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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 16, 1844. No. 7.

WEEKLY CALENDAR.

- Feb. 18. Quinquagesima Sunday.
- 49. Monday, Saint Andrew of Corsini, Bishop and Confessor.
- 20. Tuesday, St. Hyacinth of Mariscotti, Virgin.
- 21. Ash Wednesday—Fast Day.
- 22. Thursday—Chair of St. Peter at Antioch
- 23. Friday, Crown of thorns of our Lord Jesus Christ.
- 24. St. Antherus, Pope and Martyr.

THE CATECHUMENS' MASS.

The priest, at the foot of the altar, humbly bowing himself, invokes the most sacred Trinity, saying: *In nomine Patris, et Filii, et Spiritus Sancti.*—"In the name of the Father, and of the Son, and of the Holy Ghost. Amen." Signifying, that what he is about to do, is not to be done in any power or merit of his own, but in the name and power of the Father, and of the Son, and of the Holy Ghost; saying, as it were, to all present,

Attend the oblation, which I am to offer to God, who is our Father, by his Son, who is our Redeemer, and in the

* Catechumens were not allowed to be present at the celebration of the sacred mysteries. At the close of the gospel and sermon, they were ordered by the deacon to depart from the church. The words commanding their departure, were spoken in a loud and distinct tone,—they were, *Ita, Catechumeni, missa est.*—"Depart, Catechumens, Mass is finished."—That part of the mass, at which they were permitted to be present, was called the *Catechumen's Mass*. Ed.

Holy Ghost, who is our Comforter,—Or, to God, by his Son, in virtue and power of the Holy Ghost.

He makes the *sign of the cross* upon himself, and in moving his hand, 1. to his *head*, 2. to his *breast*, and, 3. from *shoulder to shoulder*, he expresses, 1. his *intention*, which is the beginning of our action, 2. his *affection*, and 3. offers all his *power*, to effect this sacrifice. Again, he arms himself with this *sign* as if he should say, "Save me, O Lord, in thy holy name, through the merits of thy passion, and suffer not my enemy to prevail against me." Also, in making this *sign*, he reminds all present, that now he is going to renew in them the memory, and apply to them the fruits and merits of Christ's passion.

Amen, you go to sacrifice to God for us (say the people) and for all the world: we ratify and approve your holy intention, and will attend, and go along with you, to the best of our power.

Priest. *Introibo*, &c. "I will go to the altar of God." *Ps. 42*. Here he farther declares his *intention*, as if he should say, as God's legate to his people, or the Church's ambassador to God; nay, as the agent of the universe to the Lord of lords, and King of kings, "I will go to the altar of God;" to do

homage to him in the name of all ; to give him thanks for all blessings bestowed upon all ; to beg, he will be propitious, and give his pardon to all, as also his grace ; that he will relieve all their miseries, and increase their virtues ; that he will be merciful to the faithful souls departed, &c. Or, I will go to the altar of mercy, to offer sacrifice for you, who are here present, for myself, and for all. Come you with me, let us acknowledge our impieties, and see, if perhaps, for the tender passion of his only Son, he will take pity on us, and spare us.

Clerk. *Ad Deum, &c.* "To God, who rejoices my youth." So the Clerk, in the name of the *people*, animates him to go on, telling him, he goes to God, who is both able and willing to satisfy his desire, and by this sacrifice, to pardon his sin, to cleanse his soul, to give him alacrity, and renew his youthful vigour, in the performance of this holy action.

Nor, is it meet, that going about so great a work, we should be sad or dejected in spirit ; therefore this Psalm is permitted and recited interchangeably, that both *priest* and *people* may celebrate and receive the most holy mysteries with joy, and approach the Divine Majesty with all cheerfulness and alacrity.

P. *Judica me, &c.* "Judge me, O God, and distinguish my cause, from the nation not holy : from the unjust and deceitful man, deliver me."* That is to say, having proved myself as the apostle commands, † judge me, O God, in mercy, and distinguish between a my just intention and the wicked devices of the ungodly : and deliver me from all such company, before I come to thy altar. Because "we cannot drink the chalice of our Lord, and the chalice of devils," i. e. the waters of iniquity : "We cannot be partakers of the table of our Lord, and of the table of devils," i. e. of sin. 1 Cor. 10, 21. For what participation has justice with iniquity ? And what agreement with Christ and

Belial ? No other, than between light and darkness. 2 Cor. 6, 14, 15. God forbid, then, I should enter with such companions into the courts of our Lord, into his holy of holies.

C. *Quia tu es, Deus, &c.* "Because thou, God, art my strength ; why hast thou rejected me, and why go I sorrowful, whilst the enemy afflicts me ?"—That is to say, "With thee, O Lord, I can do all things ;"* "Without thee, nothing."† No, not so much as examine or inquire, "why thou hast rejected me, or why I go sorrowful," &c. O ! do not, therefore repel me, but assist me by thy grace, that I may always rejoice in thee, "whilst the enemy afflicts me."

P. *Emitte lucem tuam, &c.* "Send forth thy light and thy truth ; they have conducted me, and brought me to thy holy mount, and to thy tabernacle."—Thou hast sent Christ to enlighten the world, by teaching the way of God in truth ; send him now to enlighten and teach me in particular ; since these graces, thy light and thy truth, (by which we know our duties, and sincerely perform them,) have brought us to the altar, to invoke thy name, &c.

C. *Et introibo, &c.* "And I will go to the altar of God, to God, who rejoices my youth." And we will attend thee, (say the people by the mouth of the clerk,) accompanied with the light of truth, and a sincere intention, to the altar of God, who will change our old corruption into newness of life.

P. *Confitebor, tibi, &c.* "I will praise thee on the harp, O God, my God : why art thou sorrowful, my soul, and why dost thou trouble me ?" We will praise our God on the harp of joy ; be not therefore pensive or desolate, my soul ; torment me no more. "God loves a cheerful giver." 2 Cor. 9, 7.

C. *Spera in Deo, &c.* "Hope in God ; because I will still praise him : He is the salvation of my countenance, and my God." Trust in God (says the clerk for the people) and praise his name ; he is our salvation and our God

* Psalm 42.

† 1 Cor. 11, 28.

* Phil 4, 13.

† John 15, 51.

and we hope to see him in his glory. And then both priest and people glorify God; the

Priest saying, *Gloria Patri, &c.* 'Glory be to the Father, and to the Son, and to the Holy Ghost.' And the

Clerk answering, *Sicut erat, &c.* 'As it was in the beginning, is now, and ever shall be, world without end.' Amen.

Both making profession of the holy Trinity, and promising to continue it for all eternity. Then the

Priest with great alacrity, repeats his *Introibo, &c.* 'I will go to the altar of God,' to the table of our Lord, to the great supper of the faithful, to eat the bread, that comes down from heaven,* to partake of the body and blood of Christ. And the

Clerk answers, *Ad Deum, &c.* 'To God, who rejoices my youth,' by giving new life, strength, and vigour, in virtue of the divine food of the holy Eucharist.

P. *Adjutorium &c.* 'Our help is in the name of our Lord.* As if he should say, 'These' repose their confidence 'in chariots, and these in horses, but we will call on the name of the Lord our God.' *Psa. 19, 8.*

Clerk. *Qui fecit &c.* 'Who made heaven and earth,' for the manifestation of his omnipotence, that we may have no room to doubt, but that 'our God, whom we worship can save us.' *Dan. 3, 17.* Since then all our sufficiency is from thee, O God, *2 Cor. 3, 5.*, 'Not to us, Lord, not to us, but to thy name give the glory.' *Psa. 113, 9.*

In the confidence of the Divine help the priest and clerk proceed, interchangeably, to *Confiteor Deo omnipotenti, &c.* 'I confess to Almighty God, &c. Now, confession, is four-fold 1. Of sin. † 2. Of humility. ‡ 3. Of faith. § And, 4. Of praise and thanksgiving. || But 'Praise is not seemly in the mouth of a sinner.' *Ecclus. 15, 9.* And there-

fore of these confessions the two former are used as preparations for the last, which consists mostly of the two latter.

Again, the sacramental confession of sin, in private, and in particular, (which had its effect from the due sorrow of the penitent, and his humble acknowledgment; from the prayer of the priest, and the virtue of the keys.) being presupposed; we here make a public and general confession, which reminds us of our Saviour's washing his apostles' feet,* before he consecrated, and they received, the holy Eucharist;—admonishes us of the great purity required of the offerers and partakers of this oblation;—and is a means to obtain that purity. For, if we shall "say that we have no sin, we deceive ourselves, and the truth is not in us; but if we confess our sins, God is faithful and just, to forgive us our sins, and to cleanse us from all iniquity." *1 John 1, 8, 9.*

Hence, the Church here teaches all her children to say, *Peccavi nimis, &c.*, "I have sinned exceedingly in thought word, and deed." And, truly, the waters of iniquity have a great spring-tide, but very small and slow ebbs. They overflow the field of our soul, drown the flowers, produce weeds and brambles in "abundance, render the tongue" a sea of evil, "a world of iniquity;" † and "out of the abundance of the heart the mouth speaks: ‡" from which two infected springs, no better actions proceed. Therefore, to gain pardon of their sinful thoughts, words, and deeds, all humble themselves in the *Confiteor*, beating their breasts and crying aloud, *Mea culpa, &c.*, "Through my fault, through my fault, through my most grievous fault;" to express the vehemency of their sorrow; it being natural to repeat the cause of our grief, as David did, in saying, "O my son Absalom, O Absalom my son, O my son," ‡ *Kings 19, 4.* And, though his triple repetition had but one motive, yet ours has three: for we say, 1. *My fault*, as having sinned against ourselves, by

* John 6.

• Psa. 123.

† Acts 19, 18.

‡ 1 Cor. 15 9.

§ Rom. 10, 10.

|| Mat. 11, 25.

* John 13.

† James 3, 6.

‡ Mat. 12, 34.

abusing the powers of our soul, and the faculties of our body. 2. *My fault*, as having sinned against our neighbour, by ill example given, or injuries done. 3. *My most grievous fault*, as having sinned against God, by breaking his commands. Against the Father by slighting his power; against the Son, by neglecting the means he has procured for our salvation; against the Holy Ghost, by ingratitude and wilful folly. And, can anything be more reasonable, than that a threefold cause should have a threefold effect of sorrow?

True it is, from God alone we hope for pardon, and therefore we confess to him; nevertheless, in offending God, we offend his angels, his saints, and all who love him; and therefore we confess to them also, and beg pardon of them all, as did the prodigal, saying, "Father, I have sinned against heaven, and before thee." *Luke 15, 18.* Or, confessing to God, before them all, we pray, they witness our sorrow, and beg of him remission for us; that as we have given them cause of displeasure or sadness, by our manifold iniquities; so we may give them cause of joy, by our conversion. *Luke 15, 10.*

Again, the priest and the faithful being now going to the great sacrifice of peace, it is requisite they confess to one another, asking,* in a manner, each other's pardon, and mutually requiring each other's prayers. 'Confess therefore your sins to one another, and pray for one another, that you may be saved.' *James 5, 16.*

Now, in the performance of this mutual obligation, as the priest styles the people, brethren, so they call him, father; and, since the laws of God bind us to give honour to our carnal parents, surely our ghostly parent must needs have greater right thereto; who, in Christ Jesus, by the gospel,† begets us, regenerates us, is our legate to God, fills us with the Holy Ghost, feeds us with the word as with milk, nourishes, confirms, absolves, and fits us for sacred

mysteries, judges our cause, and administers unto us the sacred bread of eternal life.

In fine, when you see the priest bow down at the *Confiteor*, with his eyes fixed on the earth, and his hands joined or beating his breast, you see the poor publican standing afar off, and not daring so much as to lift up his eyes towards heaven, but knocking his breast, and saying, 'God be merciful to me a sinner.' And, 'as this man went down into his house justified,' so 'every one that humbles himself' in like manner, 'shall be exalted' accordingly.' *Luke 18, 13, 14.* The

Priest having said the *Confiteor* for himself, the

Clerk replies, *Misereatur tui, &c.* 'May the Almighty God have mercy on thee, and forgiving thee thy sins, bring thee to eternal life.' And the

Priest answers, *Amen.* Then the Clerk, in the name of the people, having likewise repeated the *Confiteor*, the

Priest prays for them, saying, *Misereatur vestri, &c.* 'Almighty God, be merciful to you, and forgiving you your sins, bring you to life everlasting.' And the

Clerk answers, *Amen.* Then the Priest, signing himself with the sign of the Cross, gives absolution, saying, *Indulgentiam, absolutionem, &c.* 'Almighty and merciful God, grant us pardon, absolution, and remission of our sins.' And this *absolution*, given by the virtue and power of Christ's cross and passion, is called *sacerdotal*, (not sacramental,) conformable to the general confession; yet notwithstanding, it may obtain remission of sin, through the penitence of the people, and the priests powerful prayer: for a 'contrite and humble heart, O God, thou wilt not despise.' *Ps. 50, 19.* Consequently this *absolution* affects all the faithful present: for whom the

Clerk answers, *Amen.*

The priest and people, having made this humble confession, and received absolution, do mutually comfort one another. The

* *Mat. 5, 24, 25.*

† *1 Cor. 4, 15.*

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; &c.* '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-*

dicum, '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.* 30

Being come up to the altar, he bows his body and lays his joined hands upon it, testifying thereby his incapacity for so great a work, and giving God the glory: he kisses it, in testimony—1. Of our reconciliation to God, by the incarnation of his Son:—2. Of union and perfect peace with our neighbour and all the world: and 3. Of peace of conscience, and joy within ourselves, for being entered the house of God, and come to his altar. And he says this prayer in silence:

Quæsumus Domine, &c. “We beseech thee, O Lord, by the merits of thy saints, that thou wouldst vouchsafe to pardon all my sins.” *Amen.* Which shows his apprehension of his sins still, and how dreadful they are to him, being now to be employed in so great a mystery.

INTROITUS.

Then the priest, making a low reverence, goes to the right hand of the altar, signifying the *Emmanuel* promised in the law, which came first to the Jews, who, by reason of the divine law, were on the right part; and the Gentiles, by reason of their idolatry, on the left.

The mass, indeed, is a representation of Christ's passion; yet because this part was for the Catechumens, and for their instruction, the Church thought fit to represent unto them precedent mysteries, that they might the better understand, that all benefits received from the nativity, preaching, &c., were all effects of his most sovereign passion.

In the *Introit* you will find the *Antiphon*, taken out of the Psalm, the *Versicles*, and *Gloria Patri*; all showing the ardent desire the Patriarchs had of our Saviour's coming; and that we all ought to have of his presence.

The fathers earnestly desired thy coming, O Lord, and all the world sung *Gloria Patri*, at thy appearance. As, therefore, thou hast come for the salvation of mankind; come now we beseech thee to our souls, and make us fitting to receive the fruits of this holy sacrifice. Thus O Christ do I here manifest in the beginning of mass, my burning thirst and vehement desires of thy presence, and the end I may with all reverence and

devotion attend these mysteries, which without thy special mercy and grace I shall never be able to do; therefore I cry unto thee, “Lord have mercy,” Christ have mercy,”† &c.

KYRIE ELEISON.

The priest goes to the middle of the altar and standing there as before the face of God, with submissive eyes, with body inclined, and hands joined, begs mercy, as likewise the people answering with all earnestness.

This language of the angels is nine times repeated in honour of their nine choirs; or three times in honour of the Father, three of the Son, and three of the Holy Ghost. *Eleison* declares our misery; in regard whereof, the Church for all her children compassionately cries out *Kyrie Eleison*; for that without God's mercy and goodness, they unavoidably perish: *Christe Eleison*; because without Christ no mercy is to be had.

GLORIA IN EXCELSIS,†

The Hymn sung by the angels, at our Saviour's birth. The *Introit* reminds us of the incarnation, this of the nativity of our Saviour; upon which all the following mysteries of his life, passion, &c., depend, in which it was expedient the Catechumens should be instructed. And what heart (reflecting upon this mystery, and the heavenly action of the angels) but will be moved with interior piety and devotion?

‘I announce to you a great joy,’ an everlasting joy, a joy that ‘none shall take from you,§’ an universal joy to all people and nations, and to all the children of Adam, Jew and Gentile, rich and poor, &c. All are concerned in this joy, ‘For a Saviour this day is born’ unto us. *Luke 2. 10 11.* Our eternal God is become temporal, is born of a Virgin, is made one of us, an earthly citizen, that he may make us all citizens of heaven, and companions with angels.¶ *Parvulus natus est nobis, &c.* So that now we stand in generous competition with the celestial spirits, seeing our nature is assumed by the Word Eternal. Their King is descended,

† Ps. 122 3. † Luke 18 38. 39. : Luke 2, 14
§ Isa. 9, 6. ¶ John 16, 22

and, they follow to praise him on earth, whom they adore in heaven, and to invite us all to this melodious hymn.— Wherefore, ‘Sing ye to our Lord a new Song’ &c. Because he that is powerful has done wonderful things, and his name is holy. And can anything be more wonderful than the Creator to be a creature? God, an infant; immortality, mortal; Omnipotence, without power; and Immensity, confined to a stable? The supporter of all things, to be carried in the Virgin’s arms; and the Food of all creatures, to be fed with her milk? He, who clothes all things, naked; and he who is highest, made lowest?

The angels sing this new song, a song of salvation and joy, of comfort and gladness, of exultation and praise. *Venite, exultemus Domino, &c.* The first part echoes the song of heaven; ‘All glory and honour to God:’ the second is a subject of joy to men and angels, assuring those of their redemption, and these that now their broken choirs shall be again repaired.

PAX HOMINIBUS BONÆ VOLUNTATIS.

Peace interior, i. e. internal purity; exterior, i. e. fraternal charity; superior, i. e. the glory of heaven; and inferior, and so grace shall govern nature, and sense shall be subject to faithful reason.

The angels, blessed Mary, Joseph, the kings and the shepherds, adore our Saviour with this hymn, and why not we? Their example is good, and we shall do well to imitate it; the peace proclaimed by the angels gives us firm hope of glory.

The priest’s frequent turning towards the people, shows our Saviour’s turning to his apostles, and to St Peter and to the women, when he was under the weight of his cross; inviting all to be mindful, and to assist with their prayers: *Age quod agis.* And behold,

DOMINUS VOBISCU.

Which may be understood in a demonstrative sense or an optative, or a monitory, showing God inhabits in the midst of his people: “Where two or three are gathered together; *Ecce sum vobiscum usque ad, &c.* But in his holy sacrifice, in a particular manner. *Et cum spiritu tuo.* O sweet harmony; all are united in the same desires!

OREMUS.

Turning to the first prayer or Collect, all are invited to pray with him: *Quia vis unila fortior;* and the prayers of many will never be despised; because powerful is the force (of many) united. Here, every one may do well to join his devotion with the priest’s intention, in which he is most likely to partake of the effects of the sacrifice.

The priest stretches forth his hands, and shuts

them again, showing the devotion of his heart. ‘And in thy name, (says the prophet) I will lift up my hands.’

FLECTAMUS GENUA.

“I bow my knees to the Father of our Lord Jesus Christ.” *E. P. S. Levate,* and if you be humble, then run up your hearts; for God will behold your humility, and hear your prayers.— Judith 9, 16.

THE COLLECTS.

Are so called, because they are said over, or for, the people collected together; or because, then, all are to collect, and unite themselves in spirit; or, because collected by the church, and accommodated to the time, or occasion, and the like. Here,

The priest extends his hands, i. e. his heart, showing it is open to receive God’s benedictions, in memory of Christ’s being extended on the cross; or of lifting up his hands when he ascended. Joining mouths and hearts together, we answer, *Amen;* God grant, our prayer and yours may be heard, for the universal church.

LECTIO EPISTOLÆ.

The whole Scripture is an epistle sent from God to instruct us; and this select part is to instruct the Catechumens, or for the consolation of the faithful; a message sent from God, the better to dispose us for the Gospel.

The epistle is an instruction; those therefore who understand not Latin, would do well to peruse it, at times, or before, in English.

In Ember-weeks, prophecies are read from the Old Testament, and epistles from the New; showing that priests, ordained at that time, ought to understand both laws.

For which mercy of instruction, it is answered by all, *Deo Gratias, i. e.* “Thanks be to God” for sending his prophets and apostles, to instruct us in the way of salvation. “If we would be heard in our prayers, let us hear our lord in the epistle;” let us heartily say, *Deo gratias,* for our vocation; beg perseverance and progress from virtue to virtue, which is intimated in the

GRADUAL;

Verses taken out of the Psalms, as it were in answer to the Epistle; for, the Gradual has commonly correspondence with the epistle; if this be joyful, so is that, &c., signifying, that we, in works, ought to answer what we have heard, going up by degrees,—*gradatim,*—from the doctrine of the prophets and apostles, to that of Christ. The verses are as steps, and are two, because of two precepts “count the whole law and the prophets.

Increasing “in grace and wisdom,” † according to our Saviour’s example, “before God and man,” we are to proceed. *Quid ergo stamus hic tota die otiosi?* “Why therefore stand we here, the whole day, idle?” Alleluiah is the joy of the Church for what the Gradual represents: this song of the angels reminding us, that the observance of Christ’s law will bring us to joy and beatitude.

The Tract reminds us of the sorrow, penance, and misery of our present exile, the tears of the Church, &c. *John 16. 20, &c.*

THE TRACT

Signifies the desires of a devout soul, sighing after eternal joys: *Heu mihi quia incolatus meus* &c. “Wo is me, that my sojourning,” &c. *Pe.*

119. 5. "Upon the rivers of Babylon, there we sat and wept, whilst we remembered Zion." Ps. 136. 1.

And have not we sat upon the rivers of iniquity? Shall we not therefore lament our separation? &c. *Quomodo ergo cantare possumus canticum Domini in terra aliena?* "How shall we sing the song of the Lord in a strange land?" The Tract bids us think of our sins, and do penance, as the Baptist admonishes, *Mat. 3. 2.*

THE SEQUENCE.

Is a continuance of the Tract or Gradual, according to the nature of the mass; as, when doleful, to move compassion; when joyful, to excite to joy.

In all these, be mindful of the baptist preparing for us, the prophets and apostles preaching to us our vocation, conversion, adoption, &c. *Et quid retribuam Domino?* "What shall I render to the Lord?" Rejoice; mourn; compassionate the poor souls departed, as the mass informs.

THE EPISTLES

Contain the doctrine of the prophets and apostles; the gospel, the mysteries of our faith, life, and action, the miracles of our Saviour, and his holy doctrine; representing him preaching, who is *Via, Veritas, Vita*; "The way, the truth, and the life." So, here is the fountain, the centre, and basis of Scripture.

Remember with what terror the law was given of old, signifying this law, that we might take care to observe it, and be, for ever, afraid to transgress it.

THE BOOK

Is removed from the right to the left side; because, *Non veni, inquit Dominus, vocare justos, sed peccatores*; "I am not come to call the just, but sinners;" and, now it passes from Jew to Gentile, all stand up, signifying their readiness to embrace, defend, and obey what is there delivered; all rise, to manifest their earnest desire of hearing these joyful tidings; as also to declare their readiness to follow, defend, and fulfil the gospel.

The priest, in passing, bows, and with hands joined upon the altar, makes his prayer, owning himself unworthy to open the book; yet seeing it is his office, he inclines and prepares to do it in all reverence and humility: *Pro pollutis labiis ego sum*; "I am a man of unclean lips." *Cor mundum crea in me, Deus*; "Create in me, O God, a clean heart." Touch my heart and lips with the coal of thy spirit, coming from the coal of thy cross, that I may worthily publish the holy gospel. *Domine, labia mea aperies*; "O Lord, thou wilt open my lips." Then proceeding, he says

DOMINUS VORIBECUM.

Descending, in like manner, God would purge the hearts of the faithful, and open them to receive his gospel: reminding them to be attentive, because our Lord, in his word, is with them; and the words of our Lord do challenge all reverence from his servants. *Et cum Spiritu tuo*, we are prepared, and wish his Spirit may be with thee, whilst thou deliverest them to us. Then signing the book and himself he says,

SEQUENTIA SANCTI EVANGELII, &c.

Tells what gospel; signing his forehead, that he may never be ashamed of it; his mouth,

that he may thereby conform it unto salvation; and his breast, to fix it there, that in heart he may believe it unto righteousness; and that the gospel comes to us by the benefit of Christ's passion, is witnessed by the sign of the cross. **All answer,**

Gloria tibi, Domine, singing themselves in like manner, manifesting their joy for these happy tidings, glorifying God with the shepherds, and arising themselves with the holy sign, against all negligence and molestation of Satan.

THE GOSPEL.

Evangelium signifies good tidings or happy news to wit, of our redemption and salvation in Christ; and *Gospel*, or God's-Spel, is God's special word, spoken not by his servants, (like the rest of the Scriptures,) but by his only-begotten Son. *Heb. 1. 1.* Wherefore, in hearing it read, you may imagine you hear Christ speaking to you. And if you understand not Latin, read it yourself, at or before-mass, in English. Then

The priest kisses the book, saying, *Per Evangelica dicitur i. e.* Grant that these instructions may take such root in our hearts, that by them we may be disposed to receive the benefit of redemption promised therein, viz. remission of our sins, and life eternal. The gospel ended, all cry, *Laudus tibi Christe*; "Praise to thee, O Christ;" we will suffice with thee, serve and confess thee; and so they sign themselves.

CREDO IN DEUM, &c.

The creed is the symbol and signal token of our faith, the character, the mark and the seal of our hearts by which we are known, &c., the effect of the gospel, which is the code, or proclamation of Christ's holy doctrine, the creed an acceptance of the same; that signifies Christ's preaching this the world's conversion.

Some things of the Creed.

Because the Rector only extracts the gospel in private masses: though Durand says, all ought to stand, *Quia idem est cum Evangelio*; "Because it is the same as the gospel." Likewise we stand at *Benedictus Magnificat, Nunc Dimittis, Te Deum, and St. Athanasius's Creed*; the three former being extracts from the gospel, and the latter being canticles of praise, and professions of our faith. Here, then, stand constant in faith, and walk before God, in all sincerity and truth according to his evangelical law, which you have lately received, and now professed.

ET HOMO FACTUS EST.

Here the priest and all kneel down, as at *Verbum Caro*, &c.; and well may we humble ourselves, when we consider the humility of our Lord's incarnation.

The words are full of Majesty and reverence, expressing the greatest condescension imaginable of the Divinity to our human nature; and therefore challenge the greatest humiliation we can make to God, who by this has exalted us to the greatest dignity of which we are capable.

AD VITAM ETERNAM.

The priest signs himself, showing, that he is ready to suffer for his faith; as likewise that by the cross and passion, he hopes to obtain life everlasting; so all present also.

Amen; the priest says this in the name of all, and all may say with him, as believing Christ (who is *Amen* the faithful and true witness) having said it.