to be celebrated.

The round form of the host, or bread is not used in the Eastern Church,

\* Mat. 26, 36. †Ibid. 42 & 44. †Ibid. 53, 7.  
Gal. 2. 20. §Mat. 26. 39. ¶Mat. 26. 36.  
John 19. 28. † Deut. 16.

\* Luke 6, 38. † Mat. 10, 42. † Gal. 5, 6  
§ Mat. 5, 16.

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<sup>o</sup> 3. vol. 39, 42 and 44.

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. Ps50.4. 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.

ye with them before the Almighty, prostrating yourselves and striking your breasts, as unworthy to accompany the heavenly spirits, or as correcting your earthly hearts.

*Sanctus*, &c.\* is the hymn of the angels, in imitation of whom we sing another, *Benedictus, qui venit in nomine Domini: Hosanna*; “Blessed is he who cometh in the name of the Lord! Hosanna in the Highest.”† the Jews spread their garments in the way; so great joy was made at his coming to Jerusalem! And shall not we take as great joy, in his coming invisibly to us? Casting the garments of our bodies before, and carrying the branches of virtue and devotion in our hands.

#### THE BELL IS RUNG,

That now, in a special manner, the faithful may raise their hearts and souls, and attend with all reverence. It warns all the faithful of the beginning of the canon, and bids them “prepare the way of our Lord.”‡ As likewise to attend him with all humble adoration, who has humbled himself to come unto us in this manner.

#### CANON MISSÆ.

The Canon (otherwise termed *Actio*, it being the chief action of the priest, as containing consecration; *sacrificium*, because the sacrifice is here chiefly accomplished; *secretum*, a mystery, belonging only to the priests,) is so called (says St. Irenæus, 1. 34. c. 4, because, therein the priest follows the rule of Christ, in consecration; performing this sacrifice and sacrament, in memory of Christ’s passion; which is there represented in a more peculiar manner, as expressed in signs and actions.

And, as in the old law, the high

priest alone entered the *Sancta Sanctorum*;\* so, in the new, the priest alone performs this action. In the first part of the mass, the priest animates the Catechumens to the faith;—in the second, he raises the hearts of the faithful to his attention and devotion.—In this, viz the third part, he turns his mind wholly to God, with whom alone he is now to treat.

This signifies our Saviour’s silence in his passion;‡ and the Virgin Mary with the holy women, St. John, &c. did all in silence attend him with devotion; which is the Christian’s part in like manner, here, looking upon the Lord, with all compassion.

#### TE IGITUR, &c.

Therefore, as assisted by the angelical spirits, “we humbly beseech thee, &c. In expressing the three words,

#### GIFTS, PRESENTS, SACRIFICES,

Three crosses are made, signifying the threefold delivery of our Saviour; the Father delivering him to us, in the incarnation; Judas delivering him to the Jews,|| and they to Pilate to be crucified. The first delivery was of grace;¶ the second, of avarice, and the third, of envy: the first, a gift; the second, a present; the third, a sacrifice. Or, they crucify him in will, in word, and in deed.

Three crosses, to declare that the sacrifice is to be wrought by the matchless power of the most Sacred Trinity. Seeing the crosses, sign yourself, contemplate the passion, and be to be made partaker of its merit. Sacrifice to Christ your heart, and offer your whole man to suffer with him, as he shall please to appoint.

\* Lev. 10.

† Isa. 53. 7.

‡ John 19. 25.

§ Rom. 8. 32.

|| Mat. 26. 15.

¶ Ibid. c. 27. v. 2.

Isa. 6. 3.

† Mat. 21. 9.

‡ Amos. 4. 12. Mat. 3. 3.

Then he prays for the Church in general, and for several in particular, for the Pope, (St. Peter being prayed for by the Church, without intercession, *Acts*. 12.) for the Bishop, (remember your prelates, *Heb.* 13.) and for all the orthodox; and, by way of impetration, the mass may be applied *all*; according to that of the apostle:

“Let supplications, &c. be made for kings, and all others that are pre-eminence.” *1 Tim.* 2. 1. Hence, “We sacrifice for the health of the Emperor; but to our and his God.” *Ort ad Scap.*

This prayer likewise represents that our Saviour immediately before his passion.\* Here, then, all are to pray for all. See *1 Esdras* 6. *Baruch* 1. Praying, offering for Darius, Nabuchodonosor, and Balthasar, kings, that they may live securely, under their shadow and protection.

#### THE MEMENTO FOR THE LITING.

As the good thief on the cross, *Memento mei Domine*, &c.† (*Memento*, *c. Miserere*;) or as Christ prayed for all, on the cross; so the priest here, general and particular; so all the faithful, saying, *Memento*.

The priest having made this introduction, enters now into the sacred action, or consecration, called

#### INFRA ACTIONEM,

*Within the action*; as being immediately joined thereto, having connection with all that concerns it. So Scotus explains it.

The priest here names the Virgin Mary, the twelve apostles, and twelve primitive martyrs; as by the first, we have received the Author of life; by

the second, his doctrine; by the third example both in life and death.

*Communicantes.* We commune with angels in the preface, here with the Saints, that they may assist us in God's promises:—being the same object, which they contemplate in heaven: and they follow the Lamb, which way so-ever he goes.”\*

The Church, by her priests, does not offer this sacrifice, except in the communion and Society of the saints, that God, by their mediation and prayers, may receive it. Again, here we contemplate with them, having the same in species, which they have in vision. We are too weak; let then all the “angels and saints praise our Lord” for us.†

In this you may contemplate our Saviour, at supper with his twelve apostles; to whom twelve martyrs are joined, to accompany the priest in this mystery. The faithful, here, may invoke their intercession.

With confidence of the saints' assistance, he prosecutes his prayer; that God, being pacified by their intercession, would accept this oblation, which the whole Church offers to him: extending his hands

#### OVER THE CHALICE.

In tokens that the great work is not to be done by any power of his own, but by virtue of his ordination, *i. e.* of the Holy Ghost: imposing, as it were, the sins of the faithful upon the victim, as likewise testifying thereby, that he is to offer the true sacrifice of expiation; or for the impetration of God's blessing by the Holy Ghost, or the descent of our Saviour into the Eucharist: so all may prepare themselves for his coming;

John 17.  
Luke 23. 42.

\* Apoc 14  
† Ps. 149. Dan. 3.

BENEDICTUM, ADSRIPTUM, &c.

That by this oblation, we may be made blessed in celestial things, ascribed amongst the elect, established in all good: that our service may be rational,\* and that in all things God would approve and confirm it.

#### THE FIVE CROSSES

Signify Christ, 1. Taken as a thief, 2. Spit upon, 3. Mocked, 4. Scourged, and 5. Carrying his cross. The words tend principally to consecration, the signs to inform us, or firmly impress the passion of Christ upon our souls.

QUI PRIDIE, QUAM PATERETUR, &c.\*

All which words are necessary to consecration, showing that the priest performs this act in the person of Christ: and which done, he falls down and adores:

#### ELEVATES,

That all may adore according to his example, and be mindful of Christ elevated on the cross.† The little bell that is rung, calling them away from all other cogitations. Again,

#### THE CANDLE IS LIGHTED.

The fire is charity; the light, faith; and the flame, hope. Also the light signifies purity and innocency, all of which are here necessary. "Striking our breasts"‡ signifies our sorrow for his passion, or rather for our sins, that were the cause. The same may be said of the "consecration of the chalice." Contemplating the blood and water that flowed from his body, stand under the cross,§ open thy heart to receive it, &c.

The host and chalice, severally consecrated and elevated, declare the se-

paration of Christ's blood from his body, and his soul from both, upon the cross.

#### THE PRAYER FOLLOWING THE ELEVATION.

"We offer to thy most excellent Majesty," now no more bread and wine but thy true body and blood, which thy priest has consecrated in the person of Christ, and elevated in the person of the Church, in memory of his most sacred passion, resurrection, and ascension. *Dying*, he has freed us from death; *rising*, he has raised us to life and *ascending*, he has glorified us forever.

"Of thy gifts and grants," having nothing of our own to offer, worthy thy Divine Majesty. Where, God having given us the "Bread of Life," and "Chalice of Salvation," we offer him those, viz. the body and blood of his only Son.

The crosses, before consecration, are by way of benediction of the matter; after, they are representatives, renewing in our minds the sacred passion. And here

#### THE FIVE CROSSES

Signify the five wounds of Christ, or the sufferings of Christ's senses;—his touch, with nails;—his taste, with gall;—his smell, with the filthy rottenness of Calvary;—his hearing, with blasphemies; and—his seeing, when he beheld his blessed Mother, and his beloved disciple weep.\* And

"The passion of our Lord ought to be the daily lecture of the faithful."† Christ keeps his wounds in heaven, the Church represents them in the Mass: let us therefore retain them in our hearts. The

\* Rom. 21. 1.

† I. Cor. 11. 23. &c.

‡ John 3. 14.

§ Luke 23. 45.

§ Isa. 12. 3

\* John 49. 26

† S. Bern.

*Other Prayer, or part of the Oblation, viz.*

"Upon which we humbly beseech Thee," *i. e.* [say some] upon the oblation before mentioned; or others better, [as] upon the *act of the oblation*, which the priest and people here make; the Church not comparing Christ's with Abraham's, Abel's, Melchisedec's; not praying that the angel should carry Christ sacrificed to heaven; but that her action may be acceptable. These words.

*Take for acceptable,*

Are, therefore not referred to the host, but to the offerer and action of our oblation; praying the sacrifice may be acceptable, not in itself, because it can never please: *Ille est filius meus dilectus*, &c.; "This is my beloved Son, &c.;" therefore it belongs to the offerers, who, deterred by their sins, are diffident of their own merit; so, offering the acceptable host, they beg themselves, *Ex intuitu illius*, "At the sight of it," may be acceptable. And

That, as in times past, God accepted the sacrifice of Abel, Abraham, &c., so he would accept our host, in whose name those were pleasing to him. The faith of the sacrificers made those sacrifices acceptable; but our host is always so: consequently we pray not for it, but for us, the offerers, that God would make us acceptable, as Abel, Abraham, &c., were pleasing to him.

These three are mentioned, because their sacrifice did more especially prefigure this; or because it reminds us, what dispositions are required in the offerers: *viz.* innocence, as in Abel; faith and obedience, as in Abraham; and religion as in Melchisedec, as being to offer an immaculate host, And,

\* Mat. 17. 5.

that God, by intercession of the angel, would make it profitable unto us, he carrying not the sacrifice, but the religion thereof, and offering it to God.\*

*The Second Memento*

Is for the dead; the Church communicating with all the faithful of Christ, living and dead, and all participating of his holy merits and passion. Here, in union with the Church's prayer, it is proper to offer for the dead. *2 Mach. 12. 43, &c.*

*Nobis Quoque Peccatoribus.*

The Church having prayed for the living and the dead, now prays for sinners, of which sort, the priest first acknowledges himself one: presuming the same humility in all present, no any ways trusting in their own merits, but in the multitude of God's mercies. *Dan. 9. 18.*

The Priest says this aloud, and strikes his breast, that all present may better attend to what so much concerns them. *Sic Publicanus, † Sic Latr in cruce; ‡* As the publican, and the thief on the cross. And here our sin is well acknowledged, that we may be better prepared for communion; and the saints are here named again; because, before, we desired their suffrages; here, their fellowship and society is heaven.

\* Tob. 12. 12. Apoc. 8. 4.

† Luke 18. 13. ‡ 1 Tim. 2. 23. v. 41.

(To be Continued).

#### ASSOCIATION FOR THE PROPAGATION OF THE FAITH.

In consequence of the Catechetical Examinations and Distribution of Premiums on the Sundays in the month of January, the usual Monthly Meeting of the Committee and Collectors was not held. It will take place on Sunday next, February 25, in the New Vestry, immediately after Vespers, when the Subscriptions since the last Monthly Meeting will be received.