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OAKEYLEY ON THE MASS.






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GETHSEMANI ABBEY,
GETHSEMANI, P. O. KY.



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THE ORDER AND CEREMONIAL

OF THE

MOST HOLY AND ADORABLE

SACRIFICE OF THE MASS,

ETC.



THE
ORDER AND CEREMONIAL

OF THE
MOST HOLY AND ADORABLE

Sacrifice of the Mass.

EXPLAINED IN A DIALOGUE

BETWEEN A PRIEST AND A CATECHUMEN.

WITH

*An Appendix on Solemn Mass, Vespers, Compline, and
the Benediction of the Most Holy
Sacrament.*

GETHSEMANI ABBEY,
GETHSEMANI, P. O. KY.
BY
FREDERICK OAKELEY,

Canon of the Metropolitan Church.

Permissu Superiorum OF THE

ABBAY OF GETHSEMANI.

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Advertisement to the Second Edition.

THE little Manual, a new edition of which is now offered to the public, was compiled by me, more than ten years ago, when I was preparing for the priesthood at St. Edmund's College. I should hardly have ventured upon republishing it, but for the encouragement it has received in the circumstance of the chief part of it having obtained, in the form of an accurate Italian translation, the official "imprimatur" of the Holy See. The translation in question was made in 1855, by a young student at Rome, named Lorenzo Santarelli, under the immediate eye of one of the Professors of the Roman College.

The portion of the Manual to which this approbation extends has been printed in this new edition, for the sake of distinction, in a larger type. One or two passages, which occur in the approved translation, have been omitted in this edition as unnecessary; and one which is omitted in the translation solely on the ground of being more applicable to a Protestant than to a Catholic country has been, for that reason, retained. The rest of the work, which was not included in the Italian translation, and consequently not submitted to the judgment of the Roman authorities, has undergone a new and complete revision, and received several additions and corrections.

A notice taken of the Italian translation in the *Civiltà Cattolica*, in the midst of a great deal which is far too kind in other ways, expresses very fully the object I had

in giving to the world the results of study on the subject of the Mass, undertaken primarily with a view to my own improvement. The writer says :

“Egli” (l’Autore) “destinò quest’operetta ai suoi cattolici concittadini, non solo per istruirli degli alti misteri che si velano sotto i riti augusti della S. Messa, ma eziandio per ammaestrarli a ribattere gli errori e sofismi con cui i Protestanti, ora per ignoranza, ora per malizia, sogliono oppugnare o deridere la liturgia cattolica. Il che se è cosa utilissima ai fedeli d’Inghilterra, i quali vivendo in un’atmosfera protestante debbono tenersi in continua e diligente guardia per non contrarne qualche corrotto alito d’errore. Però questo confutare che fa l’A. &c. . . . non occupa che una piccola parte e secondaria del suo libro; ed egli lo fa senza nulla mutare del tono semplice e pacifico che s’addice a un dialogo catechetico. La confutazione degli errori vi germoglia quasi spontanea dalla semplice esposizione della verità, *accadendo ancor qui, come in molte altre controversie religiose, che il solo mostrarsi della verità cattolica nello schietto splendore delle sue forme native basti a dissipare gli errori contrarii, la cui apparente forza contro il vero non altronde suol nascere che dal travisarlo.*”

I could not have expressed more precisely the rule by which I desired, in this little work, and always desire in similar attempts, to be guided.

It is necessary to state distinctly, that, although I have tried to follow the most approved rule in describing the ceremonies of Mass and the other offices, this little work is not intended as any authority on rubrical subjects.

The following is the Approbation of the Italian Translation of this work (exclusively of the Appendix) published at Rome in the year 1855:

NIHIL OBSTAT.

Fr. Joseph Cajazza, Proc. Gen. Ord. Erem. S. Augustini
et Theol. Censor.

IMPRIMATUR.

Fr. Dom. Buttaoni, Ord. Præd. S.P.A. Mag.

IMPRIMATUR.

Fr. Ant. Ligi Bussi, Ord. Min. Conv. Arch. Icon. Vicesg.



THE
ORDER AND CEREMONIAL,

ETC. ETC.

PART I.

From the Beginning of Mass to the Creed.

CHAPTER I.

THE USE OF CEREMONIES.

Catechumen. You have now, reverend Father, fully instructed me in the doctrine of the Church upon the holy Sacrifice of the Mass; I pray you to give me some explanation of the words and ceremonies prescribed to be used in it.

Priest. Most willingly. Your devotion cannot fail to be strengthened by some acquaintance with the Liturgy of the Church, as well as with the use and meaning of those sacred rites by which this most solemn of all religious actions is accompanied.

C. First, then, allow me to ask, what is the precise use of ceremonies?

P. The Church tells us, in the Decrees of Trent, that they are designed very principally to promote the reverence and edification of the faithful.* Another very important end of them is, to impress the

* Sess. xxii. c. v.

ministers of religion themselves with a sense of the greatness and awfulness of the work in which they are engaged. And an incidental result of the care which the Church bestows upon the externals of religion, and which I cannot but think is a part of her object in providing for them, is, the preservation, in all its integrity, of the great doctrines to which these ceremonies are evidently subservient.

C. Explain, if you please, these several uses.

P. First, then, of the effect of ceremonies upon the people. We naturally form a high estimate of actions which we see done with care and attention. This principle is well understood by kings and the great men of the world, who, whenever they appear in public, intrust their marshals and ushers with the care of arranging their processions and receptions according to a prescribed ceremonial. The Church, fearing to incur the malediction of those who perform the work of God negligently (Jer. xlvi. 10),* and animated by that spirit of loyalty which inclines us to execute every "labour of love" with punctilious exactness, abhors nothing more than a perfunctory and slovenly performance of religious actions.

Another end of ceremonies is, to fix upon the mind of the priests and ministers of religion a sense of the greatness of the work in which they are engaged. Our outward gestures have the greatest effect upon the disposition of our minds. For this reason it is, that, in all well-regulated families, children are brought up to observe an outward demeanour of respect and affection to their parents, as the best, or rather the only, security for keeping themselves habitually in those dispositions. What prudent teacher or governor ever thinks of dispensing with such little proprieties and etiquettes as those which obtain in all orderly households and societies,

* In the Septuagint "negligently."

on the score that true love and duty are independent of such minutiae? We well know that the certain consequence of neglecting outward signs of regard is to cool, in the end, even the most promising affection. It is for these reasons that the Church binds her priests and ministers, even under pain of grievous sin, to an exact performance of all the most important ceremonies of Mass; and under a decided, although less severe obligation, to a care even of less essential details.

Thirdly: considering what vital doctrines are wrapped up in the holy Sacrifice of the Mass, and how intimately many of its ceremonies are connected with these doctrines, it will appear that the Church has other and still higher reasons for the attention she bestows upon the ceremonial of religion. It cannot be doubted that these ceremonies have materially contributed to preserve the doctrine to which they relate in its utmost purity. There is not one of them which does not spring from reverence towards the blessed Eucharist, while many of them directly imply the great verity of Transubstantiation. This will more clearly appear when we come to consider the ceremonies themselves in detail.

C. I remember, sir, that, in an earlier part of our conversation, you spoke of the *use* and *meaning* of the ceremonies in the Holy Mass. Did you employ these words in their strict sense?

P. I did so; intending to express by them that not one even of the very least of all these ceremonies is, as the enemies of the Church assert, and as some of her less instructed members may possibly suppose, idle and insignificant. Many even of the most apparently unimportant details in the ceremonial of the Mass will be found, on examination, to express some high truth, secure some great principle, or allegorise some holy mystery.

C. This is quite new to me. I had thought that many of the practices of the Church, especially at High Mass, had no other object than to affect the imagination or please the senses of the people; and as to the ceremonies of Low Mass, in which no such object can be supposed, since many of them are scarcely observed by the people, or are even carried on out of sight, I own that I have been tempted to regard these as unnecessary and frivolous, and, since they give offence, even objectionable.

P. What you will now learn, dear brother, will read important lessons, which all of us do well to bear constantly in mind; such as, that we cannot always expect to understand the Church, but are always bound to trust her; that were she always plain and intelligible to all men, certainly she would so far be unlike the revelation which she professes to represent; that she, as our mother, has a right to our confidence, but we, as her children, have no corresponding right to be instructed in all which she may please to withhold from us; rather, that in first claiming our obedience, and afterwards taking us into her confidence and telling us her secrets, she proves herself the faithful representative of our Lord, who first called His disciples servants, and afterwards treated them like friends.*

CHAPTER II.

PREPARATION FOR MASS.

C. Considering the great solemnity of the act which the priest performs in offering the adorable Sacrifice of the Mass, I conclude that he does not enter upon it without some preparation?

P. You are right. The Church is too much

* St. John xv. 15. See Office for the Ordination of Priests.

alive to the necessity of such preparation to leave it to chance, and has prescribed prayers for the purpose, to be used according to the opportunities of the priest. The particular prayers which the Church appoints to be said before Mass are rather matter of direction than of obligation, and the priest is left to his own discretion whether he will use them or any part of them; but he does not satisfy the intentions of the Church unless he dedicate a portion of his time before Mass, greater or less according to circumstances, to prayer, either vocal or mental.

C. What are the particular devotions which the Church appoints to be used by the priest before Mass?

P. Certain of the Psalms, with prayers for pardon and aid. The Psalms prescribed are the following; and they may be used with great profit, not only by the priest, but by those also who hear Mass, provided they have leisure for much previous preparation. They are the 83d, "Quam dilecta;" the 84th, "Benedixisti;" the 85th, "Inclina, Domine, aurem Tuam;" the 115th, "Credidi;" and the 129th, "De profundis."

C. Will you be so kind as to explain the application of these Psalms to the occasion?

P. The 83d is a meditation on the beauty and glory of God's sacred House, and is therefore especially suited to the time when we are about to enter into His immediate presence. The 84th recounts the blessings of redemption, and is accordingly one of the Psalms in the office of Christmas-day. This, too, is very appropriately used in drawing near God's altar to offer up the great Sacrifice of the Eucharist for the remission of sin. The next is a petition for mercy, and falls in with the whole of the first part of the Mass, in which the priest and people conjointly deprecate God's anger, that they may approach with

proper dispositions to the great offering. The 115th is a Psalm of confidence in the Divine mercy, and contains the very words which the priest afterwards employs in receiving the precious Blood of our Redeemer: "What shall I render to our Lord for all that He has done unto me? I will receive the chalice of salvation, and call upon the Name of the Lord." The 129th is the well-known "De profundis," which is probably added as a Psalm from the Office of the Dead, for whom, as well as for the living, the holy Sacrifice is offered.

C. What other preparation for Mass does the Church require of her priests?

P. She appoints certain prayers to be said while he washes his hands for Mass, and while he puts on the several holy vestments.

C. Why should the priest wash his hands before Mass, especially since he washes them, at least in part, in the course of it?

P. For two reasons: 1. to remind himself of the purity which is needed in those who draw near God's altar; 2. to enable him to handle the sacred vessels and sacred linen with due propriety.

C. Does the Church account even the vessels and linen of the altar as sacred?

P. So much so, that none but those in holy orders may touch the vessels and linen which come in contact with the adorable Body and Blood of our Lord, except by a permission from authority, which is commonly extended to sacristans and others directly engaged in the ceremonies.

C. What are the names of the different holy vestments?

P. First, the amice (*amictus*, a covering), which is an oblong piece of linen with two strings. The priest first puts it over his head, then on his shoulders (whence it is called also *humeralis*), and then ties it

round the waist. 2. The alb, a long white linen garment reaching almost to the feet. It is white, as its name imports, and, together with the amice, signifies the purity of the priesthood. 3. The girdle, with which the priest girds his loins in memory of our Lord's admonition to readiness. The girdle is also significant of holy chastity. 4. The maniple, through which the priest puts his left arm, and which he fastens just below the elbow. It was anciently of linen, and answered the purposes of a handkerchief; but it is now made of stuff, of the same colour with the stole. It is esteemed the badge of present sorrow and the pledge of future joy, according to those words of the 125th Psalm, "Going they went and wept, casting their seeds; but coming they shall come with joyfulness, carrying their sheaves" (in the original, *maniples*). 5. The stole, which is a scarf varying in colour with the day. The stole is worn by the deacon across the left shoulder; but it is crossed over the breast of the priest at his ordination, and in that form he always wears it at the Mass. 6. The chasuble, or outer vestment, covering the person before and behind, and bearing both on its front and on its back the sign of the Cross, as a memento of the Passion both to priest and people. The chasuble, as well as the maniple and stole, varies in colour according to the character of the day. These vestments, together with the surplice, or *cotta*, are all blessed before use according to a prescribed form.

C. What are the different colours used by the Church, and how are they varied according to different days?

P. There are five colours used by the Church in the celebration of solemn offices. 1. White, as emblematic of purity, is proper to all Feasts of our Lord (except those relating to His Passion), to all days of the Blessed Virgin and of Saints not martyrs,

and throughout Easter time; it is also used (in countries where the Roman rite prevails*) on festivals of the Blessed Sacrament. 2. Red, the colour of blood, is proper to all Martyrs' days; it is also used on Whit Sunday and within its Octave, as an emblem of the fiery tongues in the form of which the Holy Ghost descended on the apostles. 3. Green, used on all Sundays on which no festival occurs (excepting those during Octaves, which follow the rule of the Festival, and those in Advent, Lent, and during Easter time), as being the least expressive of all colours, or, perhaps, as being the prevailing colour of nature. 4. Purple, a mourning colour, used on the Sundays of Advent and Lent, the two great penitential seasons; on the Rogation-days, the Ember-days, and at all special Masses of supplication.† 5. Black, used on Good Friday, and in all Masses of the Dead.

C. Does the Church require any other devotions to be used by the priest besides those which are called his "Preparation"?

P. Yes; the Church appoints prayers to be used by him on putting on each of the sacred vestments, as well as when he washes his hands.

C. What are these prayers?

P. They are as follows :

On washing the hands.

Grant, O Lord, such virtue to my hands, that they may be cleansed from every stain, and that I may serve Thee without defilement of mind or body.

On putting on the amice.

Place, O Lord, on my head the helmet of salvation, that so I may resist all the assaults of the devil.

* In France, red is used for the Blessed Sacrament.

† Purple is used also on the Feast of the Holy Innocents, unless it occurs on a Sunday, in which case red is used, as likewise on the Octave-day.

On putting on the alb.

Make me white, O Lord, and cleanse my heart; that being made white in the blood of the Lamb, I may deserve eternal rewards.

On girding himself with the girdle.

Gird me, O Lord, with the girdle of purity, and quench in my reins the fire of concupiscence; that the virtue of continence and chastity may abide in me.

On putting on the maniple.

May I deserve, O Lord, to bear the maniple of tears and sorrow, that with joy I may receive the reward of my labour.

On taking the stole.

Restore me, O Lord, the stole of immortality which I lost in the transgression of our first parent; and although unworthy to approach Thy sacred mysteries, may I deserve to inherit eternal joys.

On putting on the chasuble.

O Lord, who hast said, My yoke is sweet and My burden is light, grant me so to bear Thy yoke that I may obtain Thy grace.

C. What other forms are customary in putting on the sacred vestments?

P. The priest makes the sign of the Cross on himself when he begins vesting, and kisses the amice, maniple, and stole, as he puts them on, or rather a small cross worked on each. On leaving the sacristy he bows to the Crucifix, which is always placed in it.

C. What is the linen used in the service of the altar?

P. The principal are, 1. The corporal, so called because the sacred Body of our Lord rests upon it;

2. the palla or pall, a square covering of linen, which is placed on the chalice; 3. the purificatory, or mundatory, which is used to wipe the chalice and paten. These linens are all blessed, and may not be touched except by clergy in sacred orders. It is the office of the subdeacon to wash them, which he does in three waters, which are afterwards thrown into the sacarium, or drain for carrying off all sacred liquids into the earth. The reason of these precautions is, that any of the above linens may possibly, in spite of all care, have contracted atoms of the adorable Sacrament.

CHAPTER III.

THE BEGINNING OF MASS.

C. What ceremonies does the priest use at the beginning of Mass?

P. Bearing the sacred vessels under a veil, and wearing his *berretta*, he proceeds at a slow pace, with eyes on the ground, from the sacristy to the altar. If, on his way, he pass the high altar, or an altar where Mass is saying, and the Blessed Sacrament present, he makes the proper reverence or act of adoration, as may be. If the consecration be proceeding, he kneels and adores till it is over. Having reached the altar where he is to celebrate, he makes a profound reverence, or, if the Blessed Sacrament be in the tabernacle, goes on one knee. Rising, he immediately ascends the steps, and having deposited the sacred vessels, unfolded the corporal and opened the Missal, again descends, and begins the Mass.

C. What reflection is suggested by the latter action?

P. We are reminded by it that it is unbecoming

to remain in God's holy presence till we have first cleansed our souls by acts of humiliation.

C. How does the Mass begin?

P. In the Name of the Holy and Ever-blessed Trinity, which the priest pronounces while signing himself with the sign of the Cross.

C. Has the Church long used the sign of the Cross as an introduction to solemn actions?

P. From the very first ages of Christianity. At the end of the second century, Tertullian writes: "At every moving from place to place, at every coming in and going out, in dressing, at the baths, at table, on lighting candles, going to rest, sitting down, in whatever action we are engaged, we sign ourselves on the forehead with the cross" (*De Cor. Mil.* § 3).

C. Having crossed himself and invoked the Blessed Trinity, what words does the priest then use?

P. He recites the forty-second Psalm, "Judica me, Deus," prefacing and following it by one of the verses contained in it as an antiphon.

C. What is an antiphon?

P. Properly it means a song in response. The word is used by the Church to denote short verses prefixed and added on to the Psalms, and frequently taken, as in the present case, from the Psalm to which they are joined, as a sort of key to the intention of the Church in using it, or as drawing attention to that part of it on which she desires to lay peculiar stress. Thus, in the instance before us, the prominent idea of the Psalm is brought out in the words of the antiphon, "I will go to the altar of God."

C. What means the response of the minister, "To God who makes glad my youth"?

P. We may regard it as a kind of encourage-

ment to the priest to proceed. Renewal of spiritual strength being the great end of the Holy Eucharist, and its effect on every rightly prepared heart, there is a singular propriety and beauty in reminding the priest of this quality of Almighty God as the renovator of youth at a moment when, like the publican in the parable, he is "standing afar off," holding himself aloof from the altar, as if waiting for encouragement to carry his desire into effect.

C. The servers at Mass generally say their part so rapidly as to leave no time for such reflections.

P. This only makes it the more necessary that those who hear Mass should know something of its words and ceremonies; an acquaintance with which, added to the requisite attention and devotion, will enable the mind to advert in an instant to such thoughts as are suitable to the occasion.

C. Please, sir, to explain the Psalm, "Judica me, Deus."

P. It is a Psalm of preparation for the altar, and was so used under the Old Dispensation. "Judge me, O God, and separate my cause from the unholy people; from the unjust and deceitful man deliver me." Here we may consider the priest as pleading with God, at the foot of His altar, for deliverance from his spiritual enemies. The minister answers in the name of the congregation, both for them and for the priest, "For Thou art God, my strength; why hast Thou rejected me, and why do I go about sorrowfully, while the enemy afflicts me?" As if to say, "God will surely perform what you ask of Him for yourself and for us; since He is our true strength: wherefore, then, should He cast us off; and wherefore should we go about sorrowfully, even though the enemy afflict us?" The priest continues, in the accents of hopeful prayer, "Send forth Thy light and Thy truth; they it is which have drawn me

away"* from the world, "and conducted* me to Thy holy mountain," even Thy Church, "and into Thy tabernacle;" by separating me off from sinners, and calling me into the service of Thy altar. The minister replies, in the words of the antiphon, "And I will go to the altar of God, even to the God who maketh glad my youth." Confirmed by this suggestion, the priest continues: "I will confess to Thee on the harp, O God, my God; why art thou sorrowful, O my soul; and why dost thou trouble me?" The minister replies, as if summing up the grounds of confidence, "Hope in God; for I will yet confess to Him, who is the salvation of my countenance and my God." Assured of his hope, the priest continues, "Glory be to the Father," &c. "I will go to the altar of God." Then, "Our help is in the name of our Lord." R_z. "Who made heaven and earth." Then follows the mutual confession and prayer for absolution between the priest and minister in the name of the people.

C. What is the meaning of joining the names of the Blessed Virgin and other Saints with that of Almighty God in the "Confiteor"?

P. We call on the Blessed Virgin, and the whole court of heaven, as witnesses of our sorrow; and then ask them to pray to God for us. We add, in the enumeration of those before whom we desire to abase ourselves, our brethren on earth as well as in heaven, and entreat their prayers likewise; thus enlisting, as it were, all our most powerful patrons and best friends in the cause of our necessity. The people, on their side, include their spiritual father, the priest, in the same list of intercessors.

C. Why do priest and people confess to one another, and intercede for one another?

P. In compliance with the injunction of the

* Deduxerunt et adduxerunt.

Apostle St. James, "Confess your sins one to another, and pray one for another, that you may be saved" (St. James v. 16).

C. What is the force of the absolving prayer, "Misereatur vestri," &c.?

P. It is not authoritative, but supplicatory; and is used in the same sense by priest and people.

C. Is it true also of the form "Indulgentiam," &c., which follows, that it is no more than a prayer?

P. Yes; for in it the priest makes himself a part of the people, saying, *Peccatorum nostrorum* (*our sins*).

C. I observe that when the priest uses the same form before giving the Holy Communion, he substitutes *vestrorum* for *nostrorum* (*your* for *our sins*).

P. Then he speaks *as a priest*; but still not in the immediate exercise of his absolving power as in the confessional, but in the way of blessing. Another difference between the uses of this form before Mass and at Communion will be noticed in its place.

C. Does not the priest seem to lower his dignity by making himself as one of the people, confessing with them, and even to them, and asking their prayers?

P. The dignity of the priestly office is amply secured in the eyes both of priest and people by the whole ritual of the Church, and by the tenor of all his dealings with his flock. On the other hand, it is most important that *he* should remember how he is a sinner like others; and that *they* should be moved to self-abasement, as well as loving compassion, by seeing one whom God has "set among the princes of His people" humble himself to the dust, like the most guilty of those for whom he is to intercede. Our great High Priest had no need to offer for Himself as well as for the people; but such is the necessity under which all those lie who minister at His altar

in His person. And it is meet that the sacrifice of a sinner should be prefaced by such an act of public humiliation.

C. What follows the Confessions and Absolutions in the beginning of Mass?

P. The priest, as if now encouraged to proceed, continues, in the words of the 84th Psalm, "O God, Thou being turned, wilt quicken us." "Moved towards us by our contrition, Thou wilt now impart to us Thy Life-giving Spirit." The minister answers in the words of the same Psalm: "And Thy people shall rejoice in Thee." The priest continues: "O Lord, show us Thy mercy." *Rz.* "And grant us Thy salvation." "O Lord, hear my prayer." *Rz.* "And let my supplication come to Thee." "Our Lord be with you." *Rz.* "And with thy spirit." All this the priest says with his head partially inclined to the altar, as though still preserving the character of a penitent. At length he becomes erect; and having said, "Let us pray," ascends the steps of the altar, repeating in silence a short prayer for deliverance from all sin, and grace to enter the Holy of Holies with right dispositions. He next prays, by the merits of the Saints whose relics repose in the altar, and of all the Saints, that God would be pleased to pardon all his sin; and at the same time kisses the altar.

C. Do altars always contain relics?

P. Yes; they are deposited in them at the time of their consecration.

C. Why does the priest often kiss the altar during Mass?

P. As a sign of his affection and close adherence to Christ, whom the altar represents.

CHAPTER IV.

THE INTROIT, KYRIE ELEÏSON, AND GLORIA
IN EXCELSIS.

C. I observe that after saying the short prayer, on first coming to the altar, the priest moves to the book at the left-hand corner; and then, making the sign of the Cross, goes on to read some short sentences. What is the proper name for this portion of the Mass?

P. It is called the Introit, or "Entrance" upon Mass; and consists of a short passage, nearly always from Holy Scripture; with a verse of a Psalm, and the Gloria Patri; after which the introductory passage is repeated. The priest begins with the sign of the Cross; because this is the proper commencement of the Mass itself, the previous prayers having been rather introductory. The Scripture passage is of the nature of an antiphon to the Psalm, which, in primitive times, though not in all places, was said entire. When the service of the Mass was afterwards shortened, the first verse of the Psalm alone was retained, as a memento and often epitome of the whole. The Gloria Patri, which gives a joyful character to the Introit, is omitted from Passion Sunday to Holy Saturday, and in all Masses of the Dead.

C. Does the Introit vary from day to day?

P. On Sundays and greater festivals it is always proper. On Saints' days it is generally from the office common to all saints of the class, whether martyrs, confessors, virgins, &c.; with some exceptions in favour of saints distinguished for some peculiar qualities of sanctity, or prominent in some great work of faith or charity. Thus, for instance, St. Francis of Assisi, who was distinguished by his

great zeal for the Cross, has for his Introit the words of St. Paul, "God forbid that I should glory, save in the Cross of our Lord Jesus Christ," &c. St. Laurence, on account of his great charity to the poor, has the words, "He hath dispersed, he hath given to the poor," &c. St. Jerome Æmilian, famed for his compassion towards destitute little children, has the words of the Lamentations, "My heart is poured out upon the earth for the destruction of the daughter of My people, when the children and the sucklings fainted away in the streets of the city" (Lam. ii. 11); followed by the Psalm, "Praise the Lord, *O ye children*; praise ye the Name of the Lord." St. Ignatius of Loyola has the singular honour of receiving in his Introit a commemoration of the great Order which he founded under the title of the Society of JESUS. "At the Name of JESUS, let every knee bow of those that are in heaven, on earth, and under the earth; and let every tongue confess that our Lord Jesus Christ is in the glory of God the Father;" followed by the Psalm, "*All they that love Thy Name shall glory in Thee, for Thou wilt bless the just.*" The Introit, therefore, is one of those special parts of the Mass which give it a character according to the day or season.

C. What follows the Introit?

P. The Kyrie eleïson, or ancient Greek form of "Lord have mercy," which is repeated thrice; then Christe eleïson thrice; and then Kyrie eleïson thrice again.

C. What means this reiterated petition?

P. It is an earnest supplication for mercy, suitable to the commencement of so sacred an action. There is, indeed, something very striking and beautiful in the amount of penitential and supplicatory addresses thrown into the earlier part of the Mass, and alternating with expressions of confidence and

joy, such as the "Gloria Patri" in the Introit. It imports a kind of shrinking awe in the prospect of that immense privilege to which the priest is admitted, which seems to overwhelm him in proportion as, in the fullness of his heart, he gives vent to the emotions of holy gratitude.

C. But why is the Greek form retained in the midst of a Latin office?

P. On account of its great antiquity, and as a constant memorial of the unity of the Church, which admits no distinction of nation or province. Other portions of the Greek Ritual are retained in the Latin Church,—as in the solemn commemoration of the Passion, called the Improperia, on Good Friday. The Western Church in this way manifests her sense of relationship with the Eastern, and her continual yearning after the restoration of peace, unhappily broken by the schism which has torn that portion of our Lord's heritage from her maternal embrace.

C. Is the Kyrie eleison very ancient?

P. It is mentioned by several of the ancient Fathers. St. Gregory the Great implies that in his time, as at present, it was often repeated, and said alternately, in the Roman Church, between the clergy and people.*

C. Why is Kyrie eleison said six, and Christe eleison three, times?

P. The number nine is certainly mystical; and, consisting of thrice three, has relation to the Holy and Ever-blessed Trinity. Thus Kyrie is said thrice to God the Father, Christe thrice to God the Son, and then Kyrie again thrice to God the Holy Ghost.

C. What is the Gloria in excelsis?

P. It is called the Angelical Hymn, as opening with the words sung first by the angels at the an-

* Ep. l. vii. 64.

nouncement of our Lord's nativity. The rest of the hymn has come down to us by tradition from the remotest antiquity.

C. When was it first introduced into the Mass?

P. Very anciently, as appears from the Liturgies of St. Chrysostom and St. Basil. Pope Nicholas I. ordained that it should be used on Maundy Thursday; Pope Symmachus, A.D. 499, that it should be said on all Sundays in the year, and on all Martyrs' days; and Pope Telesphorus, that it should be sung at midnight on the eve of the Nativity. These ordinances prove that it was previously in use; and we may rationally suppose it to have come down from the time of the Apostles. Some believe a portion of it to have been composed by St. Hilary.

C. I observe that the Gloria in excelsis is not always said in the Mass. At what times is it omitted?

P. On all ferial, or week days, observed as such;* on all Sundays in Advent and Lent; in Masses for the Dead, and in Votive Masses (except of the Angels, and of the Blessed Virgin, if said on Saturday), and on special occasions of penitence and humiliation.

C. What is a Votive Mass?

P. A Mass said, out of particular devotion, in honour of the Blessed Trinity, the Holy Spirit, the Holy Angels, the Blessed Virgin, &c., apart from the regular order of the Church offices. Such Masses are allowed by the Church, for a sufficient reason, excepting at certain solemn seasons, when, together with Masses of the Dead, they are prohibited.

C. I observe that the priest inclines his head at certain words in the Gloria in excelsis; what are they?

P. At the words, "We adore Thee," "We give

* Except in Paschal time.

thanks to Thee;" at "Receive our prayer," and at the two mentions of the holy Name of JESUS.

C. Does the Church authorise the practice of bowing at any other names than that of our Blessed Lord?

P. Yes; at the name of the Blessed Virgin, of the Saint of the day, and of the reigning Pope; but each with a less profound inclination than the preceding.*

C. This seems a direct refutation of the charge brought against the Church by unbelievers and heretics, of honouring the Blessed Virgin with the honour due to our Lord.

P. To any one who seriously considers the office of the Holy Mass, such a charge must appear not only unfounded but absurd.

C. Is the Blessed Virgin named in the Mass?

P. Yes, several times, in the way of commemoration, as the greatest of all Saints.

C. Are any other Saints named?

P. Yes, as we shall see; especially St. John the Baptist, SS. Peter and Paul, and St. Andrew.

CHAPTER V.

THE DOMINUS VOBISCU.

C. What follows the Gloria in excelsis?

P. The priest kisses the altar, and turning to the people, says, "Dominus vobiscum," "The Lord be with you," or, "is with you."

C. What is the origin of this salutation?

P. It is found in Scripture, having been used by the angel who saluted Gideon (Judges vi. 12), by

* These variations are prescribed in the "Cæremoniale Episcoporum."

Boaz in addressing his reapers (Ruth ii. 4), and by Azarias (2 Paralip. xv. 2), and has been used in the Church probably from the time of the Apostles.

C. What means the salutation and its answer?

P. It may be taken either as a benediction or an assurance, to which the people respond, through the minister, by offering the same salutation to the priest.

C. How many times does it occur in the Mass?

P. In all seven times; and, as some say, in the way of safeguard against the seven deadly sins.

C. Why should the priest turn round to the people when he is engaged in so solemn an act of communion with Almighty God?

P. To assure them continually of his good-will towards them, to remind them that they are parties with himself in the great act he is performing, and to keep up their attention; even as our Blessed Lord Himself broke off three several times from His prayer in the garden in order to sustain the fainting hearts of His Apostles: and hence the Church would have us remember that our life on earth is divided between the duties of devotion and charity, for on those "two great commandments hang all the Law and the Prophets." But you will find that when the priest has once entered upon the more solemn parts of the Mass, he no longer salutes the people by turning towards them.

CHAPTER VI.

THE COLLECT, EPISTLE, AND GRADUAL.

C. When the priest has said "Dominus vobiscum," and the minister has responded "Et cum spiritu tuo," I observe that he moves to the epistle side

of the altar, and reads one or more prayers; what are these?

P. They are termed the Collects of the Day. Before commencing them, he says "Oremus," which is an invitation to the people to join him in prayer. Its being in the plural shows that the Mass is a common act of worship.

C. Excuse me, reverend sir, for interrupting you; but if the Mass be a common act, how is it so often said without the attendance of any one but the server?

P. I am glad to answer this question. The Church desires that there should be always hearers and, if possible, communicants; but she will not suffer the backwardness of the faithful in coming to Mass and Communion to hinder the offering of that precious Sacrifice, the fruits of which extend to many who do not personally assist at it. All, then, which the Church makes *essential* is the presence of *one*, who, in default of others, represents the body of the faithful. Moreover every Mass has the Angels to assist at it, besides the sick of the parish, and others who are present at least in spirit. It is the pious custom in Catholic countries to toll the church-bell at the Elevation in the Mass, that those who are hindered from assisting may adore in their hearts. The same practice is also gaining ground in England.

C. What is the origin of the word Collect?

P. Different explanations have been given; but that which is most generally received supposes it to refer to the "gathering together" of the various needs and desires of the people into certain forms of prayer.

C. By whom was the present order of Collects determined?

P. By St. Gregory the Great; although the use of collects was prior to his time.

C. What is the subject of the Collects, and why are there often more than one?

P. The first and principal Collect is always proper to the Sunday or Festival, and if on a week-day, the Collect of the preceding Sunday is used. On greater days one Collect only is said; but on all Festivals, except the chief, other collects are admissible, and these are called Commemorations. On Semi-doubles there are three, on festivals of lower rank there may be five, and even seven Collects. Besides the regular Collects of the season, there are occasional ones which may be used at the discretion of the bishop, some for public and national benefits, such as peace, plenty, and the like; others for personal graces; others for the good estate of the Church, the Pope, &c.

C. I observe that the priest reads the Collects, and some other parts of the Mass, with his hands extended, while at other times he keeps them joined. What is the meaning of this?

P. The priest extends his hands in imitation, perhaps, of our Lord upon the Cross. There may be also an allusion to the words of David: "Elevatio manuum mearum sacrificium vespertinum" (Ps. cxl. 2); and to Ps. cxlii. 6: "I stretched forth my hands to Thee;" "The lifting up of my hands is an evening sacrifice." St. Paul bids St. Timothy (1 Tim. ii. 9) to "pray, lifting up holy hands." When the priest prays in silence (except in the Secret Prayers, which follow the rule of the Collects, and during the chief part of the Canon) he joins his hands together, and uses the same action when he recites the Gospel and reads the short sentences called the Offertory and Communion.

C. What is the Epistle?

P. A portion of Holy Scripture, so called because it is generally taken from one of the Apostolical Epistles.

C. Was this anciently read in the Mass?

P. The custom of reading the Scriptures in divine assemblies is as ancient as the Scripture itself (see Ex. xxiv., Deut. xxxi., 2 Esd. viii.). It is commonly thought to have been St. Jerome who arranged the Epistles in the Mass according to the present order. At any rate, that arrangement is very ancient. St. Ambrose speaks of the reverence in which the Epistle was held by the faithful in his time. On the Wednesdays in the Ember-weeks the Epistle is preceded by a portion of the Prophecies. This is considered to mean, that those who receive Sacred Orders should be instructed both in the Old and New Testaments. On the Ember Saturdays, the day of the Ordination itself, five of these Lessons from the Prophets are prescribed; on the Vigil of Pentecost, six; and on Holy Saturday twelve, on account of the public Baptisms solemnised on those days.

C. Why does the minister answer "Deo gratias" to the Epistle?

P. To give thanks to Almighty God in the name of all the people for the "unspeakable gift" of His holy doctrine.

THE GRADUAL, TRACT, AND SEQUENCE.

C. What follows the Epistle?

P. The Gradual; so called from *gradus*, because formerly, and still occasionally, sung (in solemn Masses) from the steps of the altar. It usually follows the character of the Epistle, to which it is, indeed, a kind of response. It is commonly interspersed with one or more verses of the Psalms.

C. Why is Alleluia introduced into the Gradual?

P. As an expression of the joy which the Church feels in the blessed truths commemorated in the Gradual. It is repeated as if in consequence of

the apostolic injunction, "Rejoice in the Lord always; again I say, Rejoice."* In Paschal time the Gradual opens with two Alleluias besides those which occur in the course of it.

C. Is the Gradual very ancient?

P. Durandus (lib. iv. cap. xix.) ascribes the present arrangement of the Graduals to St. Gregory, St. Ambrose, and Pope Gelasius.

C. What is the Tract?

P. On all ferial or week-days (kept as such), and from Septuagesima till Easter, the Church omits the Alleluias; and in their place, and during the great penitential season, substitutes a portion of the Psalms, which, from the leisurely and mournful strain in which it is sung, is called a Tract. The Tracts were arranged in their present order by Pope Celestine or Gelasius. They are, however, as old as the oldest liturgies in existence.

At certain great seasons, a hymn of joy is introduced between the Epistle and Gospel, which is called the Prose, or Sequence. Such are the hymns, "Victimæ Paschali," used during the Octave of Easter; "Veni Sancte Spiritus," during the Octave of Pentecost; and "Lauda Sion," during the Octave of Corpus Christi. The "Dies iræ" is the Sequence proper to Masses of the Dead, and is an exception to the others in being a hymn of mourning.

THE GOSPEL, AND SOME CEREMONIES USED BEFORE AND AFTER IT.

C. Will you kindly proceed, reverend father, with your account of the Holy Mass?

P. Willingly. The Epistle, Gradual, and Tract, or Sequence, ended, the Missal is removed to the other corner of the altar, and the priest goes to the

* Phil. iv. 4.

middle, and, in a posture of profound supplication, says two prayers preparatory to reading the Gospel of the day.

C. Be so kind as to translate and explain these prayers.

P. The first is called the "Munda cor meum," and is as follows: "Almighty God, who didst with a burning coal purify the lips of the Prophet Isaiah; cleanse also my heart and my lips, and of Thy merciful kindness vouchsafe to purify me, that I may worthily announce Thy holy Gospel, through Christ our Lord. Amen." The allusion in this beautiful prayer is to Isaiah vi. 6, 7: "And one of the seraphim flew to me, and in his hand was a live coal which he had taken with the tongs off the altar. And he touched my mouth, and said, Behold, this hath touched thy lips, and thy iniquities shall be taken away, and thy sin shall be cleansed."

The second prayer is as follows: "May the Lord be in my heart and on my lips, that I may worthily and competently announce His Gospel."

After saying these prayers in secret, the priest moves to the Gospel side of the altar; and having said "Dominus vobiscum," and received the answer, proceeds to announce the title of the Gospel, at the same time signing the first words of the Gospel, and afterwards his own forehead, lips, and breast, with the sign of the Cross.

The Gospel consists of a portion of the writings of one of the holy Evangelists suitable to the day or season. On days commemorative of any event in our Lord's life, or in that of the Blessed Virgin, the Gospel usually contains the narrative of such event; on the Sundays it relates to some circumstance in our Lord's ministry; on days sacred to the memory of Saints, it is ordinarily taken from the common Office of the Saints.

The Gospel ended, the minister answers, "Laus Tibi, Christe," "Praise be to Thee, O Christ;" and the priest kisses the sacred text, saying at the same time the words, "Per evangelica dicta deleantur nostra delicta," "By the evangelical words may our sins be blotted out."

C. Is not this to attribute to the words an expiatory virtue?

P. Some understand the prayer to mean only, "May the words of the Holy Gospel take such hold of our minds as to work in them the dispositions necessary to the remission of our sins." But I prefer to regard it as implying that the words themselves carry with them something of sacramental power, as being the words of the Holy Ghost.

C. Why does the priest kiss the sacred text?

P. In token of his love and veneration for the blessed gift of the Gospel.

Here follows the explanation of the Gospel, where one is given; and thus ends what was anciently called "the Mass of the Catechumens." We now approach that portion of the Liturgy which has always been regarded as appropriate more peculiarly to the Faithful; and it begins, as is suitable, with the Creed.

THE CREED.

C. What follows the Gospel in the Mass?

P. On all Sundays in the year, on all feasts of our Lord and of the Blessed Virgin, the Apostles, the Doctors of the Church, and on some other occasions, it is followed by the Creed sometimes called the Nicene, from the greater portion having been drawn up at the Council of Nicæa against Arius, but more properly styled the Constantinopolitan, having been further ratified at the First Council of Constantinople, with the addition of its latter portion then framed against the heresy of Macedonius.

C. Is there a special propriety in the Creed following the Gospel?

P. There is; since it embodies, in the language of the Church, the great doctrines of Divine revelation, especially that of the Holy Trinity. Again, it is a suitable introduction to the Sacrifice; as it is a confession of faith in our Divine Redeemer, who is both Priest and Victim.

C. Why does the priest kneel at the words "Et incarnatus est"?

P. In adoration of our Lord's blessed Humanity, and in profound acknowledgment of His unspeakable condescension in taking our flesh upon Him.

PART II.

From the Offertory to the Communion.

CHAPTER I.

THE OFFERTORY AND OBLATION.

P. We are now to enter upon the more solemn part of the great Eucharistic Office; let me bespeak your reverent and devout attention.

After the Creed, or, on days when it is not said, at the close of the Gospel, the priest addresses the people in the words "Dominus vobiscum." After receiving the answer, he turns round to the altar, and, with hands joined, reads the sentence called the Offertory, prefacing it by the invitation, "Oremus," "Let us pray." The Offertory is usually taken from the Psalms, and, like the Introit, bears upon the subject of the day. After reading it, the priest removes

the chalice to one side, arranges the corporal,* and taking into his hands the paten, with the bread of the Sacrifice resting upon it, elevates it as high as his breast. Then, first raising his eyes to the crucifix, and afterwards fixing them on the bread, he recites secretly the prayer of oblation: "ACCEPT, HOLY FATHER, ALMIGHTY ETERNAL GOD, THIS IMMACULATE HOST, WHICH I, THY UNWORTHY SERVANT, OFFER THEE, MY LIVING AND TRUE GOD, FOR MY INNUMERABLE SINS, OFFENCES, AND NEGLIGENCES, AND FOR ALL NOW PRESENT; MOREOVER, FOR ALL THE FAITHFUL, LIVING AND DEAD, THAT IT MAY BE PROFITABLE FOR MY OWN AND FOR THEIR SALVATION, UNTO LIFE ETERNAL. AMEN." The priest then lowers the paten with the bread to within a short distance of the altar, makes with it the sign of the Cross, and, depositing the sacred bread before him on the corporal, places the paten partially under the corporal on his right.

C. Why is the term "Immaculate Host" (or Victim) applied to the material of the Sacrifice before consecration?

P. Your question is a very apt one. The term can only be employed by anticipation. Although the subject of the oblation is as yet bread and wine only, yet the priest herein offers the whole substance and future action of the Mass.

C. Why does the priest make the sign of the Cross before depositing the holy bread on the altar?

P. To signify that the oblation has its effect from the Cross and Passion of our Redeemer.

C. What is represented by the sacred Host lying on the corporal?

P. The meek submission of our Blessed Lord to the will of His Eternal Father in the Garden of Gethsemani. "He fell upon His face," as we read in St. Matthew xxvi. 39.

* See page 9.

C. Proceed, sir, if you please, with your account of the Oblation.

P. The priest, having completed the oblation of the bread, takes the chalice to the Epistle side of the altar, and, after wiping it carefully, pours into it a small quantity of wine from a cruet, which he receives from the hands of the server, who first kisses it (as prescribed in the rubrics of the Missal), in token of reverence to the priest and devotion to the service of the altar. The priest afterwards receives the cruet of water, previously making over it the sign of the Cross as an act of blessing, and then, as he pours some drops from it into the chalice, says the following prayer: "O GOD, WHO DIDST WONDERFULLY FORM THE SUBSTANCE OF HUMAN NATURE, AND YET MORE WONDERFULLY REGENERATE IT; GRANT US, BY THE MYSTERY OF THIS WATER AND WINE, TO BE UNITED WITH HIS DIVINITY, WHO DEIGNED TO BECOME PARTAKER OF OUR HUMANITY, THY SON JESUS CHRIST OUR LORD, WHO LIVETH AND REIGNETH WITH THEE IN THE UNITY OF THE HOLY GHOST, GOD FOR EVER AND EVER. AMEN." While in the act of saying this prayer, the priest wipes the inside of the chalice with the mundatory* down to the surface of the wine, and then places it near the middle of the altar, to which he himself moves; and, having covered the still exposed portion of the paten with the folded mundatory, proceeds to make the oblation of the chalice.

C. Why is the priest required to be so careful in wiping off any drops of wine which may have adhered to the inside of the chalice?

P. For a theological reason. It is not certain among divines whether these drops, separated from the main body of the wine, might not partake in the effects of the consecration. According to the opinion in the affirmative, if care were not previously taken

* See page 10.

to remove them, portions of the sacred Blood of our Lord might remain in the chalice after the ablution,* and thus be exposed to the danger of irreverence. To obviate this risk, and to ensure the priest against all scruples on the point, the rubric directs that the interior of the chalice shall be cleared of all detached portions of the wine.

C. Is the addition of a small quantity of water to the wine essential to the Sacrament?

P. No; the Sacrament is *valid* if wine alone be used; but the addition of water is binding upon the priest, under pain of mortal sin.

C. Why is water added?

P. It is added by order of the Church on the strength of a most ancient, and, as is generally supposed, apostolical tradition. The practice is mentioned by some of the earliest Fathers of the Church, especially by St. Justin and St. Cyril of Alexandria. It is noticed by the 3d Council of Carthage. Bingham, the ecclesiastical antiquary, not himself a Catholic, acknowledges and testifies to its great antiquity, as do also other writers of the Protestant religion.

C. What is the reason of the practice?

P. It refers to the issue of "blood and water" from the side of our Divine Redeemer after His death. It is likewise symbolical of the Incarnation: the wine, as the more precious element, representing His Divinity; the water, as the inferior, His sacred Humanity. This will be evident from the prayer used during its infusion, of which a translation has been given above.

There may also be a reference to the two principal Sacraments of Baptism and the Holy Eucharist, whereof the first is necessary as a preliminary to the second.

* This term will be explained in the sequel.

C. Why does the priest bless the water, and not the wine?

P. Because the wine is about to receive consecration, but not the water, which is lost in the substance of the wine, and requires a previous sanctification by the blessing of the priest on account of being set apart to so sacred a purpose.

C. Why does the priest put so little water into the chalice?

P. In order that the substance of the wine may not be impaired by the addition of the water, but rather the water immediately taken up into the substance of the wine.

C. What follows next in the ceremonies?

P. The priest, having now moved to the middle of the altar, takes the chalice by the knot with one hand, and with the other supporting the foot, holds it about the height of his eyes, and, looking up to the Crucifix, pronounces the prayer of oblation, which is as follows: "WE OFFER THEE, O LORD, THE CHALICE OF SALVATION, BESEECHING THY CLEMENCY THAT IN THE SIGHT OF THY DIVINE MAJESTY IT MAY ASCEND WITH THE ODOUR OF SWEETNESS FOR OUR SALVATION, AND FOR THE SALVATION OF THE WHOLE WORLD. AMEN."

C. Why does the prayer run thus: "*We offer*"?

P. Because, at solemn Mass, the assisting deacon joins with the priest in the oblation of the Chalice.

C. But why is the same form used at *Low Mass*?

P. The Church has but one Liturgy; and its form presumes that more solemn celebration which is most according to her intentions. *Low Mass* differs from *High Mass* in the way of *omissions* alone.

C. Is not the phrase "*Chalice of Salvation*" found in Holy Scripture?

P. Yes; in the 115th Psalm.

C. When the priest has offered the chalice, what follows?

P. He lowers it, as he did the paten, to within a short distance of the altar, and then makes with it the sign of the Cross over the part of the corporal on which he places it. Then, covering it with the pall,* he leaves it on the altar, and says, with head inclined, and hands joined and resting on the edge of the altar, the following humble prayer, founded on Dan. iii. 39: "IN THE SPIRIT OF HUMILITY, AND IN A CONTRITE HEART, GRANT US, O LORD, TO BE RECEIVED BY THEE; AND LET THIS OUR SACRIFICE BE SO MADE IN THY SIGHT THAT IT MAY PLEASE THEE, O LORD GOD." The priest next invokes the grace of God the Holy Ghost, to bless the Sacrifice. Raising, and then immediately lowering, his hands, he says: "COME, O SANCTIFIER, ALMIGHTY, ETERNAL GOD, AND BLESS ✠ THIS SACRIFICE, PREPARED TO THY HOLY NAME." At the same time he blesses the Offering, making the sign of the Cross over the paten and the chalice.

THE LAVABO.

C. I observe, that at this period in the Mass, the priest moves to the Epistle side of the altar; for what purpose?

P. He moves to the side, in order to wash the tips of his fingers in a small vessel prepared for the purpose. While the server is pouring water on them, the priest says a portion of the 25th Psalm.

C. What is the meaning of this action?

P. The priest washes the thumb and forefinger of each hand, which, at his ordination, were consecrated for the offering of the Adorable Sacrifice, lest, in the previous part of the ceremonies, any crumb of the sacred bread, or other matter, may have adhered to them. The symbolical use of this action is to re-

• See page 10.

mind him incessantly of the purity required in those who come before God at His altar. The ends of the fingers, and not the hands, are washed, to express that the priest should be "clean wholly." (See St. John xiv. 10.)

C. Is this practice of great antiquity?

P. It is an apostolical tradition, originating in the custom of the Jews, who frequently washed their hands at the time of their sacrifices. It is noticed by St. Clement, St. Cyril, and others.

C. Will you be pleased, sir, to explain the Psalm "Lavabo," recited by the priest while in the act of washing and drying his fingers?

P. It is the latter portion of the 25th Psalm, and is found in the Liturgy of St. Peter. It is singularly appropriate both to the act of washing and to the purity which that act denotes. "I will wash my hands among the innocent, and will compass Thy altar, O Lord, that I may hear the voice of Thy praise, and tell of all Thy wondrous works. I have loved, O Lord, the beauty of Thy House, and the place where Thy glory dwelleth. Destroy not, O God, my soul with the wicked, nor my life with bloodthirsty men; in whose hands are iniquities; their right hand is full of gifts. But as for me, I have walked in my innocence; redeem me, and have mercy on me. My foot hath stood in the direct way; in the churches I will bless Thee, O Lord."

C. How do you understand those passages: "I have washed my hands among the innocent." "As for me, I have walked in my innocence," &c. How can a sinner use such language of himself?

P. Certainly the priest does not hereby deny that he is a sinner. For he adds, "redeem me, and have mercy on me." But there is a true, though assuredly not a boastful sense, in which every priest can say, "I have walked in my innocence." His

state is a state of innocence ; secured by its obligations against many of the worst forms of evil. From the time of his entering on that state, which is usually long before he becomes a priest, he may say, " My foot hath stood in the direct way." And because he speaks, not as an individual, but in the name of his order, he may recount its privilege of sanctity without any breach of personal humility.

C. Thank you, sir. I now see that there is a peculiar beauty in the priest thus reminding himself, in words not his own, but of the Holy Spirit, of the innocence which belongs to his state.

P. You have precisely hit the point ; and you will see, on reflection, that so far from such language endangering personal humility, the light which it throws upon the character of the priestly state is, of all things, the most apt to fill the individual priest with a humbling sense of his own unworthiness, and amazement at the goodness of God in calling such a one into His confidence, and suffering him to approach Him in these adorable mysteries.

THE OBLATION CONTINUED.

C. What follows upon the priest's return to the middle of the altar ?

P. Having now exercised himself in fresh acts and desires of purity, he proceeds in the oblation with increased confidence. Placing his hands on the altar, as if offering all his powers in the work in which he is engaged, he calls upon the whole Blessed Trinity to receive the oblation. The prayer is as follows : " RECEIVE, O HOLY TRINITY, THIS OBLATION WHICH WE MAKE THEE IN MEMORY OF THE PASSION, RESURRECTION, AND ASCENSION OF OUR LORD JESUS CHRIST, IN THE HONOUR OF BLESSED MARY EVER VIRGIN, OF BLESSED ST. JOHN THE BAPTIST, AND OF THE HOLY APOSTLES ST. PETER AND ST. PAUL, OF THESE AND OF

ALL THE SAINTS, THAT IT MAY BE PROFITABLE TO THEIR HONOUR AND OUR SALVATION ; THAT THEY WHOSE MEMORY WE KEEP ON EARTH MAY VOUCHSAFE TO PRAY FOR US IN HEAVEN, THROUGH THE SAME CHRIST OUR LORD. AMEN."

C. Is this a new oblation, or a continuation of the former ?

P. It is most probably the latter ; the washing of the fingers being an incidental ceremony ; after which the priest returns to the act of oblation with additional fervour.

C. Why are the Passion, Resurrection, and Ascension of our Lord here commemorated ?

P. In the beginning of the Mass, called the Mass of the Catechumens, His Advent, Nativity, and Teaching are represented ; His Advent in the Introit, His Nativity in the Gloria in excelsis, His Teaching in the Gospel. But in the Sacrifice, which is the Mass of the Faithful, the great essential mysteries of our salvation are expressed, and of this we are reminded in the oblation preparatory to it. We now come to

THE "ORATE FRATRES" AND SECRET PRAYERS.

C. What is the "ORATE FRATRES" ?

P. "Orate Fratres" are the first two words of an address which, at this part of the Mass, the priest makes to the faithful present, and they signify, "PRAY, BRETHREN." The whole prayer is as follows : "PRAY, BRETHREN, THAT MY SACRIFICE AND YOURS MAY BE ACCEPTABLE TO GOD THE FATHER ALMIGHTY." Of this prayer the first two words only are said aloud towards the people, the rest in secret towards the altar. Thus the priest, distrusting his own merits, and knowing himself to be compassed with infirmities, invites those present to join their prayers with his own, to the end the Sacrifice

he is to offer for himself, and for them, may be well-pleasing in the sight of their common Father.

C. I observe that the priest speaks of the Sacrifice as, in some sense, the act of the people as well as his own.

P. He does so. As we proceed, you will see that the Church regards the faithful present as, in some sort, joint offerers with the priest. There is a singular beauty in the priest reminding the people of their common interest in the Sacrifice, while he is asking for their prayers.

C. Do the people respond to this appeal of the priest?

P. They do so, through the minister; and should themselves either employ the same words, or at least join in their sentiment.

The answer is as follows: "MAY OUR LORD RECEIVE THIS SACRIFICE FROM THY HANDS, TO THE PRAISE AND GLORY OF HIS NAME, TO OUR PROFIT, AND TO THAT OF ALL HIS HOLY CHURCH." To this prayer the priest answers, in a low voice, AMEN. He then reads out of the Missal the prayer, or prayers, called Secret, corresponding in number and in subject with the collects said in the earlier part of Mass, and always bearing upon the oblation.

C. Why are these prayers read in secret?

P. The priest, having invited the hearers to pray, leaves them in that occupation, while he, with Anna, the mother of Samuel, speaks to God in his heart, and only moves his lips.* We now come to

THE PREFACE.

C. What is the Preface?

P. The priest and people being now duly prepared for the Sacrifice, proceed to the sacred Action,

* See 1 Kings i.

and first join their hearts and voices in a song of praise and thanksgiving.

C. Whence comes the use of a Preface in the Mass?

P. From the time of the Apostles. It is found in St. Clement, almost in the very words now used, and in all the ancient Liturgies.

C. How many different Prefaces are used in the Mass?

P. In all eleven. Their general purport is the same, but they vary, in words, according to the subject of the season.

C. What, then, is their general purport?

P. To give praise to God for His mercies in the redemption of mankind; to call upon the Angels to assist at our great Sacrifice; and put ourselves into communion with them in the songs of love and adoration which they continually present at the Throne of God.

C. Mention, sir, if you please, the several Prefaces.

P. They are as follows: for the Nativity, the Epiphany, Lent, Passion-tide, Easter, Ascension, Whit-Sunday, Trinity; for the Blessed Virgin, the Apostles, and a common Preface for days to which no other is appropriated.

C. Are the several Prefaces used only at the times to which they properly belong?

P. Not altogether so. That for the Nativity is used not only during the Octave of Christmas, but on the Feasts of the Most Holy Name of JESUS, of the Purification, of Corpus Christi, and of the Transfiguration. That "of the Cross," proper to Passion-tide, is used also on the Feasts of the Invention and Exaltation of the Holy Cross, on the Festivals relative to the Passion of our Blessed Lord which fall upon the Fridays in Lent, and on

that of the Sacred Heart; that for Trinity Sunday is used on all Sundays in the year which have no Preface of their own, and that for the Apostles on the Feasts of St. Peter's Chair at Rome and at Antioch.

C. What is the meaning of "PER OMNIA SÆCULA SÆCULORUM," with which the Preface appears to open?

P. These are the concluding words of the last Secret Prayer, and signify "FOR EVER AND EVER," or "WORLD WITHOUT END." The priest, having concluded the Secret all but these last words, lays his hands upon the altar and says them aloud, as if to certify to the faithful present that he has been joining them in prayer, agreeably to his invitation and their response, for the acceptance of the Sacrifice. They respond to them, Amen, as if accepting and reciprocating his assurance. The priest then, without turning round, proceeds, "OUR LORD BE WITH YOU;" as if to console them in return for their assistance. to encourage them in their pious intentions, and to prepare them for the solemn action about to take place. To this salutation the people respond as usual.

C. Hitherto the priest, since he went up to the altar, has always turned towards the people when addressing these words to them. Why does he now say the words towards the altar?

P. The Preface is the introduction to the sacred Canon, or Action, of the Sacrifice, the most solemn part of the whole Mass; and now that the priest has once entered upon it, he turns no more to the people till it is concluded, but remains in the most intimate communion with Almighty God, and with the whole host of heaven.

C. There seems an extraordinary beauty and fitness in this provision. Proceed, sir, if you please, with the other verses and responses introductory to the Preface.

P. The priest next, raising his hands from the altar, and thus suiting the action to the words, addresses the people with the invitation, "LIFT UP YOUR HEARTS;" as if saying, "Let us now withdraw entirely from earth, and put ourselves into communion with the Angels in heaven, that we may worthily prepare for the coming of our Lord, both God and Man." To this invitation the people respond in the person of the minister, "WE HAVE THEM WITH OUR LORD;" that is, "Our hearts are already lifted up, and with our Lord." The priest then proceeds, "LET US GIVE THANKS UNTO OUR LORD GOD;" 'a tribute which is due to Him whom we acknowledge to be such by lifting up our hearts to Him. Let us therefore thank Him for all His benefits, and especially for the Eucharistic Sacrifice.' To this the clerk answers in the name of the people, "IT IS MEET AND JUST;" "meet" in respect of His manifold benefits, and "just" on our parts who so largely enjoy them.

C. Does not the priest accompany the latter words by a fresh action?

P. He does so. His hands which were raised at the "Sursum corda," he now joins, at the same time inclining his head in lowly reverence at the remembrance of the Divine mercies.

C. How does the priest go on, after the clerk has answered, "It is meet and just"?

P. He then begins the Preface itself, by echoing, as it were, the pious sentiment of the response, and repeating it with increased force, "IT IS VERILY MEET AND JUST, RIGHT AND SALUTARY." "Right and salutary," no less than "meet and just." "Meet" for Him who claims our homage, "just" in us who bestow it; "right" on both these and on all other accounts; "salutary," for it conduces to our salvation, "THAT WE SHOULD ALWAYS AND EVERY WHERE GIVE THANKS TO THEE." For the holy Psalmist bids

us to "bless our Lord in every place of His dominion;"* and again he says, "I will bless the Lord at all times, His praise shall be always in my mouth."† In these words of the Preface there appears to be an allusion to the Divine Sacrifice, daily offered up, all throughout the world, to the praise and honour of God.

"HOLY LORD, ALMIGHTY FATHER, ETERNAL GOD, THROUGH CHRIST OUR LORD." 'FOR HIM we have for our Advocate with the Father,‡ and by HIM we have access through faith into this grace, wherein we stand and glory.'§

"BY WHOM THE ANGELS PRAISE THY MAJESTY, THE DOMINATIONS ALORE,|| THE POWERS DO HOLD IN AWE, THE HEAVENS AND THE VIRTUES OF HEAVEN AND THE BLESSED SERAPHIM DO CELEBRATE WITH UNITED JOY."

Here four different emotions or actions are ascribed to the Angels, in which we are to imitate them; viz. praise, adoration, awe, and joy. The priest next prays in the name of the faithful as well as of himself, "IN UNION WITH WHOM WE BESEECH THEE THAT THOU WOULDST COMMAND OUR VOICES ALSO TO BE ADMITTED, WITH SUPPLIANT CONFESSION, SAYING." Here the Church prays that our voices may be joined with those of the holy Angels, who are actually then assisting at the great Sacrifice, and preparing to commend it to the acceptance of the Eternal Father.

C. You said, sir, that there are several Prefaces. do they differ in form from that you have cited?

P. I have given you the common or ordinary one, which is actually used on all days for which no special Preface is appointed, and which forms also the standard of all. The variations relate, princi-

* Ps. ciii. 22.

† Ib. xxxiii. 1.

‡ 1 John ii. 1.

§ Rom. v. 2.

|| Ps. xcvi. 7; 2 Esd. ix. 6.

pally, to the subjects of the different festivals on which they are introduced.

C. What is a double festival?

P. One of higher, though not the highest, dignity. The order of precedence in holy days is as follows: 1. Double of the first class; 2. Double of the second class; 3. Greater double; 4. Double; 5. Semi-double; 6. Simple.

C. How is the Mass of the day affected by these distinctions?

P. On doubles there is but one Collect, except when some Saint, or Octave, is commemorated; on semi-doubles there are three; and on inferior festivals, five, or even seven, may be said, at the option of the priest.

C. I am so much struck with the Preface you have quoted, that I should be glad, if you please, to know some of the variations according to season.

P. Your devotion, I am sure, will be promoted by knowing them; they will show you how the Church brings out her high doctrine in a devotional shape. Thus, at Christmas, she introduces into the Preface, after the words "Almighty Father, Eternal God," the following appropriate address: "BECAUSE, BY THE MYSTERY OF THE INCARNATE WORD A NEW EFFULGENCE OF THY BRIGHTNESS HATH SHONE INTO THE EYES OF OUR MIND, THAT WHILE WE ACKNOWLEDGE GOD IN VISIBLE FORM, WE MAY BY HIM BE DRAWN INTO THE LOVE OF THINGS INVISIBLE: AND THEREFORE WITH ANGELS AND ARCHANGELS, WITH THRONES AND DOMINATIONS, AND WITH ALL THE ARMY OF HEAVEN. WE SING THE HYMN OF THY GLORY, EVERMORE SAYING."

At Epiphany it is slightly varied, and runs thus: "BECAUSE WHEN THINE ONLY-BEGOTTEN APPEARED IN SUBSTANCE OF OUR MORTALITY, HE RESTORED US BY THE NEW LIGHT OF HIS OWN IMMORTALITY."

In Lent it is as follows: "WHO BY CORPORAL

FASTING DOST RESTRAIN VICES, ELEVATE THE MIND, BESTOW VIRTUE AND REWARD, THROUGH CHRIST OUR LORD, BY WHOM," *as before.*

At Passion-tide and on Feasts of our Redemption: "WHO HAST GIVEN TO MANKIND SALVATION THROUGH THE WOOD OF THE CROSS, THAT THROUGH THE SAME MEANS WHENCE DEATH AROSE LIFE SHOULD RISE AGAIN, AND HE WHO ONCE CONQUERED BY WOOD SHOULD BY WOOD BE CONQUERED, THROUGH CHRIST," *as before.*

At Easter, after the words "right and salutary": "AT ALL TIMES TO PROCLAIM, O LORD, THY GLORY: BUT CHIEFLY ON THIS DAY [OR AT THIS TIME], WHEN CHRIST OUR PASSOVER WAS SACRIFICED: FOR HE IS THE TRUE LAMB WHO TOOK AWAY THE SINS OF THE WORLD: WHO BY HIS DEATH DESTROYED OUR DEATH, AND BY HIS RESURRECTION RESTORED OUR LIFE: AND THEREFORE WITH ANGELS," &c., *as before.*

At Ascension, after the words "Through Christ our Lord": "WHO AFTER HIS RESURRECTION APPEARED MANIFESTLY TO HIS DISCIPLES, AND IN THEIR SIGHT WAS RAISED UP TO HEAVEN THAT HE MIGHT MAKE US TO BE PARTAKERS OF HIS DIVINITY: AND THEREFORE WITH ANGELS," &c.

At Pentecost, and during its Octave: "WHO, ASCENDING ABOVE ALL HEAVENS, AND SITTING AT THY RIGHT HAND, Poured DOWN ON THIS DAY ON THE SONS OF ADOPTION THE HOLY GHOST, WHOM HE HAD PROMISED: WHEREFORE WITH JOY SHED ABROAD, ALL THE WHOLE WORLD DOTH REJOICE: MOREOVER, ALSO THE SUPERNAL VIRTUES ABOVE, AND THE ANGELICAL POWERS SING WITH ONE ACCORD THE HYMN OF THY GLORY, EVERMORE SAYING."

On Trinity Sunday, and on all Sundays in the year, to which no proper Preface is assigned, after the words "Almighty Father, Eternal God": "WHO WITH THINE ONLY-BEGOTTEN SON AND THE HOLY

GHOST, ART ONE GOD, ONE LORD; NOT IN THE SINGLENESSE OF ONE PERSON, BUT IN THE TRINITY OF ONE SUBSTANCE; FOR THAT WHICH, BY THY REVELATION, WE BELIEVE OF THY GLORY, THE SAME HOLD WE OF THY SON, AND THE SAME OF THE HOLY GHOST, WITHOUT ANY DIFFERENCE OR DISTINCTION; THAT IN THE CONFESSION OF A TRUE AND ETERNAL DEITY, THERE BE ADORED IN THE PERSONS PROPRIETY, AND IN THE ESSENCE UNITY, AND IN THE MAJESTY EQUALITY, WHOM THE ANGELS PRAISE, AND THE ARCHANGELS, THE CHERUBIM ALSO AND SERAPHIM, WHO CEASE NOT TO CRY CONTINUALLY, SAYING WITH ONE ACCORD."

On all Feasts of the Blessed Virgin, after "Almighty Father, Eternal God": "AND THEE IN THE . . . * OF BLESSED MARY, EVER VIRGIN, TO PRAISE, BLESS, AND PROCLAIM: WHO CONCEIVED THINE ONLY-BEGOTTEN, BY THE OVER-SHADOWING OF THE HOLY GHOST, AND WITHOUT LOSS OF THE GLORY OF VIRGINITY, POUED FORTH ON THE WORLD THE ETERNAL LIGHT, JESUS CHRIST OUR LORD: BY WHOM," &c., *as before*.

On an Apostle's Day, or on Feasts in any way commemorative of them, after "right and salutary": "HUMBLY TO BESEECH THEE, O LORD, THAT THOU WOULDST NOT, O ETERNAL PASTOR, FORSAKE THY FLOCK, BUT GUARD IT, THROUGH THY BLESSED APOSTLES, WITH CONTINUAL CARE: THAT IT MAY BE GOVERNED BY THOSE SAME RULERS, WHOM THOU DIDST APPOINT TO BE SET OVER IT AS PASTORS TO FULFIL THY WORK, IN THY STEAD: AND THEREFORE WITH ANGELS," &c., *as before*.

C. These forms are evidently introductory to something else. Will you kindly, reverend sir, tell me to what?

P. All of them conclude with two short hymns; 1. the Sanctus, addressed to the Blessed Trinity:

* Here the name of the Mystery is inserted.

“**HOLY, HOLY, HOLY, LORD GOD OF SABAOth, HEAVEN AND EARTH ARE FULL OF THY GLORY;**” 2. the words addressed by the children to our Divine Redeemer on His entry into Jerusalem. The former is taken from the prophet Isaias, where we read that the Seraphim cried one to another, saying, “Holy, holy, holy, the Lord God of Hosts, all the earth is full of His glory.”* This hymn has probably formed part of the Mass from Apostolic times. Pope Sixtus I. ordered that it should always be sung before the Sacred Canon. It is found in all the ancient Liturgies.

C. Why does the priest, having sung or said the Preface with his hands extended, always join them at the Sanctus?

P. Perhaps to signify that he unites himself with the angels; at the same time he bows his head, as if with them, in acknowledgment of the Divine Majesty.

C. What is the latter hymn?

P. It consists in the words of the children addressing our Lord on entering Jerusalem the Sunday before His Passion. “**BLESSED IS HE THAT COMETH IN THE NAME OF THE LORD; HOSANNA IN THE HIGHEST.**” This is an expression of thanksgiving, very suitable to the time when our Blessed Lord is about to come to us in the Holy Sacrifice and Sacrament. The priest, on saying these words, signs himself with the sign of the Cross, in memory of the Passion which he is about to commemorate.

C. Why does the server ring a little bell during the Sanctus?

P. To give notice to the faithful present that the Canon of the Mass is about to begin, in order that they may raise up their hearts to God with increased fervour, and put themselves in dispositions to receive Him. It is time now to speak of

* Is. vi. 3.

THE CANON OF THE MASS.

C. What is meant by the word Canon?

P. It is a Greek word signifying Rule; and here it means the Rule, or Formula, according to which the Sacrifice of the New Law is to be celebrated.

C. Is this prescribed Form of the Sacrifice called by any other name?

P. Yes; some of the Fathers call it the Prayer (by way of eminence); and it is called also, in the language of the Church, the "Action;" since hereby the Sacrament of our Lord's most sacred Body and Blood is "wrought" or "made" (*conficitur*). Hence the expression "Infra (for "intra") Actionem;" "within the Action."

C. To whom is the authorship of the Canon ascribed?

P. It is probably the work of no single author, but a kind of "symbolum," or contribution from many holy Popes and Doctors, none of them later than St. Gregory the Great; but extending back to the time of the Apostles; and incorporating the tradition of their words, and those of our Blessed Lord Himself; as the Council of Trent has it.*

C. What evidence does the Canon bear of its own great antiquity?

P. Its containing the names of Apostles and Martyrs alone, shows that it is prior in date to the fourth century; till which time the "cultus," or religious veneration, of Confessors was not introduced. (Pope Benedict XIV. *de Sac. Missæ*.)

C. You have said, following the Council of Trent, that the sources of the Canon are to be found in Apostolical traditions, and the ordinances of holy

* Sess. xxii. c. 4. De Sacrificio Missæ.

Popes. Will you further tell me what portions are traced to the one, and what to the other original?

P. The narrative introductory to the consecration, and the form of consecration of the Chalice, certainly contain Apostolical traditions of the actions and words of our Blessed Saviour, who (as we know from St. John xxi. 25 and Acts xx. 35) said and did many things which are not in the Holy Gospels. As to the additions of holy Popes, it is believed that St. Leo added the words "Sanctum Sacrificium, immaculatam Hostiam," at the end of the prayer following the consecration. And St. Gregory the Great is said to have introduced the words before the consecration, "diesque nostros . . . grege numerari;" also to have added the names of the holy Virgins and Martyrs SS. Agatha, Lucia, Agnes, Cæcilia, and Anastasia, to the second commemoration of Saints. After St. Gregory the Great, as Cardinal Bona considers,* nothing was added.

C. What are the actions with which the priest begins the Canon?

P. He extends and elevates his hands, at the same time raising his eyes to the crucifix; then lowering his hands and joining them, he lays them on the altar, and at the same time makes a profound inclination of the body. These actions being over, he begins the Canon.

C. Please to explain its different parts in succession, both words and accompanying actions.

P. In the posture of humility and supplication I have just described, the priest begins the Canon as follows, making the sign of the Cross three times over the oblata, or materials of the Sacrifice, in the parts which I shall note:

"THEREFORE WE HUMBLY BESEECH AND PRAY THEE, MOST CLEMENT FATHER, THAT THROUGH JESUS

* *Rer. Liturg.* l. ii. c. 11, n. 2.

CHRIST OUR LORD THOU WOULDST ACCEPT AND BLESS (*here, having first kissed the altar, he makes three crosses*) THESE ✠ GIFTS, THESE ✠ PRESENTS, THESE HOLY ✠ AND UNSPOTTED SACRIFICES, WHICH WE OFFER THEE IN THE FIRST PLACE FOR 'THY HOLY CATHOLIC CHURCH: VOUCHSAFE TO GIVE IT PEACE, TO PROTECT, UNITE, AND GOVERN IT; TOGETHER WITH THY SERVANT OUR CHIEF PASTOR N., AND OUR BISHOP N., AND ALL ORTHODOX AND WORSHIPERS OF THE CATHOLIC AND APOSTOLIC FAITH."

And now follows the explanation of this solemn prayer:

THEREFORE, AS UNITED WITH THE COMPANY OF ANGELS, WE HUMBLY BESEECH AND PRAY THEE, MOST CLEMENT FATHER, calling upon Thee by the title which reminds us of our filial claim upon Thy goodness, THAT THROUGH JESUS CHRIST OUR LORD, through whom only our prayers can be made acceptable to Thee, and the rather because of the Sacrifice instituted by Him which we are about to offer in His name and on His behalf, 'THOU WOULDST ACCEPT AND BLESS THESE GIFTS which Thou hast bestowed upon us in Thy wonderful mercy and condescension, THESE PRESENTS which in Thy Son's name we offer Thee, THESE HOLY AND UNSPOTTED SACRIFICES, above all gifts and presents, the offerings of many worshipers, the offered on many altars, WHICH WE OFFER THEE IN THE FIRST PLACE FOR 'THY HOLY CATHOLIC CHURCH: VOUCHSAFE TO GIVE IT PEACE and TO PROTECT IT from external enemies, TO UNITE it by inward union among its members, AND GOVERN IT by Thy counsel and Holy Spirit; TOGETHER WITH THY SERVANT OUR CHIEF PASTOR N. AND OUR BISHOP N., AND ALL ORTHODOX AND WORSHIPERS who agree in the doctrine, and worship according to the form, OF THE CATHOLIC AND APOSTOLIC FAITH.

C. Why does the priest make the crosses?

P. In commemoration of the Passion of our Divine Redeemer, through which the gifts and offerings He blesses are sanctified.

C. Who are the "orthodox," &c.?

P. All members of the Catholic Church, and especially all whose lives are devoted to religion or who labour as missionaries for the conversion of souls; all benefactors to the Church and the poor; all Christian princes and those in authority who have the means of advancing the faith of Christ.

C. Is not the name of the reigning king or queen specially mentioned here?

P. Yes, in countries where the sovereign is happily a Catholic.

C. Does not the Church pray for those who are out of her communion?

P. She specifies the "orthodox" only; but in this number she certainly includes children who have been truly baptised, although out of her communion, and are not yet of age to perform any heretical or schismatical act, whether external or internal. As to all others, whether infidels, heretics, or schismatics, the Church holds that to them also the holy Sacrifice may be remotely applicable, at least by impetrating in their behalf the grace of conversion to the true faith and communion of our Lord and Saviour. We shall next speak of

THE MEMENTO OF THE LIVING.

C. What is the Memento of the Living?

P. It is a prayer named from its first word, "Memento," "Remember," and introduced in this part of the Mass for all those living persons to whom the priest may desire to apply in an especial manner the fruit of the present sacrifice.

C. What are the words of this prayer?

P. "REMEMBER, O LORD, THY SERVANTS AND HANDMAIDS, N. N., AND ALL HERE PRESENT, WHOSE FAITH IS KNOWN, AND THEIR DEVOTION MANIFEST TO THEE, FOR WHOM WE OFFER, OR WHO OFFER TO THEE, THIS SACRIFICE OF PRAISE, FOR THEMSELVES AND ALL THEIRS, FOR THE REDEMPTION OF THEIR SOULS, FOR THE HOPE OF THEIR SALVATION AND SAFETY, AND WHO RENDER THEIR VOWS TO THEE, THE ETERNAL, LIVING, AND TRUE GOD."

C. For whom and for what does the priest here pray?

P. 1. For those whose names he mentions in secret, or to whom he adverts in thought; 2. for all present; 3. for all who, whether present or absent, join in the offering of the Mass; 4. for their relations, friends, and dependents; 5. for their particular intentions, *i. e.* for those blessings, eternal and temporal (if lawful), which they may intend to gain through the Mass.

C. Who are those whom he specifies?

P. Any to whom he is specially bound, whether by the obligation of an express engagement to remember them in the Mass, or by ties of spiritual or natural relationship, gratitude, friendship, &c.

C. May he, in this memento, name or remember persons out of the Church?

P. Yes, in a secondary and qualified way, and especially that they may be converted to the true faith.

C. How is the Mass here called "a sacrifice of praise"? I thought this form of expression had been heretical.

P. So it is, if the Mass be so designated in any *exclusive* sense. A sacrifice of praise and thanksgiving it certainly is, only it is much more; it is a commemorative and propitiatory sacrifice also, as the Church abundantly teaches and implies. Just in the same way, it is true that the people offer sacrifice as

well as the priest; but it is heresy to say that they offer sacrifice *as* the priest.

C. Then there is a certain degree of truth even in heresies.

P. You are very right; heresy is always partial truth; but in religion, the renouncing of any part, however small, of the whole truth is heretical error.

C. You do not mean, sir, do you, that a person is no better as to his faith who holds the truth of the Church all but a little than he who falls greatly short of it?

P. The nearer he comes to the Catholic faith, the better hope, of course, there is that he will reach it; and the more of it he embraces, the better also will be his moral disposition. Some truths of religion are also in their own nature of a more saving tendency than others. Still he that is not a Catholic is a heretic; and Catholic none can be without accepting the entire faith of the Church, not piecemeal, but as a body of truth upon her authority.

C. This seems a hard doctrine.

P. Not more so, surely, than the corresponding truth in morals, *i. e.* "Whoever shall keep the whole law, but offend in one point, is become guilty of all" (St. James ii. 10).

C. But to return to the Mass. Excuse me, sir, if what I am going to say appears foolish or unbecoming; but I cannot help wondering at the boldness of the Church in using, as in these instances, the very language which heretics have abused.

P. Your remark, dear child, so far from being improper, is a most just and reasonable one. This noble freedom of expression is just what comes of being in the right, and feeling, as men say, sure of our ground. It is rickety or purblind walkers who have need to pick their steps. The Church, like the Scriptures, in embodying the whole truth, compre-

hends inclusively those partial truths which, when disjointed and torn from the rest, become symbols of heresy. For as men of low birth do not really dignify their origin by borrowing some armorial ensign from the escutcheon of a noble house, so neither may sects of yesterday entitle themselves to a place in the pedigree of the Church by tearing some article from her creed, or appropriating some fragment of her ceremonial.

OF THE

THE "COMMUNICANTES."

C. The "Memento," I suppose, is a kind of break in the Canon?

P. It is so; the priest turns his eyes from the Missal to the middle of the altar, and there, with his hands joined and raised towards his face, makes his remembrance and prayer for some moments in secret.

C. You say, in secret; but is not all this part of the Mass said in silence?

P. Yes; the priest does not speak aloud from the "Sanctus" to the "Nobis quoque peccatoribus." But he is bound to articulate every word so as to hear himself without being heard by those present; like Anna, the mother of Samuel, who prayed in her heart and moved her lips, but was not heard at all.* In the Memento, however, both of the living and the dead, he says no word, but prays in mind alone.

C. And this over, how does he proceed?

P. Turning his eyes towards the Missal, and extending his hands (the position used throughout the Canon when the priest reads from the book), he proceeds to the "communicantes," or commemoration of the Saints in glory, which is made in the following words:

"COMMUNICATING, AND VENERATING THE MEMORY,

* 1 Kings i. 13.

IN THE FIRST PLACE, OF THE GLORIOUS AND EVER-VIRGIN MARY, MOTHER OF GOD, EVEN OUR LORD JESUS CHRIST; AS ALSO OF THE BLESSED APOSTLES AND MARTYRS, PETER AND PAUL, ANDREW, JAMES, JOHN, THOMAS, JAMES, PHILIP, BARTHOLOMEW, MATTHEW, SIMON AND THADDEUS, LINUS, CLETUS, CLEMENT, XYSTUS, CORNELIUS, CYPRIAN, LAURENCE, CHRYSOGONUS, COSMAS AND DAMIAN, JOHN AND PAUL, AND ALL THY SAINTS, BY WHOSE MERITS AND PRAYERS GRANT THAT IN ALL THINGS WE MAY BE FORTIFIED BY THE HELP OF THY PROTECTION, THROUGH THE SAME CHRIST OUR LORD. AMEN."*

C. Is this prayer found in the most ancient liturgies?

P. Yes, in substance, but with some variation in detail. All agree in placing the Blessed Virgin before all other saints, and in assigning her the same high titles of honour with the Roman.

C. What is the meaning of "communicantes," or "communicating," with which this commemoration begins?

P. It means, "putting ourselves into communion with" the Saints commemorated.

C. I observe that in the Missals this part of the Canon is introduced with the words "infra actionem." What is meant by this notice?

P. The priest, having specified for whom he is to offer the Holy Sacrifice, enters upon the more solemn part of it, called the Action or Consecration, which opens with this commemoration of the Saints in glory.

C. Why does the Church omit the name of St. Matthias from the commemoration of the Apostles?

P. Because St. Matthias was not an Apostle at the time of our Lord's Passion. The number, twelve, is made up by the addition of St. Paul, who is always

• See note A, p. 102.

united to St. Peter in the memory of the Church ; as she sings (applying to those “glorious princes of the earth” what was said of David and Jonathan), “They loved one another in life, and in death they are not divided.” Perhaps, too, the Church has regard in this place to the mystic number, twelve ; for first twelve Apostles, and next twelve Martyrs, are specified.

C. Why Martyrs only, and not Confessors ?

P. Because, as we observed before, the public veneration of Confessors was of somewhat later origin.

C. How do you justify the expression, “by whose merits,” applied to Saints ? Is there any other cause of justification besides the merits of Christ ?

P. No ; there is no other primary and original cause, as the Church implies in this very prayer, by ending it, “through Christ our Lord.” But the good works of Christians derive a saving efficacy from their essential and indissoluble union with Christ, and are even said to be (in and through Him) meritorious ; far more, then, the holy lives and glorious deaths of the Apostles and other Saints, and chiefly the pre-eminent graces of the Blessed Virgin.

THE PRAYER “HANC IGITUR OBLATIONEM.”

C. What prayer does the priest say next in order ?

P. Strengthened in the communion of the Saints, and encouraged by the hope of their intercession, he follows up the oblation, saying,

“ WE BESEECH THEE THEREFORE, O LORD, THAT, BEING PACIFIED, THOU WOULDST ACCEPT OF THIS OBLATION OF OUR SERVICE, AND THAT OF ALL THY FAMILY AND DISPOSE OUR DAYS IN THY PEACE ; AND

COMMAND US TO BE DELIVERED FROM ETERNAL DAMNATION, AND TO BE NUMBERED IN THE FLOCK OF THINE ELECT, THROUGH CHRIST OUR LORD. AMEN.”*

C. What is known about the history of this prayer?

P. The three petitions at the end of it were added by St. Gregory the Great. The rest comes from the older Liturgies.

C. Does not the priest, in saying this prayer, use a peculiar action of the hands?

P. Yes; having previously joined them, he opens them without separating them, and spreads them over the *oblata* (or materials of the Sacrifice), with the palms towards the altar.

C. What is the meaning of this action?

P. Spreading the hands is a sign of submission to the Divine power; holding them over any subject is a token of benediction; and as the thing to be blessed is here of greatest dignity, both the hands are used, and not one only, as in ordinary blessings. Moreover the palms of the hands, which are here brought to bear upon the offerings, are specially anointed at the ordination of a priest, with the prayer that “all which they bless may be blessed.” You will observe that in this prayer three distinct favours are asked, besides the acceptance of the sacrifice, viz. :—1. that our days may be ordered in peace; 2. that we may escape eternal condemnation; 3. that we may be numbered among the elect of God, or have our “calling and election” made “sure.”

When the priest spreads his hands over the oblation, the server rings his bell, to give notice that the consecration is drawing near.

C. And this prayer ended, how does the Canon proceed?

P. Next follows a prayer in continuation of the

* See note B, p. 102.

former, during which the priest once more signs the oblation with the sign of the cross. It is as follows:

“WHICH OBLATION WE BESEECH THEE, O LORD, THAT THOU Wouldest vouchsafe in all to make BLESSED, ✠ ASCRIBED, ✠ RATIFIED, ✠ RATIONAL, AND ACCEPTABLE, THAT IT MAY BECOME TO US THE BODY ✠ AND BLOOD ✠ OF THY MOST-BELOVED SON, OUR LORD JESUS CHRIST.”

C. How is that prayer explained?

P. Its great object is to ask that the miracle of Transubstantiation may be vouchsafed in the change of the bread and wine into the Body and Blood of Christ. It also asks that the sacrifice may be “blessed,” “ascribed” to God, “ratified” in its effect, and that it may be both a reasonable service (Rom. xii. 1), *i. e.* unlike the sacrifice of beasts, and well-pleasing to God. This prayer is of the greatest antiquity, and is commented on by St. Augustine in almost the above words.

C. Why does the priest here make five crosses?

P. The nearer we come to the act of sacrifice, the more incumbent it is to bring the Passion of our Lord to mind as the great subject to be commemorated and represented. And now that the materials of the sacrifice have been duly prepared and blessed to their sacred use, “all things are ready” for

THE CONSECRATION.

P. The priest has now to perform the most solemn act of the highest office in the world. In the exercise of the power which he has received at ordination, he is to make the most precious Body and Blood of our Lord present on the altar, to the unspeakable benefit and consolation of all faithful souls. This power it is which raises the priest, as St. Chrysostom says, above angels; for to compare it with

any dignity of this world would be simply preposterous. Nay, if dignity there ever were to which it may suitably be likened, it was that of the Blessed Virgin, chosen by the Holy Trinity to be the means of giving the Eternal Son of God to the world. Collect then, dear brother, all your devout attention, while I instruct you in the ceremonies which the Church has prescribed on this great subject.

The priest having concluded the forementioned prayer, which he says with hands joined, prepares for the consecration, by first separating his hands, and gently rubbing the thumb and forefinger of each within the corporal. The reason of this action is to free them from any grain of dust, or other substance, which they may have gathered up since the "Lavabo;" or, at any rate, to remind himself of the reverence due to the august mysteries he is about to approach. While performing this action, he says (still secretly) the following words of preparation:

"WHO, THE DAY BEFORE HE SUFFERED,* TOOK BREAD INTO HIS HOLY AND ADORABLE HANDS, AND WITH EYES LIFTED UP TO HEAVEN TO THEE, GOD, HIS ALMIGHTY FATHER (here the priest raises his eyes to the crucifix), DID BLESS (here holding the Host in the left hand, he makes over it with the right the sign of the Cross), BREAK, AND GIVE TO HIS DISCIPLES, SAYING, TAKE AND EAT YE ALL OF THIS," &c. (Here he pronounces attentively and devoutly the words of consecration.) These words over, he kneels and adores our Blessed Lord, now present in the Sacrament. Then rising, he elevates the Sacred Host above his head, for the adoration of the faithful, and afterwards slowly lowers it, and places it reverently upon the corporal; after which he again kneels and adores. During each of these actions, subsequently

* See note C, p. 162.

to the consecration, the server rings his bell to excite the devotion of the faithful.

The consecration in the species of Bread being over, the priest goes on to that in the species of Wine.

Rising, therefore, from his last act of adoration, he uncovers the chalice (upon which the pall has rested since the offertory), and rubbing the thumb and finger of each hand over it, that any fragment of the Sacred Host which may have adhered to them may fall in, he repeats the words of preparation: "IN LIKE MANNER AFTER SUPPER, HE TOOK ALSO THIS GOODLY CHALICE INTO HIS HOLY AND ADORABLE HANDS, ALSO GIVING THANKS TO THEE (here he inclines towards the Blessed Sacrament on the altar), HE BLESSED AND GAVE TO HIS DISCIPLES, SAYING, TAKE AND DRINK YE ALL OF IT; FOR THIS," &c. (Here he pronounces attentively and devoutly the words of consecration.)

C. Is the form of consecrating under the species of wine the same as that in the Gospels?

P. It is the same in substance, with certain other portions which express an apostolic tradition of our Lord's words.

C. Does the Church use these words of our blessed Lord in a merely narrative sense?

P. No; she uses them not as a servant merely repeating his master's message, but as an ambassador, charged with authority to effect a great work in his sovereign's name.

C. How do you explain, "with eyes lifted up to heaven"? We do not read, in the holy Gospels, that our Lord performed this action before consecrating the Blessed Eucharist at the Last Supper.

P. We do not; but it is related in the oldest Liturgies, upon the authority, probably, of the Apostles themselves.

C. And why does the priest make the sign of the cross at the consecration in both species?

P. The cross is the sign and badge of the power in virtue of which he claims to perform the act of Christ.

C. Why does the priest elevate the Blessed Sacrament?

P. In order that the faithful may adore our Lord present therein.

C. What kind of reverence is that which the Church pays to our Lord in the Holy Sacrament?

P. It is the highest kind, called *Latria*, which signifies worship due to God alone.

THE PRAYER AFTER THE ELEVATION.

C. What follows the Elevation?

P. When the priest has adored the precious Blood of our Lord for the second time, he proceeds to say the following prayer: "WHENCE BOTH WE 'THY SERVANTS, AND ALSO 'THY HOLY PEOPLE, MINDFUL, O LORD, AS WELL OF THE BLESSED PASSION AS ALSO OF THE RESURRECTION FROM HELL AND GLORIOUS ASCENSION INTO HEAVEN OF THE SAME CHRIST 'THY SON OUR LORD, DO OFFER TO 'THY MOST HIGH MAJESTY, OF THESE 'THY GIFTS AND GRANTS, A PURE ✠ HOST, A HOLY ✠ HOST, AN ✠ IMMACULATE HOST; THE HOLY BREAD ✠ OF LIFE ETERNAL, AND THE CHALICE ✠ OF PERPETUAL SALVATION." In the places noted the priest makes five crosses; three over the Sacred Host and chalice together, and afterwards one over the Sacred Host and one over the chalice

C. How old is this prayer?

P. As old as the Mass itself; it is found, with slight changes, in all the early Liturgies.

C. What is its import?

P. It appears to be taken up from the words,

“THIS DO IN REMEMBRANCE OF ME,” which form the sequel of the consecration of the chalice. Perhaps it may be connected with that Divine precept in some way like the following: “Even so, Lord, Thou biddest us remember Thee; wherefore mindful,” &c. Perhaps, also, it contains an allusion to the last prayer of Oblation: “Receive, O Holy Trinity,” &c. For in that prayer the Church commemorated the Passion, Resurrection, and Ascension of our Lord; and here, in making the oblation of the real Body and Blood of our Redeemer, she renews the memory of the same mysteries which before she celebrated in offering the materials of the sacrifice. But whereas in the former prayer she added to the chief mysteries of our Redemption the commemoration also of the Blessed Virgin, St. John the Baptist, and the Holy Apostles, here she names no subject but the Passion, Resurrection, and Ascension of Christ. We may observe that the priest again associates the people with himself as partakers in the act of oblation.

C. But why does the priest bless the Holy Sacrament *after* consecration? It seems almost like an indignity (excuse me) that the minister should bless his Lord; at any rate, it seems a gratuitous and superfluous act of honour. Surely consecration includes all other benedictions, and in including, supersedes them?

P. And accordingly theologians have interested themselves in the question. You feel naturally that this act seems to reverse the rule, “Without all contradiction that which is less is blessed by the better.”* But let us hear Pope Benedict XIV., who sums up the various opinions of divines. He concludes that crossings after the consecration are to be estimated very differently from the same action before it. After the consecration, they are to be taken rather as at-

* Heb. vii. 7.

testations or commemorations than as benedictions; or as benedictions of that class which express the reverence of the Church and the sanctity of the object so honoured, but without being effective of any change in its state or quality.* As to the *five* crossings used in this place, they are considered to have reference to the five sacred wounds of our Lord.

C. But the Sacred Host is here called "Bread." How do you reconcile this with the doctrine of Transubstantiation?

P. It is an instance of that generous freedom of expression peculiar to the Church of which I have already spoken. The Church, having amply secured the doctrine of the Real Presence of our Lord in the Blessed Eucharist, has no shyness in expressing it under those mystical representations by which, in Holy Scripture, it is so beautifully shadowed forth. The Blessed Eucharist is our true Bread, because it is the aliment of our souls, and because bread is the form under which our Redeemer, who styles Himself the Living Bread,† vouchsafes to impart Himself to us.

THE REMAINING PRAYERS OF OBLATION.

C. What follows upon the last prayer?

P. Its sentiment is carried on in another, which runs as follows: "UPON WHICH VOUCHSAFE TO LOOK WITH A PROPITIOUS AND SERENE COUNTENANCE, AND TO MAKE ACCEPTABLE TO THYSELF, EVEN AS THOU DIDST VOUCHSAFE TO MAKE ACCEPTABLE THE OFFERINGS OF THY CHILD ABEL THE JUST, AND THE SACRIFICE OF ABRAHAM OUR PATRIARCH, AND THAT WHICH THY HIGH PRIEST MELCHISEDECH DID OFFER TO THEE, A HOLY SACRIFICE, AN IMMACULATE HOST." This prayer and that which follows it are also found in the ancient liturgies.

* De Sac. Miss. sec. i. c. 277.

† St. John vi 48.

C. What is the intention of the prayer you have just cited?

P. In it the Church asks that Almighty God will be pleased to look with a favourable eye upon the present offering, even as He accepted the primitive offering of Abel (Gen. iv.), Abraham (Gen. xii.), and Melchisedech (Gen. xiv.); not, of course, as comparing these sacrifices with the Sacrifice of the New Law in point of dignity, but regarding them as its types, which received favour both on account of the devotion of the offerers and their own high signification.

C. Why are these three sacrifices particularly specified, when all the ancient sacrifices were alike typical of the Offering on the Cross?

P. Besides the connection of type and antitype between all the ancient sacrifices and the great Sacrifice of the New Law, there is something in each of the three sacrifices specified in the Canon of the Mass which bears with an especial propriety upon the great Christian Sacrifice; for as Abel offered the firstlings of his flock,* and thence gained a singular respect to his sacrifice, so Christ, our Passover, is the "First-born among many brethren."† And Abel's blood shed by his brother represents Christ slain through the malice of the Jews, and shedding His precious blood for the sins of the world. The sacrifice of Isaac was a type of the great Sacrifice on the Cross; it is probable even that Abraham had a foresight of it, since our Lord says of him, "Abraham rejoiced that he might see My day; he saw it, and was glad."‡ And lastly, the sacrifice of Melchisedech was a direct type of the Eucharistic Sacrifice; for, being a priest of the Most High God, he brought forth bread and wine.§

* Gen. iv. 4.

† St. John viii. 56.

‡ Rom. vii. 29.

§ Gen. xiv. 18.

C. The concluding words of the prayer, "a holy Sacrifice, an immaculate Host," appear to relate to the primitive sacrifices. Can this be so?

P. Those words refer to the oblation of the Holy Eucharist mentioned at the beginning of the prayer; not to the sacrifices of the patriarchs, which are introduced in the way of parenthesis.

C. I observe that, after the consecration, the priest holds the thumb and forefinger of each hand joined together. Why is this?

P. Partly out of reverence to the adorable Sacrament, in order that, after having handled the sacred Body of our Lord, he may touch no other object except itself till the fingers have undergone ablution; and partly in order to prevent minute portions of the Blessed Sacrament which may possibly have adhered to the fingers sustaining any irreverence by the fingers coming into contact with other substances.

C. How full of reverence and love to our Lord are all these arrangements!

P. Moreover you should know that, for a similar reason, the priest, when he kneels *after* the consecration, places his hands *within* the corporal, whereas previously he laid them on each side of it; and that whereas before he placed the *palms* of the hands on the altar, now, in order to prevent the consecrated fingers touching it, he presses it with the sides of the hand alone; and, once more, that whereas, up to the consecration, the priest inclined towards the crucifix, he makes his reverence after it to our Lord in the Blessed Sacrament.

C. How does the Canon proceed?

P. With a prayer which the priest says in a posture of profound humility, resting his joined hands on the edge of the altar. It is as follows: "WE HUMBLY BESEECH THEE, ALMIGHTY GOD, THAT THOU WOULDST COMMAND THESE TO BE CARRIED BY THE

HANDS OF THY HOLY ANGEL TO THY SUBLIME ALTAR, BEFORE THE SIGHT OF THY DIVINE MAJESTY, THAT ALL OF US WHO (here he kisses the altar) BY THIS PARTICIPATION SHALL RECEIVE THE MOST HOLY BODY ✠ AND BLOOD ✠ OF THY SON MAY BE FILLED WITH ALL CELESTIAL BENEDICTION AND GRACE: THROUGH THE SAME CHRIST OUR LORD. AMEN."

At the mention of the most holy Body and Blood of our Lord, the priest makes one cross over the Sacred Host and another over the chalice; and at the words "all celestial benediction" he makes the sign of the cross upon himself.

C. Who is understood by the "Holy Angel"?

P. Some interpret it of the Angel deputed by God to watch over the particular Mass—the Guardian of the Sacrifice, or the Guardian of the priest, who especially watches over his solemn ministerial acts. For if Angels assisted at the sacrifices of the old law, as we learn from several places of Holy Scripture,* it is but reasonable to suppose that similar assistants are not wanting at the Sacrifice of the Church. Other divines of still higher authority understand the "Holy Angel" to mean Christ Himself—the "Angel of great counsel," as He is styled by the Church, in allusion to His title of Counsellor (Isa. ix. : see the Introit of the third Mass on Christmas-day).†

C. Why does the priest lay his joined hands on the altar, and kiss it in the course of the prayer?

P. A posture of the humblest devotion and most fervent supplication is natural in a prayer which asks that such immense favours should be granted to the request of sinners. The kiss is a sign of confidence and reconciliation.

* Gen. xxii. ; Judg. vi. xiii. ; St. Luke i.

† On this title of our Blessed Lord, see Le Brun, *C'éti én de la Messe*, p. iv. art. 13.

THE MEMENTO OF THE DEAD.

C. What follows the prayer last explained?

P. The "Memento of the Dead," corresponding with the "Memento of the Living," which occurs in the earlier part of the Canon. It is as follows:

"REMEMBER ALSO, O LORD, THY SERVANTS AND HANDMAIDS, WHO HAVE GONE BEFORE US IN THE SIGN OF FAITH, AND SLEEP IN THE SLEEP OF PEACE, N. N. : TO THEM, O LORD, AND TO ALL WHO REST IN CHRIST, WE BESEECH THAT THOU WOULDST GRANT A PLACE OF REFRESHMENT, LIGHT, AND PEACE : THROUGH THE SAME CHRIST OUR LORD. AMEN."

At the last words, the priest bows towards the Blessed Sacrament.

C. Was this prayer always used in the Mass?

P. Yes; it is so ancient and was so universal as to leave no doubt of its being an apostolical tradition.

[*C.* How far may those who have died out of Catholic communion be remembered in this prayer?

P. The same rule applies here as in the "Memento of the Living," except that the *conversion* of those remembered cannot here enter into the objects of the petition. But considering the great excuses which want of opportunity, the defects of education, and other similar disadvantages, furnish in the case of material (*i. e.* actual but unconscious) heresy and schism, the Church is willing to extend the judgment of charity to many (we know not how many) who have died out of her pale. Still the trembling hope with which we ask God to extend to them the benefits of a propitiation intended for the faithful, is something very different indeed from the comfort with which we can appeal to Him for those who have "gone before us" at least "in the sign of" true Catholic "faith.]"*

* The passage here contained within brackets is omitted in the Italian translation, as being "applicable rather to a

THE "NOBIS QUOQUE PECCATORIBUS."

P. The priest here breaks silence with a mournful confession, at which, like the publican in the parable, he strikes his breast; then immediately resuming silence, he continues the prayer of which these sorrowful words form the commencement. It is altogether as follows :

"VOUCHSAFE TO GIVE US SINNERS, THY SERVANTS, HOPING IN THE MULTITUDE OF THY MERCIES, SOME PART AND FELLOWSHIP WITH THY HOLY APOSTLES AND MARTYRS; WITH JOHN, STEPHEN, MATTHIAS, BARNABAS, IGNATIUS, ALEXANDER, MARCELLINUS, PETER, FELICITAS, PERPETUA, AGATHA, LUCY, AGNES, CÆCILIA, ANASTASIA, AND ALL THY SAINTS, INTO WHOSE COMPANY WE BESEECH THAT THOU, WHO WEIGH-EST NOT MERITS BUT PARDONEST OFFENCES, WOULDST BE PLEASED TO ADMIT US: THROUGH CHRIST OUR LORD."

C. What is the force of this prayer?

P. Mention having been made in the prayer for the dead of the state of eternal blessedness, the Church proceeds to ask that we sinners may likewise receive a portion in the same inheritance, together with those members of the kingdom of glory who are enumerated, and all other the Saints of God.

C. Who is St. John, named in this catalogue?

P. Most probably St. John the Baptist, who, with St. Stephen, first received the crown of martyrdom after the coming of Christ. But others have supposed that it is the Evangelist; and that, having been formerly named as an Apostle and Martyr, here he is commemorated as eminent, together with St. Stephen, for the grace of virginity. But the former opinion is the more approved. I have already said why St. Matthias was omitted in the earlier list; here the omission is supplied.

Protestant than to a Catholic country." It is consequently not included in the Roman "imprimatur."

C. I would know also something of the other Saints here commemorated.

P. St. Alexander was Pope early in the second century; St. Marcellinus and St. Peter suffered for the Faith under Diocletian; SS. Perpetua and Felicitas were martyred under the Emperor Severus in the third century. The rest are better known. Cardinal Bona remarks (*Rer. Liturg.* l. ii. c. 14, n. 5), that in this catalogue various orders of sanctity are represented. Thus St. Stephen was a deacon; St. Matthias and St. Barnabas, apostles; St. Ignatius, a bishop; St. Alexander, a pope; St. Marcellinus, a priest; SS. Felicitas and Perpetua were married; and the rest were virgins. We may observe also that, as before, none but martyrs are commemorated.

THE CANON CONTINUED.

C. How does the Canon proceed?

P. Taking up the last words of the preceding prayer, "Through Christ our Lord," it continues: "BY WHOM, O LORD, THOU DOST ALWAYS CREATE, SANCTIFY, ✠ VIVIFY, ✠ AND BLESS, ✠ AND GRANT US ALL THESE GOOD THINGS." (At the crosses the priest signs the Sacred Host and chalice together; and then with the former makes five crosses, three over the chalice, and two between it and himself, at the same time saying) "THROUGH ✠ HIM AND WITH ✠ HIM, AND IN ✠ HIM, TO THEE GOD THE FATHER ALMIGHTY, ✠ IN THE UNITY OF THE HOLY GHOST, BE ALL HONOUR AND GLORY." (Here the priest holds the Sacred Host over the chalice, and slightly elevates both of them together.)

C. Why are these attributes of God here commemorated?

P. In reference to the Adorable Sacrament. He who "creates all these things," can also "sanctify," "vivify" (that is, renew as to their nature and ob-

ject), “bless” them to our profit, and “grant” them to our use. Durandus thus paraphrases this prayer: “Thou dost create” these gifts by giving them a being; “sanctify” them by consecration; “vivify” them by changing their substance; “bless” them that they may be profitable; and “grant” them so as to profit us.

C. What is the action which the priest performs in raising the Sacred Host with the chalice?

P. It is called the Little Elevation; and is of greater antiquity than that which follows upon the consecration. Since, however, the latter has been introduced in the Church, this second Elevation has been less solemn; the Sacred Host and chalice are raised but a short distance from the altar, and are not presented to the people for adoration.

C. What does the Little Elevation express; and what thoughts should accompany it?

P. It may be regarded as an act of homage to the majesty of God in the creation of the world through the instrumentality of the Divine Word; for by this act we make Him a distinct and special oblation of the Divine Holocaust; the Body and Blood of His Son Jesus Christ.

C. Is not the bell sometimes rung at this second Elevation?

P. Yes; this custom prevails in several Catholic countries. I have heard of it as existing in Spain, Portugal, France, and Ireland; but it is not universal in the Church. At Rome, the bell is rung at the Sanctus and Elevation only.*

OUR LORD'S PRAYER.

C. Here the priest again says aloud, “Per omnia sæcula sæculorum,” does he not?

* When the Blessed Sacrament is exposed, it is not rung at all; nor between Holy Thursday and Holy Saturday.

P. Yes; in this place he again lifts up his voice, which, except in the penitential words, "Nobis quoque peccatoribus," has not been heard since the beginning of the Canon.

C. Is the sentence "Per omnia sæcula sæculorum" the end of a prayer, as in the former instance?

P. Yes; it is so on each of the three occasions on which it forms the introduction of an address to the people. And in every instance it is a kind of pledge to the people that the priest has been all the while interceding for them. Here it is the termination of the prayer last cited, which ends, you remember, with an ascription of honour and glory to the Blessed Trinity. This doxology concludes, as usual, with the words, which are said aloud: "FOR EVER AND EVER." *R.* Amen. Then the priest immediately rejoins: "LET US PRAY;" after which he prefaces the Lord's Prayer with the following introduction: "ADMONISHED BY SALUTARY PRECEPTS, AND INFORMED BY THE DIVINE INSTITUTION, WE PRESUME TO SAY," &c.

C. What is the meaning of this introduction?

P. It imports that, except with the encouragement of our Lord's precept and institution, sinners such as we could not venture upon addressing God in those terms of filial confidence and affection with which the "Our Father" opens.

C. And now of the Lord's Prayer itself. Is it of great antiquity in the Mass?

P. Yes; all the older Liturgies contain it; and it is generally thought to have been introduced by the Apostles, if not under the direct sanction of our Lord Himself.

C. But do not some attribute its insertion in the Mass to St. Gregory?

P. If so, they mean that St. Gregory confirmed or modified its use.

C. By what ceremonies is it accompanied?

P. The priest having covered the chalice, after holding the Sacred Host over it, adores the precious Blood of our Lord (as is customary before and after exposing it), then laying the palms of his hands on the altar, within the corporal, he proceeds to the "Our Father"; at the words "Let us pray" he joins his hands, and keeps them joined during the short preface. Then extending them, and inclining his head towards our Lord in the Blessed Sacrament, and keeping his eyes intently fixed on Him, he goes on to say, slowly and reverently, our Lord's Prayer.

C. May the priest be considered to say our Lord's Prayer in any particular spirit and intention, such as may also be shared by those present?

P. Beyond all doubt; he may be understood to use it with an especial eye to the goodness of God in the Blessed Eucharist.

C. Could you throw this idea into a paraphrase?

P. I will attempt to do so. "OUR FATHER," whom we so address in the spirit of adoption, as sons begotten to Thee through the Blood of Jesus Christ, our great High Priest and salutary Victim; "WHO ART IN HEAVEN," yet condescendest to our weakness; "HALLOWED BE THY NAME," and especially for these Divine mysteries. O, may this act of ours be some compensation for all the injuries and blasphemies which Thy Eternal Son sustains in this most precious instance of His condescension to man! "THY KINGDOM COME," in anticipation and hastening whereof we do thus continually "show our Lord's death" by "eating this" Divine "Bread," and "drinking this" precious "Chalice" (1 Cor. xi. 26). "THY WILL BE DONE ON EARTH," by all Thy people, and especially by Thy priests, who strive to serve Thee and to fulfil all Thy mind, even "AS IT IS IN HEAVEN" accomplished by the Angels, whose office they bear as Thy

ministers, and whose alacrity they would imitate with the intensity and ardour of a "burning fire" (Ps. ciii. 4). "GIVE US THIS DAY OUR DAILY BREAD," even as Thou art now about to give it us in this most holy banquet, even the BREAD of Angels, the BREAD which Thou hast given us from Heaven, "having in It all that is delicious, and the sweetness of every taste" (Wisd. xvi. 20). "AND FORGIVE US OUR TRESPASSES," through the great Sacrifice of Propitiation, which here we commemorate, and represent, and continually offer in its unbloody form; "AS WE FORGIVE THEM THAT TRESPASS AGAINST US," desiring, before bringing our own offering to the altar, to be reconciled with them (St. Matt. v. 23, 24), whose light "trespasses against us," how can we remember amid these precious memorials of Thy pardoning love for sinners? But forasmuch as this precious Sacrifice is a pledge not less of Thy sanctifying than of Thy saving power; therefore we ask that through it Thou wouldest be pleased not only to "LEAD US NOT INTO TEMPTATION," but also to "DELIVER US FROM" all "EVIL" both of soul and body. And, therefore, we say, Amen. So be it.

THE SEQUEL OF OUR LORD'S PRAYER.

P. Then straightway, taking up the last words of our Lord's most holy Prayer, and, as it were, paraphrasing its last petition, the priest continues: "DELIVER US, O LORD, WE BESEECH THEE, FROM ALL EVILS, PRESENT, PAST, AND FUTURE, AND THROUGH THE INTERCESSION OF THE BLESSED AND GLORIOUS EVER VIRGIN MARY, MOTHER OF GOD, WITH THY BLESSED APOSTLES, PETER AND PAUL, AND ANDREW, AND ALL THE SAINTS, GRANT OF THY GOODNESS PEACE IN OUR DAYS, THAT, BEING HOLPEN BY THE AID OF THY MERCY, WE MAY BE EVER FREE FROM SIN, AND SECURE AGAINST ALL DISTURBANCE, THROUGH," &c.

During this prayer the priest holds the paten in his right hand, and at the words, "Grant of Thy goodness peace in our days," he crosses himself with it from the forehead to the breast, and across the shoulders; at the words, "that by the aid," he kisses the paten, and then, with all reverence and devotion, places it under the Sacred Host.

C. What is the meaning of these actions?

P. The priest signs himself with the paten, to remind himself that all our hope of that peace and deliverance from evil, for which he is then praying, is in the Passion and Death of Christ; and he kisses it, as though it were the Feet of Christ, or the ground beneath His feet, to intimate his ardent love of peace, both of soul and body, in Him.

THE "PAX DOMINI."

C. What now follows?

P. The priest, having uncovered the chalice while he concludes the forementioned prayer, and adored the precious Blood of our Lord, concludes it with the words, THROUGH THE SAME CHRIST OUR LORD, during which he breaks the Sacred Host over the chalice into two parts, one of which he places on the paten, and then from the remaining part breaks off also a small portion which he holds over the chalice, in the mean time joining on the part from which he has taken it to the part previously laid on the paten. With the particle in his hand, he says, as the conclusion of the prayer, "FOR EVER AND EVER." *R.* Amen. Then he adds, at the same time making three crosses over the chalice with the particle, "THE PEACE ✠ OF OUR LORD ✠ BE ALWAYS ✠ WITH YOU." And then he drops the particle into the chalice, saying, "MAY THIS COMMIXTION AND CONSECRATION OF THE BODY AND BLOOD OF OUR LORD JESUS CHRIST BE TO US RECEIVING IT UNTO LIFE ETERNAL."

C. Explain, sir, if you please these various and apparently most important ceremonies.

P. To begin, then, with the fraction, or breaking, of the Sacred Host. This is found in the ancient Liturgies. The Sacred Host was every where divided, but not always into the same number of portions. The Liturgy of St. James appoints a division into two parts only; the Greeks divide into four, following St. Chrysostom; but the Latins have always used the division into three. The practice comes from the institution of Christ and the example of the Apostles. For the three former Evangelists expressly tell us that our Lord brake the bread; St. Luke says, describing the feast at Emmaus (which appears to have been a celebration of the Holy Eucharist), that our Lord took bread, and blessed, and brake it (c. xxiv. 30); and adds, that our Lord was known thereby (v. 35). From the Acts we learn that the disciples assembled to break bread (c. xx. 7); and St. Paul says, "The bread which we break" (1 Cor. x. 16).

C. Can the Body of Christ, then, be broken?

P. No; the division is in the species or form alone; the Body of our Lord remains unimpaired and alike in every portion of the consecrated matter. As the Church sings in the Sequence for the Feast of Corpus Christi the words of the great St. Thomas of Aquin:

"And they who of their Lord partake,
Nor sever Him, nor rend, nor break;
Nought lacks and nought is lost;
The boon now one, now thousands claim,
But one and all receive the same,
Receive, but ne'er exhaust."*

* "A sumente non concisus,
Non confractus, non divisus,
Integer accipitur;

And again :

“ Nor be thy faith confounded, though
 The Sacrament be broke; for know
 The life which in the whole doth glow
 In every part remains;
 The Substance which those portions hide,
 No force can cleave; we but divide
 The sign—the while the Signified
 Nor change nor loss sustains.”*

C. What is probably the reason of this division of the Sacred Host?

P. It suffices for the Church to know that, in making it, she is following the institution of Christ and the practice of the Apostles. Nevertheless, various significations of the action have been found by holy men, of which one of the most appropriate and devout is that which sees in the three several portions of the Sacred Host symbols of the three sections of the Church at the time of the Resurrection,—the Court of Heaven, the “Spirits in prison,” to whom Christ preached during the three days in which His Divine Soul and Body were separated, and the Faithful on earth. Of these the departed in Christ were, at the Resurrection, united with the glorious Church, as represented by the larger portion of the Sacred Host; while the smaller portion, the Church militant, is, as it were, plunged into the

Sumit unus, sumunt mille,
 Quantum iste, tantum ille,
 Nec sumptus consumitur.”

- * “ Fracto demum Sacramento
 Ne vacilles, sed memento
 Tantum esse sub fragmento
 Quantum toto tegitur.
 Nulla rei fit scissura,
 Signi tantum fit fractura,
 Qua nec status nec statura
 Signati minuitur.”

chalice, that is, made to partake of the sufferings of our Lord.

You should observe, however, that one such symbolical application of these mysteries by no means precludes others. For what is certainly true of the Blessed Eucharist, as it is the heavenly nourishment of our souls, is no less true of it as it supplies food of meditation to a devout spiritual ingenuity. It is the "sweetness of every taste." All the powers of the mind are set in action upon its exhaustless materials. It exercises, without either satisfying or yet wearying, the intellect; it leads the imagination into a new world of wonders, where, with the clue of a devout intention, and under the guidance of the Saints, she may expatiate at will without danger of error, and certainly without limit of discovery.

THE "AGNUS DEI" AND PRAYERS BEFORE COMMUNION.

C. Proceed, sir, if you please, with your explanation of the Mass.

P. We have now reached the "Agnus Dei," which is the beginning of the priest's preparation for receiving the Holy Communion. It consists in an address, thrice repeated, to our Blessed Lord as the Lamb of God, slain for the remission of sin, and is said by the priest, with eyes fixed on the Sacred Host:

"O LAMB OF GOD, WHO TAKEST AWAY THE SINS OF THE WORLD, HAVE MERCY UPON US;" and these words he repeats thrice. The third time he says, "O LAMB OF GOD, WHO TAKEST AWAY THE SINS OF THE WORLD, GRANT US THY PEACE." This address appropriately follows the "Pax Domini:" for it was just after our Lord had said to His disciples, "Peace

be to you," that He gave them power of remitting sins (St. John xx. 21-23). The prayer refers to the words of the Baptist: "Behold the Lamb of God, behold Him who taketh away the sin of the world" (St. John i. 29). The *triple* repetition of the "Agnus Dei" was ordered by Pope Sergius, towards the end of the sixth century. It is considered to be in honour of the Holy Trinity, who "sent forth the Lamb, the Ruler of the earth" (Isaiah xvi. 1), and gives a peculiar intensity to the prayer.

C. Why is "grant us Thy peace" said the third time, in the place of "have mercy upon us"?

P. Anciently each petition was in the same words; but as persecutions multiplied, the third was changed into a prayer for the peace of the Church. This, at least, is the account given.

C. What ceremonies are here used?

P. The priest begins the "Agnus Dei" with hands joined before him; but when he comes to the words, "have mercy upon us," he places the left hand upon the altar, and with the right strikes his breast, in token of humility and contrition.

C. Is the "Agnus Dei" always said in the Mass?

P. Yes; except on Good Friday, when it is omitted, together with all this portion of the Mass, out of respect to the great Sacrifice consummated on that day; and on Holy Saturday, when the Mass, which is in honour of the Resurrection, is also shortened, because the heart of the Church is, as it were, too full of joy to say many words. In Masses of the Dead, as we shall hereafter see, the form of the "Agnus Dei" is changed.

C. What follows the "Agnus Dei"?

P. Three prayers, in immediate preparation for the communion of the priest. In the first of them, the Church prolongs her petition for peace, which

she had before summed up in the last "Agnus Dei." She continues :

"O LORD JESUS CHRIST, WHO DIDST SAY TO THINE APOSTLES, PEACE I LEAVE TO YOU, MY PEACE I GIVE TO YOU; REGARD NOT MY SINS, BUT THE FAITH OF THY CHURCH; AND VOUCHSAFE, ACCORDING TO THY WILL, TO PACIFY AND UNITE IT TOGETHER, WHO LIVEST AND REIGNEST, GOD, WORLD WITHOUT END. AMEN."

C. Why does the Church speak so much of *peace* in this part of the Mass?

P. Because by the union of the two species in the chalice at the "Pax Domini" is mystically represented the reunion of the Most Sacred Body and Blood of our Lord in His glorious Resurrection, the first-fruits of which were bestowed in the gift of peace to the disciples: (see St. John xx. 19, 21, 26). Then it was that our Lord ratified the promise, of which we remind Him in this prayer, made on the eve of His death (St. John xiv. 27). In like manner, the Church also, while commemorating in the holy mysteries the glorious Resurrection, takes the opportunity of asking Him to extend to the faithful of all times the benefit of that same precious legacy; and particularly in reference to the Holy Communion of His most Sacred Body and Blood, for which the peace of God is the best preparation, as it is also its most blessed fruit.

This latter prayer the priest says with head inclined, and hands joined, and resting upon the altar. In the same posture he repeats also the following prayers: "O LORD JESUS CHRIST, SON OF THE LIVING GOD, WHO BY THE WILL OF THE FATHER, AND WITH THE CO-OPERATION OF THE HOLY GHOST, BY THY DEATH HAST GIVEN LIFE TO THE WORLD; DELIVER ME BY THIS THY MOST SACRED BODY AND BLOOD FROM ALL MY INIQUITIES AND FROM ALL EVILS, AND MAKE ME TO CLEAVE ALWAYS TO THY COMMANDMENTS, AND

NEVER PERMIT ME TO BE SEPARATED FROM THEE, WHO WITH THE SAME GOD THE FATHER, AND WITH THE HOLY GHOST, LIVEST AND REIGNEST, GOD, WORLD WITHOUT END. AMEN."

The third prayer, which the priest says directly before receiving the sacred Body of our Lord, is as follows: "LET NOT, O LORD JESUS CHRIST, THE RECEIVING OF THY BODY, WHICH I, ALL UNWORTHY, PRESUME TO TAKE, BE TO ME UNTO JUDGMENT AND CONDEMNATION; BUT, ACCORDING TO THY GOODNESS, LET IT PROFIT ME TO THE SAFE KEEPING OF SOUL AND BODY, AND TO SPIRITUAL HEALING, WHO LIVEST AND REIGNEST WITH GOD THE FATHER IN THE UNITY OF THE HOLY GHOST, GOD, FOR EVER AND EVER. AMEN."

These prayers require no other remark than that which a careful perusal will suggest. You will observe several blessings, which in the former are asked through Holy Communion; viz. 1. deliverance from personal sins; 2. from all evils; 3. adherence to the Divine precepts; 4. adherence to God Himself. The latter prayer is, on the other hand (as couched in the language of deepest humility), deprecatory of evils as well as supplicatory of benefits, and asks that the priest may not (after the awful threatening of the Apostle; 1 Cor. xi. 29) receive judgment to himself in partaking of these holy mysteries, but contrariwise, the nourishment of soul and body, and the cure of all diseases.

C. What devotion may the faithful use at this time?

P. They should put themselves into communion with the priest, and endeavour, as much as possible, to join in his intentions.

THE COMMUNION OF THE PRIEST.

C. At this part of the Mass I observe that the priest kneels down.

P. Yes; he first adores on his knees our Lord, whom he is about to receive; for, as St. Augustine says, "none doth eat the flesh of Christ till he have first adored;" then rising, he says, still in secret, some words derived from Ps. cxv. 5, 13, excepting that for "chalice of salvation," he here says "Bread of Heaven." The words he uses are these: "I WILL RECEIVE THE BREAD OF HEAVEN, AND WILL CALL UPON THE NAME OF OUR LORD." The words are again repeated, and in the form in which they stand in the Psalms, at the Communion of the Chalice.

C. Again I observe that the precious Body of our Lord is called "Bread."

P. It is so; there being, as I have already observed, no danger of any doctrinal mistake, when the great verity of Transubstantiation is so fully secured by the whole language and ceremonial of the Mass. Our Saviour having called Himself the "Living Bread which came down from Heaven" (St. John vi. 1), we may confidently speak of Him under that gracious and beneficent image.

And here, dear brother, I cannot but draw your devout attention to the sweetness of this expression of confidence, as following directly upon the last most humble prayer. The priest first prepares himself by humility for adoring his Lord; then rising up, as if with renewed strength, he goes on to adventure on receiving Him almost with a holy freedom and boldness. Then, having reverently taken his Beloved into his hands, he is again seized with awe, and the Church puts the lowly words of the good centurion into his mouth. He says aloud, "LORD, I AM NOT WORTHY;" and then continues in secret, "THAT THOU SHOULDEST ENTER UNDER MY ROOF; BUT ONLY SPEAK THE WORD, AND MY SOUL SHALL BE HEALED." And these humble words he repeats thrice, each time striking his breast. At length he receives the Body

of our Lord, making with the Sacred Host the sign of the Cross, as he says the words, "THE BODY," and the rest; and then joining his hands, remains for some seconds in profound meditation on the great Gift of which he has been made partaker. Then he uncovers the Chalice immediately (so it is prescribed in the rubric), saying the words of the 115th Psalm, v. 12. "WHAT SHALL I RENDER TO THE LORD FOR ALL THAT HE HATH RENDERED TO ME?" and goes on to adore the precious Blood of our Lord. Rising from his knees, he removes from the corporal upon the paten any particles of the Blessed Sacrament of our Lord's Body which may appear on it; and then with the thumb and forefinger of the right hand, or one of them, transfers them all, together with any which may be upon the paten, into the chalice. This over, he continues, in the words of the 115th Psalm: "I WILL RECEIVE THE CHALICE OF SALVATION, AND WILL CALL UPON THE NAME OF THE LORD." Then making with the Chalice the sign of the Cross, he receives the precious Blood with the words, "THE BLOOD," and the rest.

THE COMMUNION OF THE FAITHFUL.

P. At this point the priest administers the Holy Communion to any of the Faithful who, being duly qualified, may desire it.

C. May he, then, refuse Communion to any who desire it?

P. Yes; he not only may, but is bound to withhold the Adorable Sacrament from any excommunicated person, or notorious sinner, or person approaching it without due external reverence.

C. What are the other qualifications of a Communicant, besides being under no ecclesiastical or public disqualification?

P. The Communicant should be in the state of

grace; either free, or having been by confession and absolution freed, from mortal sin; he must have fasted strictly from the preceding midnight, and of course approach with the requisite dispositions.

C. Is the state of fasting obligatory upon Communicants, and what are the conditions of it?

P. It is not obligatory only but indispensable, except in the case of persons in danger of death, who receive the Holy Sacrament in the way of Viaticum (*i. e.* as a provision for their passage into the unseen world), and in one or two other extreme cases; as, for instance, when priests, in order to avoid some yet graver violation of the Church's rules, are allowed to receive it, after having previously, and, of course, without foresight of such emergency, broken their fast.

C. But do not priests say three Masses, and consequently receive the Blessed Sacrament three times on Christmas-day?

P. Yes; and in countries where there is a scarcity of priests, they are sometimes allowed, even at other times, to *duplicate*, *i. e.* to say Mass twice on the same day. But in neither of these cases do they partake of any food or liquid, except the Holy Sacrament itself, which, not being ordinary food, is not considered to militate against the fast, and consequently they do not drink the wine, or wine and water, of the Ablutions,* till the *last* of the Masses which they say on the same day.

C. And now, sir, about the nature of this fast before Communion. Does it, like the ecclesiastical fast, allow of taking liquids?

P. No; it is what is called a *physical*, *i. e.* natural, fast, and precludes the swallowing of any food or liquid whatever; so that water, taken even by

* See page 87.

accident, would debar the person from going to Communion on the same day.

C. What, even a drop?

P. A drop swallowed by accident along with the natural secretion of the mouth is a case excepted by the rubric from the general law.

C. How minute are these provisions; an enemy might say, how trivial!

P. Yes; but he would be a very shallow reasoner; for consider only the natural tendency of men to encroach upon laws which are not carried out into detail, and you will acknowledge the wisdom of the Church in making no exceptions to her rules but such as are required by necessity and charity.

C. Be pleased, sir, to explain the manner of giving Communion, during Mass, to the Faithful.

P. The priest, having received of the chalice, takes a sufficient number of the Sacred Hosts, of a smaller size than that used for the Sacrifice, either on the paten, or in the ciborium, the vessel in which they remain in the tabernacle on the altar. These particles have either been consecrated in the Mass, or reserved from former consecrations. Placing them on the paten, or if they be in the ciborium, uncovering it, he first adores the sacred Body of our Lord, and then turning sideways towards the people, in order not to turn his back on the Blessed Sacrament, he pronounces over the communicants the two prayers of Absolution, at the same time blessing them with his hand, saying, "MAY ALMIGHTY GOD HAVE MERCY UPON YOU, FORGIVE YOU YOUR SINS, AND LEAD YOU TO LIFE ETERNAL. AMEN." And then: "MAY THE ALMIGHTY AND MERCIFUL LORD GRANT YOU INDULGENCE, ABSOLUTION, AND REMISSION OF YOUR SINS."

C. Are not these the same prayers which were used at the beginning of Mass?

P. Yes; with these exceptions, that here "your

sins" is said for "our sins;" and the form not being simply precatory, but authoritative also, it is accompanied by an act of benediction.

The priest then turns to the altar, and having again adored on his knee, takes into his hand the paten, or vessel containing the Sacred Hosts, and slightly raising one of them, so as to exhibit it to the people, he pronounces aloud the whole of the following words, repeating them three times, "Lord, I am not worthy that Thou shouldest enter under my roof; but only speak the word, and my soul shall be healed." After the third time, he descends the altar-steps to the communicants, to whom he administers the Blessed Sacrament, beginning from those at the epistle side.

C. Can Communion be given out of Mass?

P. Yes, if there be a reason. In that case, the priest habited in a surplice, with a stole of the colour appropriate to the day,* communicates the faithful from the pre-consecrated Hosts reserved for that purpose in the tabernacle; and the communion over, he returns to the altar, saying the Antiphon at the Magnificat on the Feast of Corpus Christi, "*O sacrum convivium.*" "O sacred Banquet, in which Christ is received, the memory of His Passion cherished, the mind filled with grace, and a pledge given to us of future glory;" with the versicle and response from the Book of Wisdom: *Ÿ.* "Thou didst give them Bread from heaven." *RŸ.* "Having in it all that is delicious." And then the Collect of Corpus Christi: "O God, who under this wondrous Sacrament hast left us the memory of Thy Passion; grant us, we beseech Thee, so to venerate the sacred Mysteries of Thy Body and Blood, that we may constantly experience the fruit of Thy redemption; Who

* See *Rituale Romanum*. But white may be used.

livest and reignest," &c.* Then the communicants are dismissed with the blessing, "The benediction of God Almighty, Father, ✠ and Son, and Holy Ghost, descend upon you, and abide with you always." This is said in the plural number even when there is but one communicant. But when Communion is given *in* the Mass, this benediction is not said, because the communicants are blessed in the Mass itself.

THE COMMUNION OF THE FAITHFUL CONTINUED.

C. I suppose that the chief part of the Mass is now over?

P. Yes; all divines consider that the Sacrifice is complete in the Communion; and it is the common opinion that the *Consecration* is alone essential to it. Even those, however, who so hold, regard the Communion as necessary to its *integrity*. And, accordingly, the Church makes the greatest point of the Sacrifice not being interrupted before the communion of the priest, which is the consumption of the Holy Victim. Should the celebrating priest die between the consecration and communion, or in any other way be disabled from proceeding to complete the Sacrifice, the rubric prescribes that another priest be called in to carry on the Mass. And so strong is the Church on this point, that she even waves in its favour her all but necessary rule, which requires that the holy Communion should be received fasting; for in this extreme case she allows a priest who is not fasting to proceed with the Mass, where another cannot be found.

* During Easter-time, Alleluia is added to the versicle and response, and the following prayer said instead of "Deus qui nobis:" "Pour into us, O Lord, we beseech Thee, the Spirit of Thy love, and as Thou hast satisfied us with paschal sacraments, make us in Thy pity to be of one heart; through," &c.

C. What is a priest to do who forgets that he has accidentally broken his fast till he has begun and got some way in the Mass?

P. If he should have begun the Canon, *all* agree that he ought *not* to break off; if he has not reached the Offertory, all agree that he *should* do so; if the disqualification be remembered between the Offertory and the Canon, he would not err in adopting either course; still it would be better to desist.

C. And a person going to Communion, who remembers, when he is kneeling to receive it, that he is similarly disqualified?

P. If the person could withdraw without particular observation, it would be best to do so; otherwise it would be better to receive, on account of scandal which might ensue from retiring at the last moment.

C. And what now, if one were to remember, *after* having received, that one had previously broken fast?

P. In all such cases, where there has been no wilful irreverence, or neglect, we should make ourselves perfectly easy. To admit scruples in such cases is far worse than to commit a mere *material* fault, *i. e.* a fault which is only such in itself, not in the individual.

C. We have got into a digression, and may as well go on with it a little longer. What should be done, if by accident the Blessed Sacrament were to fall in the act of conveying it into the mouth of the communicant?

P. A cloth or card is always held under the chin. If the Blessed Sacrament fall by accident into the ciborium, or on the paten, nothing needs to be done (as the vessels are sacred), though every care must be taken to prevent any such accident at all. But if it

fall on the cloth, or what is worse, on the ground, the spot on which it rests must be noted and carefully washed, and the water which has touched the spot thrown into the *sacrarium* (or drain of sacred liquids). In such a case the communicant should assist the priest to observe the spot. If (which is unlikely, but possible) it were to fall on the dress of the communicant, the best thing to do would be to note the spot, and go after Mass into the sacristy to get it washed. The priest, of course, and not the communicant, must remove the Blessed Sacrament from the dress.

C. May the Blessed Sacrament ever be touched except by a priest?

P. By no means whatever; if done consciously and intentionally, out of irreverence, or even negligence, it would be a mortal sin so to touch it.

C. Accidents at the time of communion must be very distressing.

P. Nothing should be very distressing which is purely unintentional; however, I do not deny that we may well be distressed, within due limits, at any even purely accidental injury to the Majesty of our Lord in the Blessed Sacrament; and on this account communicants should be very careful to assist the priest in the act of giving communion, by opening the mouth and presenting a sufficient surface of the tongue, though without opening the mouth too wide, or drawing the head too much back (which look unseemly), or holding the tongue too much down, which is dangerous.

But now to proceed with the explanation of Mass. The priest, having received of the chalice, or if there be communicants, having re-arranged every thing on the altar after communicating the Faithful, first inspects the paten, and receives any atoms of the Blessed Sacrament which may have escaped his no-

tice, then holding out the chalice to the server, he goes on to receive the *first ablution*.

PART III.

From the Communion to the End of Mass.

CHAPTER I.

THE ABLUTIONS.

C. What are the ablutions?

P. They are wine and wine and water poured into the chalice, and afterwards received by the priest, in order to insure his receiving any particles of the Sacred Blood remaining in it. The first ablution consists of wine only, which is poured into the chalice in about the same quantity as at the offertory. The priest, while it is being poured in, says the following prayer: "LET US, O LORD, WITH PURE MIND RECEIVE WHAT WE HAVE TAKEN WITH OUR MOUTH, AND MAY IT OF A TEMPORAL GIFT BECOME AN ETERNAL REMEDY."

C. Why is holy Communion called a "temporal gift"?

P. Because it is received in this our state of pilgrimage.

When the wine is poured in, the priest turns round the chalice, so as to let the wine take up any drops which may have adhered to the inside, and then drinks it. Once more glancing at the paten (this being the last suitable opportunity of receiving any minute fragments of the Blessed Sacrament) he sets it down, and holding the thumb and forefinger

of each hand joined over the chalice, he takes it to the epistle side, where the server pours first wine and then water over his fingers into the chalice. The priest, having wiped his fingers, receives the wine and water.

C. Why does the priest wash his fingers and receive the ablution?

P. To guard against any fragment of the Blessed Sacrament adhering to them, and to secure his eating and drinking the whole fruit of the consecration.

C. Why is water used as well as wine?

P. In order to neutralise the sacred species, which wine alone does not neutralise. There should therefore be at least as much water as wine infused.

C. Does the priest say any prayer at the second ablution?

P. Yes, before he receives it, he says, "MAY THY BODY, O LORD, WHICH I HAVE TAKEN, AND THY BLOOD WHICH I HAVE DRUNK, CLEAVE TO MY INTERIOR: AND GRANT THAT NO STAIN OF SIN MAY REMAIN IN ME, WHOM PURE AND HOLY SACRAMENTS HAVE REFRESHED, WHO LIVEST AND REIGNEST FOR EVER AND EVER. AMEN."

C. I observe that all the latter prayers have been addressed to our Blessed Lord.

P. Yes, from the "Agnus Dei" till the "Post-communion."

C. Why is this?

P. Because all these prayers relate directly to the act of holy Communion.

C. Why does the priest here stay at the middle of the altar?

P. To wipe and re-arrange the chalice and paten, and cover them with the veil. All these things the Church desires to be done with care and neatness, but without needless delay.

CHAPTER II.

THE "COMMUNIO" AND POSTCOMMUNION.

C. What is the "Communio"?

P. A short sentence so called because said, and (at Solemn Mass) also sung, immediately after the communion of the Faithful, the Missal having been previously removed by the server from the gospel to the epistle side.

C. Has this been always in the Mass?

P. It has not. In the time of St. Ambrose the priest said the "Nunc dimittis" in his own name and that of the Faithful. In some other ancient Liturgies a psalm was said in this place; but in process of time it appears to have been curtailed into a single verse or sentence, like the Introit and Offertory.

C. What is the purport of the verse called "Communion"?

P. It bears upon the subject of the Mass, where proper to any Festival. At other times it generally embodies some holy sentiment or edifying lesson.

C. Why is it so short? Is not this a departure from antiquity?

P. I have said that it is probably abbreviated from some longer devotion. But it is our duty to take every provision of our Holy Church as it comes before us, and never to contrast her manner at one time with her manner at another, to the disadvantage of any one of her institutions. The ancient Church was best for the ancients, and the modern Church is best for us. Holy Scripture itself discourages such comparisons as "foolish." It says, "Say not, What thinkest thou is the cause that former times were better than they are now? for this manner of question is foolish."²⁸ As there was in ancient times a

• Ecclus. vii. 11.

beauty in the prolixity of these forms, so there is also now a beauty in their brevity, as they enable persons in the world, who cannot spare a long time for their devotions, to assist at the public offices of the Church and reap their fruit. Moreover, it is ever to be borne in mind that the essence of the Mass is not a form of prayer, but a great *action*, to which all the *words* contained in it conspire and are entirely subordinate; so that whether more or fewer, they fulfil their office with the like effect. And this may reconcile you to a more rapid enunciation of those words than, perhaps, you can at first understand to be consistent with devotion. It is no doubt very possible to be rapid even to irreverence in saying Mass. But it is also possible to be too slow. Many persons of undoubted piety find themselves greatly assisted in devotion by a rapid articulation, as being apt to lose the *spirit* of their action in proportion as they make too much of its *form*. Nothing, indeed, is more to be guarded against in celebrating the Church offices than languor and heaviness. The ministry of the angels, of which ours is the earthly counterpart, is likened to the briskness of a darting fire. All this is especially true of Mass, for the reason I have given; that it is, even beyond other religious services, an *act*.

C. Thank you, sir; this thought will be of great use to me in checking harsh judgments and restless imaginations.—With what sentiments, should the Faithful listen to the “Communio”?

P. They should join with the Church in thanks giving to our Lord for the great Gift of Himself. But, remember, I am here instructing you in the ceremonies, not undertaking, except in this indirect way, to supply you with devotions.

THE POSTCOMMUNION.

C. What is the Postcommunion?

P. That part of the Mass which immediately follows the Communion, and precedes the termination of the whole.

Having, then, passed from the epistle side to the middle of the altar, the priest kisses it, and says, turning to the people, "Our Lord be with you;" which is answered as usual by the people. Then moving again to the epistle side, he reads the Postcommunion Collects, one or more, according to the number of the Collects for the day. You should know that every Collect, whether of the season, or occasional, has its proper Secret and Postcommunion belonging to it. And as the Postcommunions correspond in number, so do they likewise in subject, form, and ceremonies accompanying, with the Collects which have gone before them. I will take two specimens: the Collect for "the Suffrages of the Saints," beginning "A cunctis," which is used at certain times to make up the requisite number of Collects on a semi-double festival; and another occasional one for Bishops and their flocks. Here are these Collects with their proper Secrets and Postcommunions.

Collect.

Defend us, O Lord, we beseech Thee, from all dangers both of mind and body; and by the intercession of the blessed and glorious Ever-Virgin Mary, Mother of God, with Thy blessed Apostles Peter and Paul, and blessed N., and all the Saints, grant us of Thy goodness, salvation and peace, that all adversities and errors being destroyed, Thy Church may serve Thee in secure liberty. Through the same.

Secret.

Hear us, O God of our salvation, and by the virtue of this Sacrament protect us from all enemies both of mind and body; granting us grace for the present, and glory in time to come. Through our Lord.

Pastcommunion.

We beseech Thee, O Lord, that the offering of the Divine Sacrament may cleanse and fortify us; and by the intercession of Blessed Mary, Mother of God, with Thy blessed Apostles Peter and Paul, and blessed N., and all the Saints, may make us clean from all perversities and ready for all adversities. Through the same.

C. Does the letter N. stand for some other saint?

P. Yes; it is usual to insert there the patron of the church or country; thus, St. George is named in England, except where there is some special patron of the place, as in a college, &c. Should the patron happen to be St. Michael the Archangel, St. John the Baptist, or St. Joseph, spouse of the Blessed Virgin, the name of such patron is to be prefixed to those of the Apostles St. Peter and St. Paul.

The following is the other collect, with its two accompaniments.

Collect.

Almighty and eternal God, who doest great wonders alone, send forth on Thy servants, and on the congregations committed to their charge, the Spirit of Thy healthful grace; and that they may truly please Thee, pour on them the continual dew of Thy blessing. Through our Lord. In the unity of the same.

Secret.

Be propitious, O Lord, to the sacrifices of Thy people; that what we celebrate for them with a

devout mind, in honour of Thy Name, they may know to profit them unto healing. Through the same.

Postcommunion.

Accompany, O Lord, with Thy protection those whom Thou dost recreate with a heavenly gift; and as Thou never ceasest to cherish them, so grant them to become worthy of eternal redemption. Through the same.

These specimens will show you the several characters of the Collect, Secret, and Postcommunion. The Collect asks for some blessing, without, in general, any special reference to the Sacrifice; the Secret adverts to the sacrifice about to be offered; the Postcommunion to its fruits in the soul.

In Lent, as often as the Mass is *of the season*, the priest here says, "Let us pray: humble your heads before God;" and then recites a short penitential prayer.

THE END OF MASS.

P. And now the priest, having closed the Missal if there be no final Gospel, or left it open for the server to remove, if there be, goes to the middle of the altar, and once more addresses the people with "Our Lord be with you," to which they respond. Then he says, according to the day, "Ite, missa est," or "Benedicamus Domino;" in the former case turning towards the people, in the latter towards the altar.

C. What mean these short forms, and why do they differ on different days?

P. "Ite, missa est" means, "Depart, the sacrifice is over;" "Benedicamus Domino" means, "Let us bless our Lord." The difference of subject shows why one is said to the people and the other to God.

As to the several uses of these forms, "Ite, missa est" is the more jubilant of the two, and is therefore used on all days when "Gloria in excelsis" is said in the Mass; "Benedicamus Domino" is proper to days on which "Gloria in excelsis" is not said, such as ferias (or week-days), to penitential seasons, and to Votive Masses (except of the Angels or of the Blessed Virgin, when said on Saturday). The rule is, that when the "Te Deum" is said in the Divine Office, then "Gloria in excelsis" and "Ite, missa est" are said in the Mass, and *vice versâ*. But Votive Masses, being out of the usual order, furnish exceptions to this rule.

C. What account do you give of the form "Ite, missa est"?

P. The whole form is probably, "Ite, missa est Hostia," "Go, the Victim is sent forth, and received up into heaven." It is equivalent to "Go in peace," which is found in ancient times. We may hear in it the words of the Angel: "Ye men of Galilee, why stand you looking up into heaven?" (Acts i. 11.) 'The time of contemplation is over, that of action is come; go to your work, and think of the visions which have been vouchsafed you.'

To this dismissal the people respond by the minister, "Deo gratias," "Thanks be to God," in imitation of the Apostles, who, when they parted, at the Angel's bidding, from the vision of their peace, "adoring went back to Jerusalem with great joy, and were always praising and blessing God" (St. Luke xxiv. 53).

C. Is this, then, the time for the people to depart?

P. The Mass (properly speaking) is now over, and they are *at liberty* to go; but devout persons always remain, if possible, at least till the priest leaves the altar. Were they to go at this point, they would lose his blessing.

C. How much of the Mass *must* be heard in order to fulfil the *obligation* on Sundays and great holy-days?

P. *Certainly* not less than from the Offertory to the Communion inclusive. The *safest* opinion says, from the Gospel to the Communion inclusive.

C. What kind of *presence* is necessary at Mass in order to hear it? Must the priest be actually heard or seen?

P. No, this is not indispensable; but the person must be, morally speaking, present, *i. e.* must form one of the worshipping body. Hence a person may hear Mass outside a church with the door open, if he form one of a continuous train of worshipers, as is often the case in Ireland and other Catholic countries; or, again, in another room with an opening upon the altar. Thus, in old ranges of ecclesiastical buildings, the hospital commonly opened upon the chapel, to let the sick hear Mass from their beds, in fulfilment of the Psalmist's words, "*Lætabuntur sancti in cubilibus suis.*"* You may see the same beautiful arrangement at some colleges in England, to enable the students to hear Mass when ill in bed.

C. Does not the priest say a prayer in this place?

P. Yes; after the minister has replied in the name of the people, "*Deo gratias,*" he inclines to the altar, and says:

"O Holy Trinity, may the obedience of my service be well-pleasing to Thee; and grant that the sacrifice which I unworthy have offered in the sight of Thy Majesty may be acceptable to Thee, and a means of propitiation to me and all those for whom I have offered it. Through Christ our Lord. Amen."

Then kissing the altar, and raising and joining

* "*The saints shall rejoice in their beds*" (Ps. xlix. 5).

his hands, he blesses the people, saying first towards the altar,

“May God Almighty bless you.”

Then turning to the people, and making over them the sign of the cross, he continues :

“Father, and Son, ✠ and Holy Ghost.”

Then completing the circuit, he turns towards the altar, goes to the gospel side, and there reads from a card the beginning of the Gospel according to St. John i. 1-14. Or if there be a proper (second) Gospel in the Mass (as on Sundays not kept as such, or on festivals in Lent), he reads this from the Missal, which in that case will have been transferred from the epistle to the gospel side by the server.

C. Does the priest use the same ceremonies here as in reading the first Gospel?

P. He crosses the text of the Gospel, or (if he read from the card) the altar, and himself on the forehead, lips, and breast; but he does not kiss the book at the end. The minister responds as before to the announcement of the Gospel, “Glory be to Thee, O Lord;” but ends, “Thanks be to God.”

C. Does not the priest kneel at some part of the last Gospel?

P. Yes; he kneels, in honour of the Incarnation, at the words “Et Verbum caro factum est,” “And the Word was made flesh.”

The priest then, taking the sacred vessels under the veil, as at the beginning of Mass, inclines slightly to the altar and descends the step to the plane below; where, having bowed, if the blessed Sacrament be not in the tabernacle, or gone on one knee if it be, he receives the *berretta* from the server, and returns to the sacristy as he came from it.

MASS OF THE DEAD.

C. Masses of the dead seem to differ in ceremonies from ordinary Masses; will you kindly say in what respects?

P. I must first tell you how a Mass of the Dead differs in itself from another Mass, and then I will explain the ceremonies. Unlike another Mass, then, it is offered primarily and specially for the repose of a soul or souls in purgatory; either for one lately deceased, or on the anniversary or about the anniversary of a death or burial, or at any other time, for one or more to whom the priest is specially bound, as relations, friends, benefactors, superiors; or, lastly, on All Souls' Day, for all the faithful departed, whom it is also customary to commemorate by a Collect in special Masses of the Dead, and, at certain times, in the Mass of the day also. In the Missal you will find four different forms of Mass for the Dead: one for All Souls' Day (which is prescribed also for some other occasions), one for the day of death or burial, one for the anniversary of those days, and one termed "Daily," which may be used at any time. There are also added special prayers for deceased persons, such as Bishops, priests, and the parents of the priest (where Catholics), which may be incorporated into the Mass, so as to limit or modify the intention, which would otherwise be general.

C. I understand you to say that a Mass "pro defunctis" must be offered primarily and specially for the Dead. Must another Mass be offered in the same special manner for the living?

P. The special intention of a Mass "pro defunctis" must be for the dead; but the special intention of another Mass is not necessarily confined to the living.

C. Do the dead, then, gain as much from an ordinary Mass as from a Mass “pro defunctis”?

P. As far as the benefit of the Mass itself goes, or as divines say, looking to its fruit *ex opere operato*, *i. e.* as an act having an intrinsic efficacy in obtaining the grace of God, for those who are its proper objects, the dead gain as much from one Mass, specially offered for them, as from another. But it is certain that the prayers and other devotions, which are directed to their benefit in a Mass for the Dead, carry with them an additional benefit, as divines say, *ex opere operantis*; that is, not in virtue of the act itself, but through the pious intentions of the celebrant.

C. Now, then, as the dead may gain special benefit from an ordinary Mass, can the living gain *any* benefit from a Mass “for the Dead”?

P. Certainly from the “memento” which is made of them in every Mass, Masses for the Dead included. But I should also tell you that the *most* special benefit of *every* Mass accrues to the *priest celebrating it*, and therefore to one living. And what is called, on the other hand, the *general* fruit goes to the Faithful at large, whether living or dead. It is, then, what divines call the *special* fruit (as distinguished from the *most special* on the one hand, and the *general* on the other), which avails to the person or persons for whom the priest *intends* to offer the particular Mass; and these it is who, in the case of a Mass “for the Dead,” *must* be deceased, and in the case of another, *may* be such. And now of the ceremonies.

The vestments, you know, in a Mass for the dead are black. At the foot of the altar, in the beginning of Mass, the Psalm “Judica” is omitted, probably on account of “Confitebor Tibi in cithara” (“I will confess to Thee on the harp”), which is inappropriate to a mournful occasion. Next, instead of crossing himself as he begins the Introit,

the priest makes a cross towards the book, as if he were blessing a person. The "Gloria Patri" is omitted every where; and, of course, the hymn "Gloria in excelsis." The priest does not say before the Gospel, "O Lord, grant me a blessing," nor the prayer following, "May the Lord be in my heart," &c., but goes at once to read the Gospel after the "Munda cor meum" ("Cleanse my heart," &c.). At the end of the Gospel the priest does not kiss the sacred text. The Creed is never said. The water is not blessed by the priest before he pours it into the chalice. At the "Agnus Dei," instead of "Have mercy on us," is said (for the dead), "Grant them rest;" and, the third time, "eternal rest." Consequently, the priest does not strike his breast, because he is praying not for himself, but for others; neither should the Faithful assisting do so. The first of the three prayers before the Communion is omitted, because it bears upon the prayer for peace in the "Agnus Dei," which is omitted also. At the end, neither "Ite, missa est," nor "Benedicamus Domino" is said, but "Requiescant in pace" ("May they rest in peace"), always in the plural number, even when Mass is said for one deceased person only. The priest does not bless the people, but having said the prayer to the Holy Trinity, and kissed the altar, goes at once to read the Gospel of St. John.

C. Why are blessings omitted?

P. Because the Mass is said for the departed, who are beyond the reach of sacerdotal benedictions.

C. But this does not explain why the priest omits to bless the water at the Offertory, or to ask for a blessing on himself before the Gospel?

P. Gavant gives a mystical reason for the former of these omissions. He says that the water is not blessed at the Offertory in Masses of the Dead because it represents the Church *militant*, as the wine

represents Christ; whereas the dead in Christ *have* fought the good fight, and though detained from glory, are yet certain of salvation. This, however, is rather a pious construction of the matter than a full account of it. It would seem that all blessings are suspended in Masses of the Dead, either because blessings are joyful things, and these Masses are mournful; or because, inasmuch as the dead, who are chiefly in mind, are not subjects of benediction, therefore the Church, to keep them continually before her, lets them set the rule of the whole Mass in this particular.

C. Do not priests receive stipends for saying Masses, especially Masses for the dead? Is not this like buying sacred things? Does it not also give the rich an unfair advantage over the poor?

P. Certainly, priests receive stipends for saying Mass, when the benefit of a Mass is wished, and the party wishing it likes, or is able, to make an offering. To your other queries, I answer: 1st, that this remuneration is not purchase-money, but a fee or rather offering; and I suppose no one denies that the "labourer is worthy of his hire," or that what is given to the clergy is given to the Church. 2d, the rich have certainly a great advantage over the poor in being privileged to contribute, in whatever way, to the service of God's Church or the maintenance of His priests—for a privilege it is to the rich themselves, not any favour to the Church. It may be admitted, too, that the rich gain in this way blessings upon themselves and their friends, whether living or dead, from which the poor are necessarily debarred; but the poor, on the other hand, have blessings which the rich have not. It is probable that all which the rich gain in the redemption of their souls and those of their relations and friends from purgatory, is more than made up to the poor

by the sufferings in which they are so much their superiors, and which, we may hope, are to the poor full often in the place of a purgatory. I should tell you also that Masses, like Indulgences, do not profit the dead according to any fixed and known law, as they profit the living; but as divines say, "by the way of suffrage" only; or as far as, and in the way, God pleases. Hence, though it be a needful act of piety and charity in richer persons to obtain Masses to be said for themselves and their friends, it is, after all, uncertain in what precise ratio, or according to what fixed principle, the mercy of God is distributed, in the case of the dead, among rich and poor.* Moreover, you must bear in mind that (besides the opportunity which priests have of applying to particular poor the benefit of their *disengaged* intentions in Mass) every *Catholic* has it in his power to gain partial or plenary *Indulgences* for any soul in purgatory in whom he may be especially interested. But the benefit of Indulgences, when applied to the dead, is limited by the above conditions. Let me, then, observe that all this uncertainty as to the mode and degree in which the living can benefit the departed, while it is no reason for relaxing our charitable efforts on their behalf, is a great reason for doing all we can towards our deliverance from sin, its penalties as well as its guilt, while alive; according to the spirit of that touching prayer of the Psalmist, "*Remitte mihi, ut refrigerer, priusquam abeam.*"† Or, as it is in

* Perrone gives it as undoubted, "*pœnam temporalem. ipsis (mortuis) non remitti certa lege, sed solum per modum suffragii (Sacrificium Missæ) eis prodesse, prout Deo placuerit illud acceptare, ex quo infertur effectum hujus Sacrificii non ita certum esse erga defunctos, sicut est erga viventes.*" *De Eucharist.* n. 282.

† "*Forgive me, that I may be refreshed before I go hence*" (Ps. xxxviii. 14).

the Song of Ezechias, "Vivens, vivens, ipse confitebitur tibi, sicut et ego hodie."*

C. Does not the celebrated *Dies iræ* occur in the Mass of the Dead?

P. Yes, it is the *Sequence*. Its use is obligatory on the priest at certain times, optional at others.

* "The living, the living, he shall give praise to Thee, as I do this day" (Is. xxxviii. 19).

NOTE A, p. 53.

The opening words of the "Communicantes" are varied on the greatest Festivals, and during their octaves, as follows: At Christmas, "communicating, and celebrating this most sacred day on which the incorrupt Virginity of the Blessed Mary gave to the world a Saviour." At Epiphany, ". . . on which Thine Only-begotten, coeternal with Thee in glory, appeared visibly in a bodily form in verity of our flesh." At Easter, ". . . and celebrating the most sacred day of the Resurrection of our Lord Jesus Christ according to the flesh." At Ascension, ". on which our Lord, Thine only-begotten Son, placed at the right hand of Thy glory, the substance of our frail nature united with Himself." At Pentecost, ". . . celebrating the most sacred day of Pentecost, on which the Holy Ghost manifested Himself to the Apostles in the form of fiery tongues."

NOTE B, p. 55.

At Easter and Pentecost, the two great seasons of Baptism, this form is varied thus: ". . . oblation . . . family, which we offer Thee, for these also, whom Thou hast deigned to regenerate of water and the Holy Ghost, granting them remission of all sins," &c.

NOTE C, p. 57.

On Holy Thursday, the day of the institution of the Blessed Eucharist, is said, "who, the day before He suffered for our salvation and that of all men, to wit, on this day, took bread," &c.

APPENDIX.

I. HIGH OR SOLEMN MASS.

CHAPTER I.

C. What is High or Solemn Mass?

P. High Mass is the celebration of the Holy Sacrifice with the full complement of ministers and solemnities. Sometimes Mass is celebrated with solemnities, but without the assistance of sacred ministers. This is called a "Missa cantata," or "Mass with music."

C. Who are the proper ministers to assist the celebrating priest?

P. The deacon, who is next to him in sacred orders; and the subdeacon, who is next to the deacon.

C. What are these respective orders and offices?

P. The deacon is, strictly speaking, the highest *minister* (*i. e.* assistant) in the Church; for the priest does not *minister*, he *offers*. The subdeacon is a minister of inferior rank; but he too is in *sacred* orders.

C. Are there, then, orders in the Church which are not sacred?

P. Yes; there are four, called minor orders, through which all who attain sacred orders must pass. They are: 1. Ostiary; 2. Exorcist; 3. Reader; 4. Acolyth.

C. What are the offices respectively of the deacon and subdeacon?

P. The deacon's office is to assist the priest; the subdeacon's to assist the deacon. Or rather, the deacon's is to assist at the Sacrifice directly and principally; the subdeacon's to assist at it indirectly and subordinately. This will appear in detail as we proceed.

C. Are not the clergy who assist the priest at Mass sometimes priests like himself?

P. When there are none to assist in the proper orders,

it is customary for priests to act as deacons and subdeacons at High Mass. In this case they wear the habits and badges, not of the order to which they have attained, but of those through which they have passed, and which they are then fulfilling.

C. What are these habits and badges?

P. The deacon wears his stole across the left shoulder, instead of crossed in front like the priest. Also, instead of the chasuble, the deacon and subdeacon wear peculiar vestments, called Dalmatic and Tunic, or sometimes Dalmatics only.

C. Are deacons and subdeacons bound by the same laws as priests?

P. Like priests, they are obliged to a single life. They are also bound to recite the whole of the divine office every day.

C. Will you now, sir, explain to me the ceremonies of High Mass? And first, will you say generally how it differs from Low Mass?

P. Merely in the way of addition. It is substantially the same rite. But such is the dignity of this great Sacrifice, that the Church prefers its being solemnised with every accompaniment of outward grandeur and beauty; and dispenses with these additions only on account of the difficulty of procuring them in frequent and daily celebrations. It is certain that masses are much more frequent in later than in earlier ages; and their multiplication has necessarily tended to divest them of all such ceremonial as is not indispensable to their essence. But the Church all the while has never failed to maintain the type of a more solemn and ornate celebration. Hence it is customary, whenever it is possible, to celebrate Mass with solemnity at least on all Sundays and holydays.

Supposing you, then, to be now fully instructed in the substantial ceremonies of Mass, I shall confine myself to such as are peculiar to High Mass. But I shall speak first

of a ceremony by which, on all Sundays, High Mass is usually preceded; I mean,

THE ASPERGES.

C. What is the Asperges?

P. It is a solemn service of purification, by which the Church prepares her altars, temples, and worshipers, for the holy mysteries of which the material church is about to be the scene, and the faithful the participants. At this ceremony she makes use of the Holy Water, which has been blessed for the service of the faithful.

C. Is the use of Holy Water very ancient?

P. Yes; it was customary in very early ages of the Christian Church to bless water with salt mingled in it, for the faithful to purify their hands on entering places set apart for Divine worship. Pope Alexander I. issued a decree to that effect in 109, apparently ratifying a custom already in use; so that we may fairly conclude the practice to date from the time of the Apostles. The custom was derived from the Jewish Church. It is enjoined in Exod. xxx. 18.

C. Why is salt mingled with the water?

P. Salt is an antidote against corruption, and thus denotes purification. It also expresses wisdom (Col. iv. 6); while water is every where in the Church the sign of God's cleansing grace.

C. What are the ceremonies of blessing the water for the use of the Church, and of the "Asperges," or sprinkling?

P. The "Asperges" only is seen by the congregation; the water is blessed by the priest previously to its being brought into the church. The ceremony is as follows: First the salt is *exorcised*, then the water. The salt is then put into the water, and the mixture is blessed.

C. What means "exorcised"?

P. To "exorcise" is to banish the Evil Spirit from a person or thing by solemn adjuration.

C. Why should the Evil Spirit be thought to reside in the creatures of God?

P. Every creature of God naturally labours under the curse of the Fall. The devil, by prevailing over man, got a hold on creation—man, beast, and things inanimate. Hence the corruption of the human race, the malicious tempers of certain animals, and the noxious properties of the elements. The air, which is for refreshing, is converted by this evil agent into tempests and whirlwinds, which carry desolation in their train. Fire and water, which are for man's use and convenience, break their boundaries and spread havoc far and wide; while the earth naturally brings forth thorns and briars. Meanwhile, "He that sits on the throne saith, Behold, I make *all things new*" (Apoc. xxi. 5). Man He maketh new in holy baptism; other creatures by exorcisms and benedictions. Thus in the Church we can say, "Benedicite *omnia* opera Domini, Domino,"—"O *all* ye works of the Lord, bless ye the Lord;" even those of His works which, without His blessing, become instruments of mischief, such as fire and heat, wind and rain, seas and floods, beasts and all cattle.

C. But does the Church ever bless other creatures besides articles of food, or, as in the case before us, the matter of Sacraments and Sacramentals?

P. Yes; for example, fire on Holy Saturday. She even blesses animals for the use of man. There is a ceremony of this kind annually performed at Rome.

C. What a beautiful thought, that the Church should thus make all creation, as it were, one great sacrament!

P. Yes, and a religious and practical thought also, the true fulfilment of the Psalmist's loving words: "Aperis Tu manum, et imple omne animal benedictione,"—"Thou openest Thine hand, and fillest every living creature with benediction" (Ps. cxliv. 16). Such is the fruit of the great Gift which the Church received on the day of Pentecost: "Emitte Spiritum Tuum, et creabuntur, et *renovabis faciem terræ.*"

—"Thou shalt send forth Thy Spirit, and they shall be created; and *Thou shalt renew the face of the earth*" (Ps. ciii. 30, proper to Whit Sunday). Thus you see that the Church on earth is a type and forerunner of the celestial Jerusalem, which was revealed to the Prophet as a "new heaven and a new earth" (Apoc. xxi. 1).

C. Why are so many things blessed on Holy Saturday, —fonts, fire, &c.?

P. Because it was by rising from the dead that our Lord renewed, blessed, and glorified the whole world.

C. When does the priest receive the power of exorcising?

P. In the third of the four lesser orders, called the Order of Exorcists. He then receives power over evil spirits, which he may use with persons possessed, though not without special permission; and this leave is cautiously and very rarely granted. But as a priest he uses this authority in the ceremonies of baptism, and here in the benediction of water for the use of the Church and Faithful.

C. What is the form of blessing the water?

P. You will find it at the end of your Latin Missal, under the title of "*Ordo ad faciendam Aquam benedictam.*" It is rather too long to translate.

C. But now as to the "*Asperges,*" to which it is preparatory. This ceremony is a public one, which, I observe, precedes the High Mass every Sunday. Will you kindly explain it?

P. The priest who is to celebrate the High Mass, vested in a cope of the colour proper to the day, proceeds to the altar attended by his ministers, and an acolyth* bearing the vessel of holy water. He kneels with the attendants (even at Easter time),† and, receiving at the hands of the deacon‡ the aspersory, or sacred brush, dips it into the water, and

* The duties of acolyth are commonly performed, with permission, by boys attached to the church.

† "*Genuflexus, etiam tempore Paschali.*"—*Rubric in the Missal.*

‡ "*Accipit a diacono.*"—*Ib.*

sprinkles the altar thrice. Receiving some drops from it with his finger, he makes with them the sign of the Cross upon his own person; then, after having sprinkled the ministers, he rises from his knees, and, when erect, intones, according to a prescribed chant, the first words of the antiphon from Ps. l. 9, "Asperges me," "Thou shalt sprinkle me," which the choir takes up, and proceeds to sing the following words of the verse, and afterwards the opening of the Psalm "Miserere," in which they occur, with the "Gloria Patri;" after which the first words (at least) of the antiphon are repeated. In the mean time the priest, reciting in a low voice the words of the psalm, sprinkles first the clergy and then the people, from the water carried by the acolyth. Returning to the altar, and having venerated the Blessed Sacrament (if in the tabernacle) with the proper act of adoration, he says, standing, and with hands joined, the following versicles, responses, and prayer :

Ÿ. O Lord, show us Thy mercy.

℞. And grant us Thy salvation.

Ÿ. O Lord, hear my prayer.

℞. And let my cry come to Thee.

Ÿ. Our Lord be with you.

℞. And with thy spirit.

Let us pray.

Hear us, holy Lord, Almighty Father, Eternal God; and vouchsafe to send from heaven Thy holy angel to guard, cherish, protect, visit, and defend all who dwell in this habitation; through Christ our Lord.

During Easter-time the form is different. Instead of the penitential "Asperges me" and "Miserere," during that joyful season the Church sings the following antiphon (founded on Ezech. xlvii. 1, 2) to another and more varied chant: "I saw water coming forth of the Temple on the right side, Alleluia; and all to whom that water came were saved, and shall say, Alleluia, alleluia." Then follow the first

words of the Psalm "Confitemini" (cxvii.): "Give praise to the Lord; for He is good: for His mercy endureth for ever. *Ÿ*. Glory be to the Father. *Ÿ*. As it was. I saw water." On Trinity Sunday the "Asperges" and "Miserere" are resumed.

If the "Asperges" be given after the priest and his ministers have entered for the Mass, they merely assume the proper vestments in the sanctuary, and begin the Mass at once. If there be no "Asperges," or if it have been given apart from the Mass, as a separate ceremony, then the priest with his ministers go in procession from the sacristy to the altar, preceded by thurifer, acolyths with lighted candles, and other attendants, two and two. The clergy and choristers separate after the proper reverence to the altar, and take their places on either side of the choir; the celebrant and his ministers, with the attendants of the Mass, enter the sanctuary, and the Mass is immediately begun.

C. Why does the Church sing the "Miserere" during so great a part of the year?

P. To show that in this life we rather "sow in tears" than "reap in joy."

C. What is a cope? You have not yet mentioned that vestment.

P. It is a rich habit, covering the whole person, with a hood or cape, generally bearing some embroidery, joined in front by a clasp.

C. On what occasions is it used?

P. At all solemn offices except the Mass.

C. Is it, like the chasuble, peculiar to the priest?

P. No; it may be worn by any assistant at solemn ceremonies, even by a cantor not in orders.

CHAP. II. *The Incensing of the Altar.*

C. What is the first ceremony after the priest reaches the altar?

P. The incensing.

C. Is the use of incense very ancient in the Church?

P. Yes; it is prescribed in all the older Liturgies, and mentioned in the writings of the Fathers.

C. What is its origin?

P. It was adopted from the Jewish Church into the Christian. It is prescribed in Exod. xxx., and a rule given for its composition. Zacharias was accosted, while engaged in sacrifice, by the Angel of the Lord, standing at the right hand of the altar of incense (St. Luke i. 10, 11). And to St. John (Apoc. iii. 5) it was revealed, as part of the worship in heaven: "Another Angel came, and stood before the altar, having a golden thurible; and there was given to him much incense, that he should offer of the prayers of all Saints upon the golden altar, which is before the throne of God. . . . And the Angel took the thurible, and filled it with the fire of the altar."

C. Do not some object to the Church preserving portions of the outward worship of Jews and Heathens?

P. The outward shell of religion is every where the same, having been constructed on a type which came originally from God; but the spirit by which this framework is animated and informed, was one thing in Heathenism, another in Judaism, and is still quite another in the Christian Church. In Heathenism, it was a diabolical spirit; in Judaism, a true but imperfect one; in the Church alone is it the Spirit of *all* Truth, not given in the way of earnest or instalment, but "without measure;" even as at His first coming on the day of Pentecost, He stinted not His gracious vouchsafements, but at once "filled the whole house where they were sitting," that is, the whole of the then Church of God (Acts ii. 2).

C. Please to explain the ceremony of incensing the altar

P. The priest having said the introductory prayers of Mass, turns round by his right, and then, with his side to the altar, puts incense into the thurible, the deacon ministering the spoon and holding the incense-boat. The priest then blesses the incense with the words: "Mayest thou be

blessed by Him in whose honour thou art burned.”* Then receiving the thurible from the deacon, who kisses the end of its chain, and the hand of the priest, on giving it, he proceeds to incense the altar, beginning with the crucifix, to which he gives three incensings; and then proceeds along the epistle, and goes on to the gospel side, *genu-flecting*† if the Blessed Sacrament be present, or bowing if otherwise; and passing back to the epistle corner, where he returns the thurible to the deacon, who receives it with the afore-mentioned ceremonies, and then incenses the priest himself three times, and finally restores the thurible into the hands of the thurifer. The priest then reads, while the choir sings, the “Introit.”

CHAP. III. *The Kyrie and Gloria in excelsis.*

P. The priest then recites in a low voice the “Kyrie eleison,” the deacon and subdeacon joining him at the epistle end of the altar, and reciting it alternately with him. Then they go with the priest to the seats and remain seated while the choir sings the “Kyrie,” or if it be short, remain at the altar. The Kyrie of the choir ended, the priest goes to the middle of the altar, and gives out the first words of the “Gloria in excelsis,” which the choir takes up. The deacon and subdeacon, after the proper reverence in these places, behind the priest, go to either side of him and repeat with him the words of the “Gloria.” Then all go to the seats, where they remain with heads covered (except at the words at which inclinations of the head were noted in Low Mass), while the “Gloria” is singing by the choir. Then all rise, and, on coming in front of the altar, make the proper reverence. The priest ascends to the altar, the deacon retiring behind him, and the subdeacon taking his place behind the deacon.

* The Bishop, when assisting pontifically, blesses the incense.

† See above.

THE COLLECTS, EPISTLE, AND GOSPEL.

P. The priest having sung "Dominus vobiscum," and been answered by the choir, moves to the Missal at the epistle corner, and sings the Collect or Collects of the day. The deacon and subdeacon move to their proper places behind him. The Collects over, the deacon moves up to the side of the priest, and assists and answers him, while he reads the Epistle, Gradual, and, if so be, Tract or Sequence. Meanwhile the Epistle of the day is sung from behind the priest by the subdeacon, in the exercise of the power given him at his ordination. Having first received the book of Epistles and Gospels from the proper assistant, he carries it to the steps of the altar, and there genuflects with it. Then returning to his place, and holding the book in his hands, he sings in a loud voice the Epistle of the day. At its close, he again takes the book in front of the altar, and after genuflecting, carries it to the epistle corner, where he kneels with the book, kisses the hand of the priest laid on the book, and receives his blessing.* He then restores the book to the assistant, and removes the Missal to the other side of the altar for the priest to read the Gospel.

The priest then goes to the centre of the altar to say in secret the prayers of preparation for the Gospel, as at Low Mass; and afterwards, in a low voice, reads the Gospel, with the ceremonies formerly described. The choir is now singing the Gradual, and (when they occur) the Tract or Sequence. During the Sequence the priest and ministers either sit, or stand one behind the other.

Meanwhile the deacon receives the book of the Gospels, and, carrying it to the front of the altar, genuflects, goes up to the altar, and sets the book upon it.† He next assists

* Where the Bishop assists pontifically, the subdeacon receives the blessing from him.

† The back of the sacred books is never turned towards the tabernacle.

the priest in putting incense into the thurible, with the same ceremonies as before. ✓

C. For what is this incense?

P. For the ceremonies at the *singing* of the Gospel, which is drawing near.

The deacon, having thus assisted with the incense-boat, kneels on the top step to say the "*Munda cor meum*," in preparation for singing the Gospel: an office especially assigned him at his ordination. Then he takes from the altar the book of the Gospels, and kneeling with it before the priest, asks his blessing with the words, "Jube, domne, benedicere,"—"My lord, be pleased to bless me;" then the priest pronounces the blessing over him as follows: "Our Lord be in thy heart and on thy lips, that worthily and competently thou mayest announce His Gospel. In the Name of the Father, ✠ and of the Son, and of the Holy Ghost;" at the same time making the sign of the cross over him with his right hand, which the deacon kisses.

The deacon then rises and, bowing, retires with the book below the steps, where, with the subdeacon and attendants, he genuflects, and goes, accompanied by the subdeacon, assistants, and acolyths bearing their lighted candles, to the place prepared for singing the Gospel. Then, the subdeacon holding the book, the deacon sings in a loud voice, "*Domini vobiscum*," and is answered by the choir with the usual response. On announcing the title of the Gospel, he signs the book and himself, according to the form specified at Low Mass. The title having been announced, he receives the thurible from the thurifer; and while the choir is singing "*Gloria Tibi, Domine*," in answer to the announcement, incenses the sacred text three times, and makes a moderate inclination of the head. Having returned the thurible to the thurifer, he proceeds to sing the Gospel in the ecclesiastical tone. Having concluded it, and pointed out the first words to the subdeacon, the latter carries the book to the priest, that he may kiss the beginning of the Gospel. The

deacon afterwards incenses the priest three times. Then (if there be a sermon) all make the proper inclination at the altar, and retire to the seats, as at the "Gloria."

CHAP. IV. *The Creed.*

P. After the sermon (if there be one), the priest rises from his seat, and, attended by the deacon and subdeacon, proceeds in front of the altar. The priest then goes up to the altar, and the deacon and subdeacon fall behind into their places. The priest then intones the first words of the Creed, "Credo in unum Deum," to a form supplied him in the Missal. The deacon and subdeacon having genuflected, or bowed, leave their places and come to either side of the priest, where they repeat with him, in a low voice, the remainder of the Creed, all kneeling at "Et incarnatus est," and bowing to the crucifix at the words specified in the account of Low Mass. At the words, "Et vitam venturi sæculi, Amen," the deacon and subdeacon cross themselves, with the priest. Then all go to the seats, where they remain till the choir (which has taken up the Creed after the intonation of the priest) has concluded the singing of it.

C. I observe the deacon get up from his seat, and go to the altar, after the choir has sung "Et incarnatus est," in the creed.

P. Yes; this is to remove from the credence-table to the altar the *burse*, containing the corporal, which he spreads for the Sacrifice, and then draws the Missal from the gospel side towards the middle, for the convenience of the priest who is to use it. During this ceremony, the subdeacon rises, and stands uncovered; the acolyths also rise and stand. On passing the priest, the deacon inclines his head.

CHAP. V. *The Solemn Offertory.*

P. The Creed having been ended by the choir, the priest, attended by the deacon and subdeacon, goes to the altar (for the last time) in the same form as after the "Gloria" and

the sermon. The deacon and subdeacon again fall into their places behind him, and the priest, after kissing the altar, sings the "Dominus vobiscum," and is answered by the choir. (See Low Mass.) He then sings the "Oremus" for the "Offertorium," which he *says* in a low voice; the choir meanwhile singing or reciting it.

The deacon now leaves his place, having first made the proper reverence, and goes to the epistle side of the altar; while the subdeacon proceeds to the credence-table before mentioned, where he finds the chalice and paten prepared for the Sacrifice, covered with a long veil of the colour of the day, as well as the short one by which they are always covered when not in use. The long veil is placed over his shoulders to cover the sacred vessels, which he then receives into his hands, and carries to the epistle side of the altar, where the deacon, putting aside the long veil, receives the vessels and sets them on the altar. The deacon then presents the priest with the paten bearing the Bread of the Sacrifice, kissing the paten and his hand. While the priest is offering the paten (as at Low Mass), the deacon pours sufficient wine into the chalice; and the subdeacon, holding the cruet of water in his hand, invokes the blessing of the priest in the words, "Benedicite, pater reverende (or reverendissime),"— "Reverend (or Right Reverend) Father, please to give your blessing."

C. Why "benedicite" in the plural, and not "benedic"?

P. The plural is always a token of respect. Then the priest* blesses the water, as at Low Mass, and the subdeacon proceeds to pour a few drops into the chalice, which the deacon wipes in the inside with the purificatory down to the surface of the liquid.

C. Now I see that the ministers of the Church are fulfilling all their proper functions.

P. Yes, because High Mass is the most perfect celebration of the Sacrifice. You have seen that the subdeacon

* Or Bishop, when assisting pontifically.

sings the Epistle, and the deacon the Gospel. Now you see the subdeacon assisting with the water, and the deacon with the wine. All this is according to the proper duties of their several offices.

The deacon now presents the priest with the chalice, as before with the paten, kissing it at the foot and the priest's hand. Then, with his left hand holding back the priest's vestment to leave play for his arm, and with his right touching the foot of the chalice, or the arm of the priest holding it, he repeats with the priest the words of oblation, which, you may remember, I told you were put in the plural form on that account.

C. Can the deacon touch the Blessed Sacrament?

P. No; but he can touch vessels containing it; which the subdeacon may not do. When the Blood of our Lord was given in ancient times to the Faithful, it was the deacon who administered it. You see, therefore, the beautiful harmony of the Church's provisions; the *wine* is the *deacon's* charge,—the more honourable material belongs to the more honourable ministry;—the water falls to the subdeacon, as the inferior.

But to proceed; the oblation of the chalice over, the deacon next gives the paten, after wiping it with the purificatory, into the hands of the subdeacon, and covers it with the end of the long veil still worn by the latter, who, bearing the paten so covered, proceeds with it to his proper place at the foot of the altar, where he continues holding it till the end of the "Pater noster."

C. Why is this?

P. It is said to date from the time when the Faithful offered bread and wine on the paten. As these offerings were large, the size of the paten was in proportion, and, being inconvenient on the altar, it was removed, and held by the subdeacon till wanted again by the priest.* Certainly it is very much in the Church's way to maintain prac-

* Vid. Le Brun, *Cérém. de la Messe.*

tices in symbol after she has dropped them in their official use.

C. Does not the choir sing something here?

P. Yes; first (properly) the sentence called the Offertorium, and then, according to a common practice, what is called an *Offertory piece*, or Motett, on some appropriate subject. There is always a considerable pause in this part of the Mass, to allow time for the various ceremonies at the altar, and it seems reasonable enough that the devotions of the Faithful should be assisted by some suitable piece of music.

THE INCENSING AT THE OFFERTORY.

P. And now, the priest having said in secret the prayers following the oblation of the chalice (as given at Low Mass), turns his left side to the altar, to put incense into the thurible, the thurifer holding it, and the deacon ministering the boat, as on the two former occasions. But as this incensing is the most solemn of all, the Church orders that it be accompanied by special words.

Instead, then, of blessing the incense in the usual form, "Mayest thou be blessed by Him in whose honour thou art burned," the priest now says secretly, on casting in the three separate portions, "By the intercession of blessed Michael the archangel, standing on the right hand of the altar of incense,* and of all His elect, the Lord vouchsafe to bless ✠ this incense, and to receive it in the odour of sweetness, through Christ our Lord;" making over the incense the sign of the cross.†

Then the priest, receiving the thurible from the deacon, who kisses it and his hand, proceeds to incense the *oblata*, or bread and wine of the Sacrifice. Making over them with the thurible three crosses, and then round them three circles (the last in reverse order), he says the following words, still in secret: "May this incense, blessed by Thee, ascend to Thee, O Lord; and may there descend upon us Thy mercy."

* See St. Luke i. 11.

† See note at p. 111.

He next incenses the crucifix thrice, with the words of Psalm cxi. verse 2: "Let my prayer be directed as incense in Thy sight." Then, while he incenses the whole altar on the epistle and gospel side, and returns to the former (as at the beginning of the Mass), he continues the words of the same Psalm: "The lifting up of my hands as an evening sacrifice.* Set a watch, O Lord, before my mouth, and a door round about my lips; that my heart incline not to evil words, to make excuses in sins." Then he restores the thurible to the deacon at the epistle side, saying, "May our Lord enkindle within us the fire of His love, and the flame of eternal charity." The deacon receives it, kissing it and his hand as before, and incenses him thrice.† Then the deacon goes off to incense the clergy in choir. Last of all, he incenses the subdeacon, and is himself incensed by the thurifer. But whereas he incenses the celebrating priest thrice, he incenses the clergy, the subdeacon, and is himself incensed, but twice. The celebrant remaining at the epistle end of the altar, washes his hands, saying secretly the psalm "Lavabo," as already explained. He then proceeds with the additional prayer of oblation, the "Orate fratres," and the secret prayers, as at Low Mass, the chief attendant assisting at the Missal.

CHAP. VI. *The Preface in Solemn Mass.*

C. The Preface seems to be a very prominent feature in solemn Mass.

P. It is so; the Church invests it with great dignity, by clothing its words of unspeakable majesty in a chant which may be truly said, though it is saying a great deal, to be worthy of them.

C. Is this chant of great antiquity?

P. Yes; it is believed to preserve portions of the music

* These words are beautifully applied by the Church to the Sacrifice of the Cross, which was consummated towards eventide.

† If the Bishop assist at the Mass *pontifically*, he also is incensed thrice.

of the Temple-worship; and some think that fragments of it were learned by apostles and apostolic men in moments of intimate communion with heaven.

C. And the choir responds, does it not, also in song, to the versicles which occur in the Preface?

P. Yes; so as to resemble and represent the voices of angels meeting with sympathetic joy these reiterated appeals to their devotion and gratitude.

C. Does the tone or chant of the solemn Preface vary at different times?

P. Yes; because the words of the Preface themselves vary. On Ferial Days, or in Masses of the Dead, it has less variety of notes, and is consequently less joyful.

C. Does the priest sing the "Sanctus" at the end of the Preface?

P. No; he says it, and the choir sings it.

C. Does the priest say the "Sanctus" with any particular ceremonies?

P. The deacon and subdeacon go to either side of him at the altar, and say it with him. The subdeacon then returns to his own place, and the deacon takes *his* place at the priest's left hand, to assist in turning over the leaves of the Missal at the Canon.

CHAP. VII. *The Canon and Consecration in Solemn Mass.*

P. The Consecration is now drawing on, and, with a view to it, the principal assistant at the ceremonies goes out to bring additional acolyths with lighted torches. The rubric directs that at every Mass a candle shall be lighted for the consecration, but this is commonly interpreted of High Mass alone. The acolyths having come in, arrange themselves in presence of the altar; and shortly before the consecration, the deacon, having genuflected, moves round to the right of the priest, and goes on both knees. At the same time the subdeacon, lowering the paten which he still carries, kneels in his place. Incense is then put into the thuri-

ble to honour the Blessed Sacrament at the consecration. When the priest inclines to say the words of consecration, all the ministers and assistants bend forward, and remain in a posture of profound inclination till after the consecration in both species. When the consecration and adoration of the Sacred Body are over, the deacon rises and removes the pall from the chalice; and after the consecration and adoration of the precious Blood, he replaces it. The chief assistant incenses the Body and Blood of our Lord; after the Consecration, it is usual for the choir to sing the "Benedictus."

CHAP. VIII. *From the Consecration to the "Pater noster."*

P. After the Consecration, the deacon and subdeacon rise; and the deacon, having genuflected, goes again to the left side of the priest to assist at the Missal. All proceeds as at Low Mass, till after the Memento of the Dead, when the deacon again genuflects, and goes to the right of the priest to remove the pall from the chalice for the "Little Elevation" (see Low Mass); also, when the priest makes the sign of the Cross over the Sacred Host and chalice, the deacon steadies the latter at the foot, in virtue of his privilege of touching vessels containing the Body or Blood of our Lord. When the priest comes to the "Pater noster," the deacon, having genuflected, leaves the altar, and goes to his place behind the priest.

CHAP. IX. *From the "Pater noster" to the Communion.*

C. Does not the priest sing the "Pater noster" as well as the Preface?

P. Yes, to a beautiful tone prescribed in the Missal. This, like the tone of the Preface, is simpler on Ferials and in Masses of the Dead than at other times. When the priest comes near the end, the deacon and subdeacon, having genuflected at their places, go up to the altar. The subdeacon then delivers up the paten to the deacon, who wipes it with

the purificatory, and gives it to the priest after the "Pater noster" (see Low Mass), kissing its edge and the priest's hand. An attendant removes the long veil from the shoulders of the subdeacon, who genuflects, and returns to his place. The deacon stays by the priest at his right to remove the pall from the chalice, and steady it when necessary. At the proper place the priest sings, to a tone prescribed in the Missal, the "Pax Domini." Then the subdeacon joins him at the altar, and, with the deacon, accompanies the priest in saying the "Agnus Dei." This over, the subdeacon goes down to his place; the deacon goes on both knees while the priest says the first of the three prayers before the Communion.

And here succeeds one of the most remarkable and affecting ceremonies of Mass, called the "Pax"—the memorial of the holy "kiss of peace," mentioned in St. Paul's epistles, and practised in the early ages, but afterwards discontinued in consequence of abuses or scandals. I have lately said that the Church is not apt to drop holy customs altogether, but preserves them in ceremonies after their use has passed away. Thus it is with the "kiss of peace." This kiss is given at Solemn Mass, after the "Agnus Dei," to the deacon and subdeacon; and when there are clergy present, to them also. The manner of giving it is as follows:

After the first of the three prayers before Communion, the deacon rises from his knees, and kisses the altar with the celebrant; then the celebrant, placing his hand on the deacon, inclines towards his cheek, saying, "Pax tecum," "Peace be with you:" and is answered by the deacon, "Et cum spiritu tuo," "And with thy spirit." The priest then goes on with the following prayers. The deacon meanwhile goes down, and gives the same "peace" to the subdeacon, in the same form. Then both *genuflect* to the Blessed Sacrament; and the subdeacon goes off to the choir, where he again gives the "peace" to the superior of the clergy, he

to the next below, and so on, till all have received, down to the youngest of those in surplices. In each case the inferior bows to the superior, before and after giving the "Pax," but not *vice versa*.

C. Is the "peace" given in all Masses?

P. No; not in the Masses of the Dead, when, as we have seen, the form of the "Agnus Dei" is changed, and the first of the following Prayers not said. It is likewise omitted on the great "Triduum," or Three sacred Days of the Passion of our Divine Redeemer; this is said to be in abhorrence of the treacherous kiss of Judas. Even in the joyful Mass of Holy Saturday the "peace" is omitted, to be resumed with all the greater propriety on Easter morning, when, in early times, Christians embraced one another, as they said, "The Lord is risen indeed, Alleluia."

C. Does the ceremony of the "Pax" proceed in silence?

P. The words are said inaudibly; but the choir meanwhile is singing the "Agnus Dei," having taken it up after the priest. The subdeacon, after giving the Pax, returns to the altar to assist the Priest at the Communion, at which he and the deacon incline the head.

C. Do the faithful ever communicate at High Mass?

P. Yes, often, when it is at an early hour; but when, as is usual among ourselves, it is the latest of all the Masses of the day, and is seldom over till twelve or one o'clock, the Faithful generally communicate at an earlier Mass.

C. When given at High Mass, is the Communion in any way more solemn?

P. The deacon and subdeacon receive (if at all) first, and on the top step of the sanctuary; then the clergy (if any) in surplices, and then the laity. The deacon, having himself communicated, accompanies the priest in giving Communion to the rest, holding the paten under the Sacred Host, as it is placed on the tongue of the receiver.

C. Do priests ever communicate, except at the Mass which they themselves celebrate?

P. Rarely; because the same reason which hinders them from saying Mass, is likely to hinder them from going to Communion. But sometimes this is not so, as, for example, with a priest newly ordained, who has not as yet said his first Mass; and on Holy Thursday, when but one priest celebrates and the rest communicate.

C. Does a priest communicating at the Mass of another priest receive our Lord under one or under both species?

P. Under *one*; and this even though he were a Bishop, or the Pope himself.

C. Indeed? Then it is untrue to speak of the law which restricts the communion of the chalice, as made against the *laity*?

P. Yes; the distinction which the Church makes is not between the clergy and laity, but between the celebrant and all others.

C. Is this generally known?

P. Very possibly not; for the ignorance which prevails about our institutions is wonderful, and only equalled by the freedom with which they are discussed and criticised.

C. But, after all, if I may ask, why does the Church refuse the precious Blood of our Lord to *any* of the Faithful, contrary, as might seem, to His institution, and the practice of early times?

P. Do you ask for your own satisfaction, or with a view to others?

C. For others only.

P. Well, then, hear me. Do you know what is meant by the doctrine of *concomitance*?

C. I think so. It is that our Divine Lord is *entire* under each species; so that the bread, after consecration, is not His Body in any such sense as to be without His precious Blood; nor the wine, after consecration, His Blood in any such sense as to be without His most sacred Body.

P. Very well. And now see what Protestant objectors

to the withholding of the chalice in certain cases suppose ; namely, that the doctrine you have just stated is untrue.

C. How so ?

P. Because they suppose that such as receive our Lord under one species alone, receive Him but in part. Consequently, in their communions (if they profess any doctrine of the Real Presence at all), they think that they receive the Body of our Lord *without* His most precious Blood, and His Blood *apart from* His most sacred Body. This opinion presumes such a separation between the constituents of the One Christ as was never realised, except during the three days between His crucifixion and resurrection. It supposes the whole Christ to be received by receiving the two parts of which the Whole is made up, but which, in His living Person, are inseparable. We not only condemn the doctrine, but abhor the notion of so unnatural a separation. We remember that our Lord, "being risen from the dead, dieth no more." "He is not dead, He is risen." We cannot even imagine receiving Him at all, without receiving Him as He is. Those essential parts of His bodily nature, His entire Flesh and His Blood, once and for ever joined, we dare not sunder even in idea, even in figure, still less in act. It would seem to us almost like crucifying Him afresh; and then feeding upon Him, not by a most high and mystical and yet real participation, but rather as we might partake of merely human food.

Now the limitation of the chalice to the celebrant was introduced as a point of discipline, and in the exercise of the Church's undoubted power of regulating all matters of practice according to the necessities of the occasion ; yet, incidentally, her modification of the Eucharistic institute has undoubtedly subserved the great purpose of investing with life, and embodying in action, this great doctrine of *concomitance*, the neglect of which has led to results so unspeakably prejudicial to the doctrine of the integrity of our Lord's bodily nature.

C. But is not the restriction of the chalice to the celebrant against the institution of Christ, and the practice of the early Church?

P. It is any thing but clear, even from the letter of Holy Scripture itself, that our Lord, in giving of the chalice to His Apostles, designed to impose on them and their successors the necessary duty of dispensing it to all others. Their office was peculiar; and the first celebration of the Holy Eucharist, in which the Apostles were gifted with powers,* and not merely admitted to a privilege, is no precedent for all subsequent celebrations. Had others besides the Twelve been present at the Last Supper, and received of the chalice, that would have been a precedent. On the other hand, it is very remarkable that, in all the earliest notices of the Blessed Eucharist, subsequently to the Resurrection, bread only is named as the sacramental matter.† Again: it is certain that, in the early Church, infants were communicated under the species of wine alone.

Thus you see that the Church has ever taken on herself to dispense this precious Gift according to the free discretion with which our Lord has intrusted her; modifying first the institution itself, and then modifying even her own modifications; relaxing, under certain circumstances, the restriction upon the faithful at large, and placing even her priests upon a par with others, when they present themselves with others at her banquet; as if to take from her people the reproach of exclusion, and from her priests the boast of prerogative; that so "the eyes of all may hope" in her, she "giving them meat in due season:"‡ true dispenser of that celestial Manna, whereof "one gathereth more, another less;" yet so that "neither had he more that gathered more, nor did he find less that had provided less; but every one gathered according to what they were able to eat."§

* *Τούτο ποιεῖτε*—Do this.

† See St. John xxi. 13; Acts ii. 42, xx. 7.

‡ See Ps. cxliv. 15.

§ Exod. xvi. 17, 18.

CHAP. X. *From the Communion to the end of High Mass.*

P. When the subdeacon has concluded giving the "Pax," he rejoins the priest at his right hand, and removes the pall from the chalice when the priest is about to receive the precious Blood of our Lord. When the communion of the priest and Faithful (if any of the Faithful communicate) is over, the subdeacon ministers wine for the first ablution; and then, withdrawing to the epistle end, wine and water for the second. The deacon now removes the Missal to the epistle side. The priest, having received the second ablution, leaves the sacred vessels and linen, and goes to the Missal at the epistle side to read the "Communion." The subdeacon arranges the sacred vessels and linen, puts the corporal into the burse, and, having covered the chalice and paten with the veil, bears them, with the burse resting on them, to the credence-table. Having deposited the sacred vessels on the credence-table, he goes to his place behind the priest and deacon. The priest having read the "Communion," goes to the middle of the altar, sings the "Dominus vobiscum," and is answered by the choir; then, going to the Missal, he sings the Post Communion prayer or prayers. Returning to the middle, he again sings "Dominus vobiscum," and is answered by the choir. Then the deacon, turning to the people, sings the "Ite, missa est;" or, if proper to the day, "Benedicamus Domino," towards the altar.

C. Are the tones of these prescribed, and do they vary?

P. They are prescribed in the Missal itself. There are six tones of the "Ite, missa est," and three of the "Benedicamus Domino," according to the occasions. Of the "Ite, missa est:" 1. with the two "Alleluias" for Easter-day and week; 2. for the more solemn festivals at other times of the year; 3. for ordinary double festivals; 4. for Masses of the Blessed Virgin; 5. for semi-doubles; 6. for simples. And of the "Benedicamus Domino:" 1. for Sundays in Advent and

Lent; 2. for Ferias; 3. for the Vigil of the Nativity, and the Mass of the Holy Innocents.

C. What is the peculiarity of this last tone compared with the rest?

P. It is more joyful.

C. But I thought the "Benedicamus Domino" was never used on joyful days.

P. Neither is it; but the Vigil of the Nativity, and the Feast of the Holy Innocents, are days of a very unusual character. The former is a strict Fast, upon which nevertheless the coming Feast of our Lord's Nativity reflects a certain joyfulness. The latter is an exception to all other Martyrs' days, in having mournful accompaniments—purple, instead of red vestments; no "Te Deum," nor "Gloria;" and therefore no "Ite, missa est."* Yet, coming as it does, at Christmas time, it is not simply a mournful festival.

C. Why is this?

P. The Church deems it no prejudice to the memory of those earliest and very glorious Martyrs, the Holy Innocents, to mourn at the same time for the unparalleled atrocity of the crime which cut them off, like budding flowers, from the earth—a crime too which was especially directed against our Blessed Lord Himself (at this time, Christmas, so fresh in the Church's love), and which was a kind of first-fruits of the malice to which He afterwards fell a victim. "The kings of the earth stood up, and the princes assembled together, against the Lord, and against His Christ."†

But the Church, having paid her tribute to the memory of those innocent sufferers on the day of their Festival, feels herself at liberty to rejoice with unclouded joy at their actual, though unconscious, testimony to Christ on the Octave of their Feast, when she appears in red, symbolical of their precious blood, sings the "Te Deum," and rejoins the angels in the Hymn of the Nativity.

* If, however, the Feast of the Holy Innocents occur on a Sunday it is treated as any other martyr's day.

† Ps. li. 2.

And now, if there be a second Gospel of the day, the deacon removes the Missal from the epistle side. He then kneels with the subdeacon, to receive the priest's blessing. The blessing over, the deacon and subdeacon join the priest at the reading of the Gospel; and if it be the Gospel of St. John, the subdeacon holds the card. The deacon kneels with the priest at "Et Verbum caro factum est," but not the subdeacon, because he holds the card. Then all bow to the middle of the altar, descend the steps, make the proper inclination, and, preceded by the acolyths with lights and the clergy, return to the sacristy.

II. HIGH MASS OF THE DEAD.

C. Will you kindly explain, sir, what are the varieties of ceremonial in High Mass of the Dead?

P. There are several, besides those already noticed as existing between the ordinary Low Mass and that of the Dead.

1. The altar is incensed at the Offertory alone.

2. The deacon and subdeacon take more time over their genuflection on first ascending to the altar with the priest, in order that a second genuflection may not be necessary on leaving the middle for the epistle side at the Introit.

3. The celebrant (as before observed) makes the sign of the cross towards the Missal, instead of on himself; and the deacon and subdeacon do not, as at the ordinary High Mass, make any corresponding sign.

4. The subdeacon, after singing the Epistle, does not receive the priest's blessing, nor kiss his hand.

5. The celebrant, having said the *Dies iræ* after the Gradual and Tract, goes with his two ministers to the seats, or stands at the altar, while that Sequence is sung by the choir. Just before the last stanza of the Sequence, the deacon, having previously laid the book of the Gospels upon the altar, proceeds to say the "Munda cor meum," without ask-

ing the benediction of the priest; and having genuflected with the subdeacon, goes with him and the attendants (but without lights and incense) to sing the Gospel. At the end, he gives the book to the subdeacon; but the latter does not carry it to the priest, as the text is not kissed.

6. At the Offertory the subdeacon does not wear the long veil on his shoulders, in carrying the chalice to the altar. He omits the words, "Reverend father, be pleased to give a blessing," because the water is not blessed. He does not bear away the paten, but goes without it to his place behind the deacon.

7. After the Invocation of the Holy Ghost, the Bread and Wine of the Sacrifice, the crucifix, and the altar, are incensed by the priest as usual, and with the usual words; the subdeacon, who is not engaged in bearing the paten, going up to the altar to assist the deacon in holding back the priest's vestments at the incensing.

8. The deacon and subdeacon assist at the "Lavabo," or washing of the priest's hands, with the basin and towel.

9. Shortly before the Consecration, the subdeacon moves towards the epistle side; then receiving the thurible from the attendant (who has previously supplied it with incense, but without any benediction), incenses the Body and Blood of our Lord at the time of consecration. The subdeacon fulfils this office at High Mass of the Dead, because he does not, as in other High Masses, hold the paten.

10. Not having to deliver up the paten, the subdeacon does not move from his place till the "Pax Domini," when he goes to the left of the priest at the altar, and then joins the deacon in saying, with the priest, the "Agnus Dei;" but (as was observed in the proper place at Low Mass) the striking of the breast is omitted.

11. At the end of Mass, the deacon sings, towards the altar, "Requiescant in pace," to a tone prescribed in the Missal; and as there is no final blessing, the ministers join the priest at the Gospel of St. John (which in Masses of

the Dead is always said) without previously kneeling. All else proceeds as usual.

N.B. The *ferial* tone is used for the Preface and "Pater noster."

III. SOLEMN VESPERS.

C. There are, I believe, two evening offices of the Church, are there not?

P. Yes, Vespers and Compline; the first proper to the earlier part of the evening, the second to its close.

C. Are both these offices commonly celebrated with solemnity in the Church at large?

P. No; Vespers alone are so celebrated as a general rule; but it is the practice in some places to sing Compline also as a part of the public evening devotion. In communities where the duties of the choir are performed, all the Seven Hours of Prayer are observed in choir, and in that case Vespers and Compline go together. Solemn Vespers are always sung, where there are the means of singing them, on Sundays and Holydays; and are, of course, *intended* by the Church to be sung at other times also.

C. What is the meaning of "First" and "Second" Vespers?

P. Every Festival is considered by the Church to begin and end in the evening. First and Second Vespers, therefore, express its opening on one evening, and its close on the next.

C. How is the succession and arrangement of Festivals determined?

P. By certain rules contained in the rubrics, and applied to practice in the "Ordo recitandi Divini Officii," or yearly Calendar of the Church, which is published in all countries of the Christian world.

C. What is the general principle on which these arrangements are made?

P. All Festivals, except those of the highest class, admit of the introduction into their office of Commemorations, *i. e.* of the subsidiary celebration of other Festivals inferior to themselves, or of days within the Octaves of the great Festivals, or of Ferias, or week-days, in certain special seasons, such as Advent and Lent. These commemorations are made in the form of an antiphon, versicle and response, and collect, and sometimes of a special stanza at the close of the Hymn. There are also certain *common* commemorations introduced on all semi-doubles in the year, excepting at the more solemn seasons. These are: 1. Of the Blessed Virgin; 2. Of the holy Apostles SS. Peter and Paul; 3. Of the Patron Saint of the country (in England, St. George), or of the Church,* or community; 4. For peace.

C. Does Compline admit of similar introductions?

P. No; Compline is not ordinarily liable to these variations, except that of the final stanza of the Hymn. During Easter time, however, "Alleluias" are added in it.

C. These additions must tend to complicate the office, and make it difficult to follow.

P. Most things which are worth knowing require time and pains to understand. But many members of the Christian laity are quite at home in the office of the Church, at least so far as it is publicly celebrated; priests are always ready to give assistance in such inquiries; and the order of the Church offices is annually published for the use of the laity.

C. Is the Vesper office on Sundays always that proper to the Sunday?

P. On the contrary, it is more frequently the second Vesper office of a Festival (when of superior rank to the Sunday), or the first Vesper office of a Festival on the following day; the Sunday being, in such cases, generally commemorated.

C. Do the Psalms vary on different days?

P. The first four are generally those of the Sunday. But

* *i. e.* where it has been consecrated.

on the first Vespers of Saints' days (except days of our Blessed Lady, of Virgins, and Holy Women), the fifth is changed into the 116th, "Laudate Dominum omnes gentes." On the First Vespers of the office for the Dedication of a Church, which very rarely occurs, the last Psalm is the 147th, "Lauda Jerusalem." On Feasts of the Blessed Virgin, the Psalms are the 109th, 112th, 121st, 126th, and 147th; and the same are proper to the Feast of a Virgin or Holy Woman. At the First Vespers of Corpus Christi, the Psalms are special. But all this, together with the variations of the Hymns, &c., you will find explained in the ordinary Vesper-Book. On the Second Vespers of an Apostle, the Psalms are (in addition to the 109th and 112th), the 115th, "Credidi;" 125th, "In convertendo;" and 138th, "Domine, probasti me." On the Second Vespers of a Confessor not a Bishop, the last Psalm is "Laudate Dominum" (116th); but on those of a Confessor Bishop, it is Psalm cxxxi, "Memento Domine, David;" and on those of one or more Martyrs, Psalm cxv., "Credidi." On certain days at the Second Vespers, "Lauda Jerusalem" is the last Psalm, and on all Feasts of the Angels, "Confitebor tibi" (Psalm cxxxvii.). The five Sunday Psalms are consecutive in the Psalter from the 109th to the 113th. The first is a kind of commemoration of all the great mysteries of our redemption; the second alludes to the praise of God "in the congregation;" the third commemorates the graces and privileges of the Just; the fourth is a Psalm of praise, with a prophecy towards its close of the Blessed Virgin and the Church (on which account it is one of the Psalms proper to her festivals); while the last celebrates the deliverance of the Israelites from Egyptian bondage, and is therefore appropriate to Sundays, which are days in honour of the Resurrection of our Lord. It is very remarkable that a series of Psalms so suitable to the ordinary wants of the Church on her weekly festivals, should be found in succession.

• On days of the Blessed Virgin, Psalm cxxi. is substituted

for cx., Psalm cxxvi. for cxi., and Psalm cxlvii. for cxiii. In all these substitutions you will see that the analogy between the Blessed Virgin and the Church is intended to be kept in mind, as is shown especially in the frequent occurrence of the word "domus;" the Blessed Virgin first, and the Church afterwards, being our Lord's chosen "habitation" or "tabernacle."

The Psalms of the Blessed Virgin are used on all days of holy women, whether virgins, married, or widows, because of all such our Blessed Lady is the especial model and Patroness.

On Saints' days, Psalm cxiii. (In exitu), being especially appropriate to Sunday, is changed into Psalm cxlvii., a general Psalm of praise. Psalm cxxx. (Memento) will be seen on examination to contain several allusions to the *priesthood*. Psalm cxv. (Credidi) speaks of the "death of God's Saints," whence it is proper to *Martyrs'* days and to the Apostles, all of whom were also Martyrs. The addition of Psalms cxxv. and cxxxviii. to their *Second Vespers*, is explained by the antiphon prefixed and added to each. Psalm cxlvii. (Lauda Jerusalem) is proper to the dedication of a church as well as to the Blessed Virgin.

C. What are the Psalms for Vespers on week-days?

P. They are, with some omissions, those which follow in order after the Psalms of the Sunday.*

C. Why are the Church offices always sung in Latin?

P. The Church is particular about the use of Latin in all her public offices of devotion, on account especially of the danger to which national languages are exposed of deterioration and change, through which, in course of time, even the purity of doctrine might be corrupted. Moreover, as the Church is not for one country, but for all, it is to be desired that she should possess a universal language, as well as a uniform rite. It is when Catholics travel from country to country that they feel especially the benefit of

* They will be found in the *Vespers for the Laity*, Burns and Lambert.

this provision of the Church, superseding all national distinctions. I will add another reason for the use of Latin, which is, that it is most important to have a language for sacred purposes not vulgarised by familiar use.

C. But may it not be considered an evil that the laity should be debarred from following the public offices of the Church?

P. They cannot be said to be so; for, first, there are many of them who actually understand at least Latin enough to enter into the meaning of the words; and of those who do not, many have leisure to study it; a work the labour of which would be greatly lightened by being undertaken in a pure spirit of devotion, and for so noble an end,—not to speak of the aid of the Holy Spirit, which would certainly be vouchsafed to any one who should be animated by a love of the Church to undertake any enterprise, whether physical or intellectual, in her cause.* You will remember, too, that the Vesper-books give translations side by side with the Latin, and thus no one who is able to read is left in ignorance of the meaning of what is said or sung; while I believe that many by the use of these translations have acquired knowledge enough of the Latin language to be of considerable service to them in the public offices of the Church. And, moreover, where the *idea* of worship has strong possession of the mind, the form of words is of less consequence. It is proved by undoubted facts that the English Psalms are hardly better understood by the majority of worshipers than the Latin. Let Catholics, therefore, who do not know Latin use their Vesper-books in the Psalms, and in such other parts of the office as are intended to be sung by them, and they will soon enter into the spirit of the act in which they are engaged, which is, after all, the great matter; and for the rest, the more illi-

* I am acquainted with a young man, at my own church, who has found time in the midst of a laborious worldly calling to learn Latin so well as to translate the Church offices with facility.

terate must put themselves into the hands of the Church, and use such devotions as they are able.

C. What are the ceremonies of Solemn Vespers?

P. The priest, habited in a cope, and accompanied by his assistants, proceeds from the sacristy to the altar with the clergy and acolyths. The clergy having filed off to their places in the choir, the celebrant goes forward to the steps of the altar, where he kneels with his attendants to say the preparatory prayer; then moving, preceded by his attendants, to the seats at the epistle side, and standing, he says secretly the "Pater" and "Ave." He then sings aloud, "Deus, in adiutorium meum intende,"—"O God, incline unto my aid;" and is answered by the choir, "Domine, ad adiuvandum me festina,"—"O Lord, make haste to help me." Then the choir chants the "Gloria Patri" with "Alleluia," or, from Septuagesima to Easter, "Laus Tibi, Domine, Rex æternæ gloriæ,"—"Praise to Thee, O Lord, King of eternal glory." Then the antiphon is sung, entire if on a double, the first words only if on a semi-double or simple festival, or on a Sunday (which ranks as the highest of semi-doubles). Then the chanters give out the first words of the Psalm, which the semi-choir on the principal side continues through the first verse, and is then answered in the second verse by the semi-choir on the opposite side, and thus the Psalms are continued to the end; each antiphon being sung at the end of each Psalm as well as at the beginning, and at the end *always* entire. The Psalms are begun alternately by the two sides. It is most proper that the first words of the antiphons should be intoned by the officiating priest and others of the clergy in succession.

C. Why are the Psalms sung sitting?

P. The length of the Church offices makes it difficult for some persons to recite them standing; and in order to provide relief without violating uniformity, the Church allows the easier posture in those portions of Divine worship which do not consist in addresses to Almighty God, or in hymns

sung directly in His honour. The Psalms are more like a prolonged commemoration of His mercies; and are so far different from the hymns, which are short, always expressed in the language of worship or praise, and which again differ from the Psalms in relating *immediately* to the blessings of the Gospel dispensation.

C. After the Psalms, I observe the officiating priest and the clergy rise.

P. Yes; the celebrant rises to sing the "Little Chapter," which is a short sentence from Holy Scripture bearing upon the subject of the day. After the Little Chapter is sung the Hymn. The hymn over, the versicle proper to the day is intoned by the chanters, and the response by the choir. Then the antiphon at the "Magnificat" is sung in the same way, and according to the same rule, as the antiphons of the Psalms. Then the first words of the "Magnificat" are intoned.

C. Here, I observe, the priest crosses himself, rises, and goes to the altar.

P. Yes; this song of our Blessed Lady, and the corresponding hymn "Benedictus" at Lauds, are always accompanied by marks of extraordinary honour, as the two canticles relating especially to the Incarnation of our Blessed Saviour. Accordingly, at the opening of the "Magnificat," the priest, attended by his ministers, proceeds to the altar, and goes up to it after making the proper reverence; then, receiving the thurible from the principal minister, as at Solemn Mass, and with the same ceremonies, he incenses the crucifix and altar in the usual way, saying at the same time the words of the "Magnificat" with the ministers, while the choir is singing that Canticle. The incensing over, he restores the thurible into the proper hands as usual; and after genuflecting or bowing, as the case may require, returns with his ministers to the seats, and is himself incensed thrice by his chief assistant, who afterwards incenses also the clergy, choir, and second assistant. The officiant continues standing till the end of the "Magnificat;" and when

the antiphon has been repeated, sings the Collect of the day, after which the Commemorations (if any) are made by the proper antiphon, versicle and response, and collect.

C. I have occasionally seen the officiating priest leave the high altar at the beginning of the "Magnificat," and visit other altars in the church to incense them.

P. This is when the Blessed Sacrament is at a side altar. In that case, the officiant incenses such altar first in order, and other altars in succession, ending with the principal altar; but if the Blessed Sacrament be at the principal altar then he incenses this alone.

C. Sometimes the priest and choir kneel during particular stanzas of the *Hymn*.

P. Yes, in the following cases: during the first stanza of "Veni Creator" or "Ave maris stella," and during the address to the Cross in "Vexilla regis."

C. What is the Hymn, with versicle and prayer, sung at the end of Vespers, forming a little office by itself?

P. It is the Antiphon of the Blessed Virgin, proper to the end of Lauds and Compline, but which it is usual to introduce at the end of Vespers, except when a bishop officiates. During Easter time this antiphon is always sung standing; at other times it is sung standing from the First to the Second Vespers of Sunday, kneeling on other days.*

IV. COMPLINE.

C. Will you please, sir, to explain the office and ceremonies of Compline?

P. Compline ("Completorium," the final and "complemental" office of the day) is properly an appendage to Vespers, but is often sung as a separate office. It is sung as follows:

The priest, after kneeling for the preparatory prayers, stands while the blessing is invited by one of the choir in

* These antiphons are described under the head of Compline.

the words, "Jube, domne, benedicere,"—"Be pleased, sir, to give a blessing." The priest sings in answer, "Noctem quietam," &c.,—"The Lord Almighty grant us a quiet night and a perfect end." The choir responds, "Amen." The priest then sings the "Short Lesson," from 1 St. Pet. v. 8, "Fratres," &c.,—"Brethren, be sober, and watch; because your adversary, the devil, as a roaring lion, goeth about, seeking whom he may devour; whom resist strong in the faith." He concludes with the usual termination of a lesson, "But Thou, O Lord, have mercy on us," and is answered in song, "Thanks be to God." He proceeds to sing, *Ÿ*. "Our help is in the name of the Lord;" *R̄*. "Who made heaven and earth." He then says in secret our Lord's Prayer. At its close, he makes, with the choir and congregation, the general Confession, as at the beginning of Mass; but instead of being merely *said*, as at Mass, it is recited in monotone. The "Confiteor" over, the priest proceeds to sing, *Ÿ*. "Convert us, O God of our salvation;" *R̄*. "And turn away Thine anger from us." Then, in a louder tone, as at Vespers, *Ÿ*. "O God, incline to my aid;" *R̄*. "O Lord, make haste to help me." Then is sung, "Glory be to the Father," &c., with "Alleluia" or "Laus Tibi, Domine," &c., according to the season. Then the first word of the antiphon is intoned, "Miserere," for which, during Easter time, is substituted "Alleluia." Then the Psalms are chanted in succession, and, since under a single antiphon, most properly to the *same* tone.

C. What are the Psalms, and with what intention are they used?

P. The Psalms are: the 4th (Cum invocarem), the 30th (In Te, Domine, speravi), the 90th (Qui habitat), and the 133d (Ecce, nunc benedicite). Their propriety will be apparent upon examination. Their general sentiment is prayer for the Divine aid against the dangers, both spiritual and bodily, of the night-season, at which, according to the general belief of the Church, "our adversary the devil" (named at the

commencement of the office) is especially on the alert. At the end of the Psalms, the antiphon is repeated in full: "Have mercy on me, O Lord, and hear my prayer." Instead of which, from Holy Saturday to the First Vespers of Trinity Sunday (exclusive of the latter), is said, "Alleluia, alleluia, alleluia."

Then follows the hymn, "Te lucis," &c.; after which the officiant, having risen, sings the "Little Chapter" from Jer. xiv. 9, "Thou, O Lord, art in the midst of us, and Thy holy Name is invoked upon us. Leave us not, O Lord our God." *R.* "Thanks be to God." Then are sung the short responses. "Into Thy hands, O Lord, I commend my spirit. Into Thy hands. Thou hast redeemed us, O God of truth. I commend. Glory be, &c. 'Into Thy hands.'" *Ÿ.* "Guard us, O Lord, as the apple of the eye." *R.* "Under the shadow of Thy wings protect us." At Paschal tide (*i. e.* from Holy Saturday to Trinity Eve) Alleluias are added.

Then is sung the beginning of the antiphon at the "Nunc dimittis," "Save us." Then the "Nunc dimittis;" after which the antiphon is repeated in full, "Save us whilst we are awake, guard us whilst we are asleep, that we may wake with Christ, and rest in peace." In Paschal time "Alleluia" is added. On semi-doubles, several short prayers and responses are then said, beginning with "Kyrie eleison." On doubles,* the office goes on at once to the "Dominus vobiscum" and the Collect, which is as follows: "Visit, O Lord, we beseech Thee, this habitation, and drive far from it all the snares of the enemy. Let Thy holy angels dwell in it, to keep us in peace; and may Thy blessing be always upon us. Through." Then, *Ÿ.* "Our Lord be with you." *R.* "And with thy spirit." *Ÿ.* "Let us bless our Lord." *R.* "Thanks be to God." Then the blessing. "The Almighty and merciful Lord bless and keep us, Father, and Son, and Holy Ghost." *R.* "Amen."

Then is sung the antiphon of the Blessed Virgin according to the season.

* *i. e.* If the Vespers have been said according to the double rite.

C. How many of these antiphons are in use?

P. 1. The "Alma Redemptoris," which is sung or said from the eve of the First Sunday in Advent to the Feast of the Purification at Compline; 2. The "Ave Regina," from the Feast of the Purification to the Thursday in Holy Week (exclusive); 3. The "Regina cœli," from Holy Saturday to the First Vespers of Trinity Sunday (exclusive); 4. The "Salve Regina," from Trinity eve to the eve of the First Sunday in Advent.

V. THE BENEDICTION OF THE MOST HOLY SACRAMENT.

"Gustate et videte quoniam suavis est Dominus."

C. What is the "Benediction of the Blessed Sacrament"?

P. It is a rite which has sprung from devotion to the Blessed Sacrament of the Altar.

C. What is the meaning of this rite?

P. It results from the doctrine of the Real Presence of our Blessed Lord in the Holy Eucharist. His Real Presence must be a means of benediction to all who are brought within its influence, provided they be also animated by right dispositions.

C. At Benediction, is it our Lord who blesses in His own Person, or the priest who employs the Holy Sacrament as a means of blessing?

P. It is the former rather than the latter. Our Divine Redeemer makes His servant the medium of conveying His benediction.

C. What are the ceremonies of this great and most consolatory rite?

P. The priest, vested in a white cope, ascends to the altar, attended by an assistant priest or deacon. The crucifix having been taken down, the assistant (or, if none be present, the priest officiating) opens the tabernacle, and,

after a genuflection, withdraws from it the *monstrance* containing the Blessed Sacrament within it.

C. What is a *monstrance*?

P. It is a frame, of the most costly material which can be had, for exhibiting (*ad monstrandum*) the Blessed Sacrament to the people.

The monstrance, after the Blessed Sacrament has been placed within it, is set on the altar (on which a corporal has previously been strewn), and the Blessed Sacrament is adored. It is then elevated on a throne above, similarly prepared. The priest meanwhile descends to the foot of the altar, and, after putting incense in the thurible as usual (though without blessing it), receives the thurible on his knees, and incenses the Adorable Sacrament thrice. Meanwhile it is customary in this and some other countries to sing "O salutaris Hostia," with its accompanying doxology, from the hymn "Verbum supernum prodiens." Afterwards the Litany of the Blessed Virgin, or some Motett proper to the day, is sung in honour of the Blessed Sacrament. The priest then intones (or the cantors) the "Tantum ergo sacramentum," with the accompanying doxology (from the hymn "Pange lingua gloriosi Corporis," &c.), and the choir takes it up. At the beginning of the doxology, the priest rises, puts incense in the thurible as before, and again incenses the Blessed Sacrament. The doxology ended, the versicle "Panem de cœlo" and its response (from the office of Corpus Christi) are sung, Alleluias being added at Easter time and within the octave of "Corpus Christi." The priest then sings the Collect of Corpus Christi. He then receives on his shoulders a rich veil or scarf, while the priest assisting (or, in default of one, himself) takes down the Blessed Sacrament from the throne. Then both go up to the altar, and the principal priest receives the Blessed Sacrament into his hands within the veil or scarf, and makes with it the sign of the Cross towards the people. A bishop makes this sign thrice. Meanwhile the bells of the church are rung,

to give notice to the people inside the church, and in the neighbourhood, that the Benediction is being given. The Blessed Sacrament is then restored to the tabernacle where it is usually reserved, and all depart in order.

A living writer thus beautifully describes the character and meaning of this rite :

“Benediction of the Blessed Sacrament is one of the simplest rites of the Church. The priests enter and kneel down; one of them unlocks the Tabernacle, takes out the Blessed Sacrament, inserts it upright in a monstrance of precious metal, and sets it in a conspicuous place above the altar, in the midst of lights, for all to see. The people then begin to sing; meanwhile the priest twice offers incense to the King of heaven, before whom he is kneeling. Then he takes the monstrance in his hands, and, turning to the people, blesses them with the Most Holy, in the form of a cross, while the bell is sounded by one of the attendants to call attention to the ceremony. It is our Lord’s solemn benediction of His people, as when He lifted up His hands over the children, or when He blessed His chosen ones when He ascended up from Mount Olivet. As sons might come before a parent before going to bed at night, so once or twice a week the great Catholic family come before the Eternal Father, after the bustle or the toil of the day; and He smiles upon them, and sheds upon them the light of His countenance. It is a full accomplishment of what the priest invoked upon the Israelites: ‘The Lord bless thee and keep thee; the Lord show His face to thee, and have mercy on thee; the Lord turn His countenance to thee, and give thee peace.’ Can there be a more touching rite, even in the judgment of those who do not believe in it? How many a man not a Catholic is moved, on seeing it, to say, ‘O that I did but believe it!’ when he sees the priest take up the Fount of Mercy and the people bent low in adoration! It is one of the most beautiful, natural, and soothing actions of the Church.”*

**HYMN OF ST. THOMAS AQUINAS FOR THE
FEAST OF CORPUS CHRISTI.**

“Lauda Sion Salvatorem.”

Praise high thy Saviour, Sion, praise,
With hymns of joy and holy lays,
Thy Guide and Shepherd true ;
Dare all thou canst, yea take thy fill
Of praise and adoration, still
Thou fail'st to reach His due.

A special theme for thankful hearts,
The Bread that lives, and life imparts,
To-day is duly set ;
Which at the solemn festal board,
Was dealt around, where, with their Lord,
His chosen Twelve were met.

Full be the praise and sweetly sounding,
With joy and reverence meet abounding,
The soul's glad festival ;
This is the day of glorious state
When of that Feast we celebrate
The high original.

'Tis here our King makes all things new,
And living rules and offerings true
Absorb each legal rite ;
Before the new retreats the old,
And life succeeds to shadows cold,
And day displaces night.

His faithful followers Christ hath bid
To do what at the feast He did,
For sweet remembrance' sake ;
And, gifted through His high commands,
Of bread and wine our priestly hands
A saving Victim make.

O Truth, to Christian faith displayed,
The bread His very Body made,
His very Blood the wine ;
Nor eye beholds, nor thought conceives,
But dauntless Faith the change believes,
Wrought by a power Divine.

Beneath two differing species
(Signs only, not their substances)
Lie mysteries deep and rare ;
His Flesh the meat, the drink His Blood,
Yet Christ entire, our heavenly Food,
Beneath each kind is there.

And they who of their Lord partake
 Nor sever Him, nor rend, nor break,
 Nought lacks, and nought is lost ;
 The boon now one, now thousands claim,
 Yet one and all receive the same,
 Receive, but ne'er exhaust.

The Gift is shared by all, yet tends,
 In bad and good, to differing ends
 Of blessing and of wo ;
 What death to some, salvation brings
 To others : lo ! from common springs
 What various issues flow !

Nor be thy faith confounded, though
 The Sacrament be broke; for know
 The Life, which in the whole doth glow,
 In every part remains ;
 The Spirit which those portions hide
 No force can cleave ; we but divide
 The sign, the while the Signified
 Nor change nor loss sustains.

The Bread of Angels, lo ! is sent
 For weary pilgrims' nourishment ;
 The children's Bread, not to be spent
 On worthless dogs profane ;
 In types significant portrayed,
 Young Isaac on the altar laid,
 And Paschal offerings duly made,
 And manna's fruitful rain.

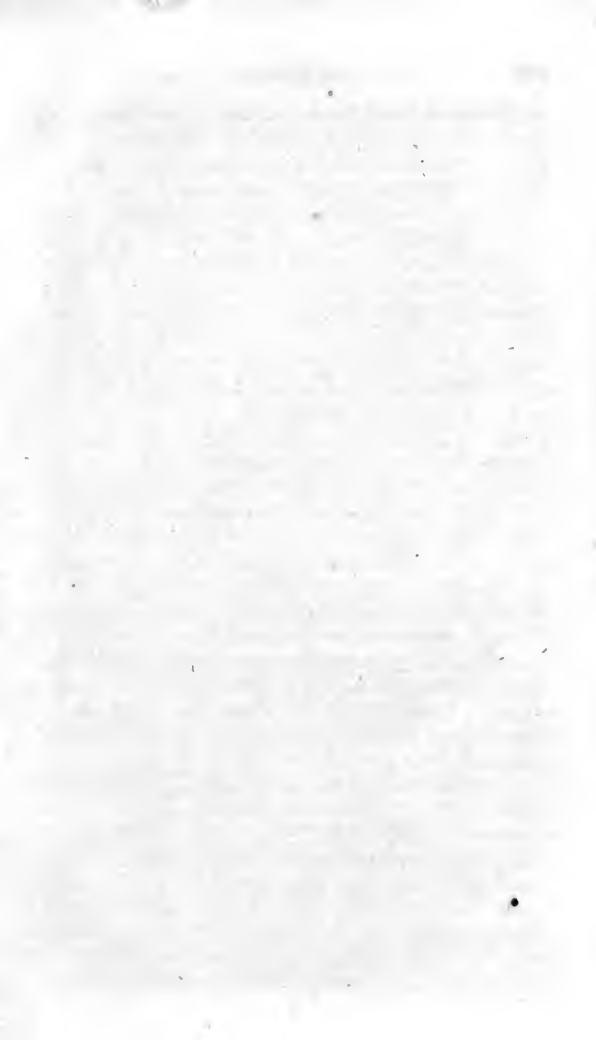
O Thou Good Shepherd, Very Bread,
 JESUS, on us thy mercy shed !
 Sweetly feed us !
 Gently lead us !

Till of Thy fulness us Thou give,
 Safe in the land of them that live.

Thou who canst all, and all dost know,
 Thou who dost feed us here below ;
 Grant us to share
 Thy banquet there.

Co-heirs and partners of Thy love,
 With the blest citizens above.

Amen. Alleluia.



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