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GUIDE TO
A
CATHOLIC CHURCH



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GUIDE
TO A
Catholic Church.

FOR NON-CATHOLIC VISITORS :

IN WHICH THE MEANING OF THE VARIOUS OBJECTS OF DEVOTION
IS SIMPLY EXPLAINED, AND A SHORT EXPOSITION GIVEN
OF THE MAIN POINTS OF CATHOLIC BELIEF, WITH
THE PRAYERS OF THE CHIEF SERVICES IN
LATIN AND ENGLISH.

By W. L. FOX.

New Edition, carefully Revised and Enlarged,

By the Very Rev. R. A. O'GORMAN, O.S.A.

REGIS
BIBL. MAJ.
COLLEGE

*"How terrible is this Place! This is no other but the House
of God, and the Gate of Heaven."*—GENESIS XXVIII, 17.

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Nihil obstat.

RICHARDUS A. O'GORMAN, O.S.A.
(PRIOR)

Censor deputatus.

Imprimatur.

✠ FRANCISCUS,

Archiepiscopus Westmonast.

TO

A. W. and J. P. V. F.

IS INSCRIBED THIS MANUAL.

CONTENTS.

CHAPTER	PAGE
Introduction	6
I. The Blessed Sacrament and High Altar	7
II. Holy Water	16
III. Mortuary Cards	18
IV. The Stations of the Cross	20
V. The Confessional	22
VI. Images	25
VII. Holy Mass	27
VIII. Prayers of the Ordinary of the Mass in Latin and English with Notes	33
IX. Benediction	63
X. <i>Varia.</i> —Statue of St. Peter—The B. V. Mary —Rosary—Use of Latin—Extreme Unction —The <i>Angelus</i> —Relics—The Bible—Scapu- lars—Religious Orders—List of Catholic Books	66
Appendix—Extracts from Macaulay, Newman and O. Wendell Holmes	77
Alphabetical Index	83

INTRODUCTION

IT is with painful feelings that the Catholic at his private devotions in churches at home and abroad, has oftentimes to observe groups of non-Catholics examining the objects of the sacred buildings, and then departing evidently as uninstructed on what they have seen, as when they first entered. There can be but little doubt that most frequently such visitors would be delighted to receive some information on the things that thus come under their observation. To supply a little of that information in a handy form is the purpose of the present manual.

The following pages also include the prayers of the Ordinary of the Holy Mass, with the hymns usually sung at Benediction; thus making the work useful as a prayer-book, wherewith to follow the words of the principal services of the Catholic Church in Latin or English.

It is not intended or expected that this work will be found capable of a full perusal in church, but it is hoped that its pages may prove useful and agreeable matter for reading either before or after such visit.

I have to ask to be excused by the very many to whom it does not apply, for here making an appeal for reverent behaviour on the part of strangers in church. For the inclusion of some such slight plea is even now not quite a needless procedure. In making the plea, I anticipate a few explanatory lines that appear in the first chapter, pointing out how Catholic belief demands from its nature the very highest respect to be shown to its churches. For Catholics hold these places to be of extraordinary sanctity. In the Old Law, the Jewish Temple was more than a mere meeting-house for Divine worship; it was the resting-place of the Ark of the Covenant of which we read (*Exodus xl*) that "the cloud covered the tabernacle, and the glory of the Lord filled it." On the other hand, as better befitting the greater spirituality of the New Law, the Catholic Church teaches that its Christian sanctuaries are not less honoured by God than the Temple of Old. Far otherwise; for Catholic doctrine holds as established by Holy Scripture and sacred tradition derived from the Apostles, that the Catholic "House of God," is not only the resting-place of the *Cloud of the Glory of the Lord*, but the residence of the Lord Himself Who is present after a very special or Sacramental manner.

In conclusion, it must be kindly remembered that where reasons for certain beliefs are given in the following pages, they are not by any means exhaustive. Also, that all reasons are secondary to

the primary cause of Catholic belief, namely: that the Church and its Visible Head on earth, who is infallible in spiritual matters, teaches these things. If Catholics so far "give away their reason," they do so on reasonable grounds, submitting to the lawful successors of those Apostles to whom it was said by Christ:—"He that heareth you, heareth Me; and he that despiseth you, despiseth Me" (St. Luke x. 16).

N.B.—The present new edition of Mr. Fox's work has been carefully revised, and several additions have been made with a view to enhancing its usefulness.—R. A. O'G.



CHAPTER I.

The Blessed Sacrament & High Altar.

ON entering a Catholic Church, the visitor's attention is naturally first bestowed on the principal or High Altar. Flowers and candles stand on either side of the Tabernacle which the Altar bears in its centre; while a single lamp, or more, burns night and day before our Lord Whose Divine Presence—reserved in the Tabernacle under the visible form of bread—is the most prominent and most sacred feature of Catholic doctrine and belief.

In the Old Law, the Temple of the Jews was more than a mere meeting-house for Divine worship; it was the abode of the Ark of the Covenant of which we read (*Exodus xl. 32*) that “the cloud covered the tabernacle, and the glory of the Lord filled it.” In the New Law, as befitting its greater spiritual dignity, the Catholic Church teaches that its temples are not less favoured than the Jewish one of old. Far otherwise, for Catholic doctrine holds as established by Holy Scripture and sacred tradition derived from the Apostles, that the Catholic “House of God” is not only the resting-place of the *Cloud of the glory of the Lord*, but the residence of the Lord Himself after a special or Sacramental manner.

This belief is the cause of the use of fine and costly vestments in ministrations at the Altar; it

is the reason why Catholics genuflect on entering and leaving the sacred edifice; and that every earthly art is pressed into service for the decoration of its walls and the designing of its appointments.

An understanding of the manner of this Divine Presence involves a little explanation of the doctrine of Transubstantiation. Transubstantiation literally means the change of one substance into another; and must not be confused with the other word, consubstantiation, which means, not a change of matter, but a co-existence of matters.

The doctrine of the Real Presence teaches that the entire substance of the Body, Blood, Soul, and Divinity of our Saviour is present under the visible form of bread, as soon as the bread has been blessed and consecrated by a properly ordained priest. This change of bread into the Blessed Sacrament or Holy Eucharist, as it is then variously called, is effected during the daily sacrifice of the Holy Mass.

The doctrine of the Blessed Sacrament is undoubtedly that of a great mystery, but it is not more a mystery, nor less clearly to be inferred from Holy Writ and tradition than, say, the doctrine of the Blessed Trinity.

Every reader of Holy Scripture knows that God has plainly closer ways of bringing His presence near His creatures. There is something terribly literal in the expression that the sinner plucks God out of his heart, and removes the Almighty from out of himself. God is present everywhere in one sense, yet He must have intended it to be understood that He has a closer kind of presence for the two or three who are gathered together in His Name; as also for His Church

when He promised to remain with it all days "even to the consummation of the world" (*St. Matt. xxviii*).

There is a great analogy between the manner of God's existence under the form of bread on Catholic Altars, and that of the descent of the Holy Ghost in the shape of parted tongues of flame on the heads of the Apostles (*Acts ii. 3*). In the first instance the Second Person of the Blessed Trinity exists under the form of earthly matter; and in the last, the Third Person also appears under an earthly element. Further, the Holy Ghost was present in as many places at the same time as there were parted tongues of flame; and our Lord is present in each consecrated particle of what was bread, and in each separate atom into which that particle may be divided.

The story of the institution of the Blessed Sacrament, called Blessed *par excellence* among the other Sacraments because It contains the Author of all blessedness, is simple. In the sixth chapter of St. John's Gospel our Lord explains the necessity, and promises the institution of the great Sacrament of the Eucharist. He makes a suggestive reference to the *manna* of old sent from Heaven. He implies that His followers will be likewise fed with a visible food, yet with a nourishment that instead of merely prolonging temporal life, will give eternal life. He prepares them for the reception of this sublime and mystical fact by the miraculous increase of the loaves and fishes. Having miraculously obtained corporal food for them, He embraces the opportunity of calling their attention to what He intended instituting for their spiritual refectio when the time which He had desired "with desire" should arrive.

The following paragraphs are in the words of an eminent and most erudite divine, Dr. Alban Butler :—

“The Old Law was given to prepare men for the great mysteries of the New Law which as far surpasses the Old as the truth does the shadow, and reality its type and figure. Forbidden fruit brought death into the world, the Eucharist has brought life ; the manna fed the few faithful in the desert, and the Bread Christ has given, feeds the spiritual hunger of the world ; the one with temporal satiation, the other with eternal sufficiency. Melchisedeck brought food and wine to the triumphant Abraham ; and Christ, the Priest of the order of Melchisedeck, has given to His Church His Body and Blood in an ever new perpetuity.

“ Queen Esther swooned away at the majesty of Assuerus (*Esther xv*). The Jews being terrified begged that Moses might speak to them and not God (*Exodus xx. 19*). Daniel was not able to bear the glorious apparition of an angel (*Daniel x*). How then could we have borne to behold God among us in the brightness of His Glory whether only in His Divinity or with His glorified body ? Nor could that have suited our present time of faith and trial. Therefore His love prompting Him to remain with us more intimately than with the Jews, ‘even to the consummation of the world,’ has chosen to abide in Catholic temples under the veils of the Sacrament of the Holy Eucharist. The time He made us this present was when He was to ‘pass out of this world to His Father.’ A friend, in the last moments of his parting, summons up all his tenderness and perfectly melts away, and sinks under it. Our Blessed Jesus felt these emotions, the most vehement that human heart was able to do,

as no soul was ever endued with charity like His. He had overturned the most constant laws of nature to become man for us. The Tabernacle is hardly less lowly and strange than the manger, the hands of the priest than the fostering arms of Joseph. God has put an immortal soul into our mortal body of clay. *We cannot adore God by faith if there is no mystery.*"

The Apostle St. Paul gives a reason why the reception of Holy Communion unworthily is tantamount to condemning oneself to eternal loss. It is because one does not discern the body of the Lord (*i. Cor. ix*); or at least acts as if he did not know of His Presence, by such a fatal manner of approaching. Yet, if Christ be not really present in the Holy Eucharist, how can a person be justly condemned for not discerning what is not there? Therefore to be guilty of the Body and Blood of Christ must mean to outrage them by receiving them really but at the same time unworthily, owing to the absence of the requisite dispositions.

The earliest Christian writers support Catholic interpretation of the Holy Scriptures. Thus, in the present case, St. Irenæus* (d. 202) a disciple of St. Polycarp who, in turn, was the disciple of St. John the Evangelist, writing against the Valentinians, who denied the resurrection of the flesh, reasons in this manner: "How do they say that the flesh can be reduced to (lasting) corruption, when it is nourished by the Body and Blood of the Lord?" Tertullian, the Christian Apologist of the second century, wrote: "The bread which Christ took and distributed to His disciples, He made His body by saying, This is my body."† To the same effect have written St. Ignatius (died

* *Adversus Hæres. lib. iv. c. 18.* † *Contra Marcion iv. 40.*

A.D. 107), St. Justin M. (d. 166), Origen (d. 254), St. Cyprian (d. 258), St. Cyril of Jerusalem (d. 385), St. Ephrem (d. 379), St. Gregory Nyassa (d. 396), St. Augustine (d. 430), St. Ambrose (d. 397), St. John Chrysostom (d. 407), and the great majority of the primitive Christian authorities. Their writings are to-day of fairly easy access owing to the increase of our larger public libraries, and popular reprints.

Many non-Catholics imagine they see an insurmountable difficulty as to the Real and Substantial Presence of Our Divine Lord in the Blessed Eucharist in the fact that it supposes that He can and might be in several places at one and the same time. We must not forget, however, that the limits of the possible are not fixed by the human intelligence, but are dependent on the power of God with whom all things are possible. The fact that our Lord is now in Heaven is no argument against His Presence in the Blessed Sacrament. Even the great non-Catholic Philosopher Leibnitz maintained that there is no absolute necessity requiring that matter should be definitely circumscribed. We must bear in mind, too, that Christ's Body is now *glorified*, and consequently that it is not necessary that it be located in space under its proper dimensions like the natural body. It may in fact exist under any dimensions however small.

Should the Sacred Host be broken or burned or treated in any other disrespectful manner Christ would suffer no injury. It is merely the outward accidents that suffer in these cases. Again if poison were present in the bread or wine it is evident it would undergo no Sacramental change for the simple reason that it is neither bread nor wine. It would remain

as a foreign ingredient physically united to the species of the bread or the wine, but would have no intimate connection with the Sacrament.

In conclusion, we can only say that taking away Catholic explanation of the institution at the Last Supper, all other explanations that remain are unsatisfactory and unsupported by time and universal acceptance; while with this one simple interpretation the words of Scripture are plain and consistent.

For such small matters as the ritual which is shown in regard to the Altar, its decorations, and the genuflections made before the Blessed Sacrament in the Tabernacle, it may be observed, in the words of an eminent ecclesiastic,* that these things are seemly and proportionate as the clothing of truth. For where reality is present, ritual becomes as unconscious as the light of day, or the circulation of the blood. A forest tree is hardly more unconscious of the majesty of its foliage than the Catholic Church of the splendour of its worship.



* Cardinal Manning.

CHAPTER II.

Holy Water.

JUST inside the door of a Catholic church will be found a stoup containing some water which, because it has been blessed by a priest, and on account of the pious purposes for which it is reserved bears the name of Holy Water: The Catholic on entering and leaving the church dips his fore-fingers in it, and with them makes the Sign of the Cross upon his person in honour of the Blessed Trinity and the Death of our Saviour.

The Sign of the Cross is made by placing the tips of the extended fingers upon the forehead, then on the breast, and then on the left and right shoulders, saying at the same time: "In the Name of the Father, and of the Son, and of the Holy Ghost." The Sign of the Cross, intimately connected with the use of Holy Water, is the most perfect outward mark of belief in Christianity.

It was often by making the Sign of the Cross on their persons, that the primitive martyrs of the Church alone answered the fateful query of their pagan judges as to whether they were Christians. Tertullian, the well-known Christian writer of the second century, shows that the Sign of the Cross was a most frequent habit of the Christians of his time, and so leaves little room for doubt but that the usage was introduced by the Apostles themselves. Tertullian's words on the subject are: "At

every step and motion, when we come in, and when we go out . . . whatever be our occupation we draw on our foreheads the Sign of the Cross" (*De Corona Militis*, c. iii).

The use of Holy Water, like the water of Baptism, is intended to remind the Christian of the purity of heart he ought to bring to the worship of God. A little salt which is mixed with the water when it is being blessed, is emblematical of the wisdom and circumspection needed in spiritual life. Besides these symbolical uses, Holy Water has some inherent virtues. As the waters of the Jordan miraculously cured Naaman of bodily sickness, Holy Water can prevent or cure spiritual maladies, by a pious and thoughtful use of it on the part of the Christian.

A painting in the ancient catacombs at Rome, attests the practice of sprinkling Holy Water at the religious assemblies of primitive Christians. Five figures are depicted; four hold palms in the right hand, and the fifth a tufted aspergillum which exactly corresponds with that still employed; the left hands of the five bearing Holy Water vessels.

On Sundays, at the present time, before sung Mass, the celebrating priest walks down the nave of the church and sprinkles the people with Holy Water, while the choir sing: "Thou shalt sprinkle me with hyssop, and I shall be cleansed; Thou shalt wash me, and I shall be made whiter than snow" (*Psalm l. 9*).

In most Catholic homes a little font will be found in each bed-room filled with Holy Water which is sprinkled by the members of the family when retiring to rest at night.

CHAPTER III.

Mortuary Cards.

IN close proximity to the church-door and Holy Water, may be observed a frame containing mortuary cards. These cards are placed there as requests for the living to pray for the dead. Should the souls of any of the latter be detained in purgatory, the prayers of their surviving brethren can hasten the time of their release and entry into Heaven. Purgatory is a middle state of punishment in the next life, where some souls, through their having died in an imperfect state of sanctification, suffer for a time before they can enter Heaven.

This doctrine is supported by both Scripture and tradition. Our Lord tells us that no man shall enter Heaven till he pays his debts to the last farthing (*St. Matt. v*); and in the same Gospel He also says we shall have to render an account for every idle word (*Ibid. xii*). These words of our Saviour are eminently suggestive of a place of suffering where justice can be satisfied for our small imperfections on earth. Yet that place cannot be Hell, for out of Hell there is no redemption; nor can it be Heaven, where nothing can enter that is in the least defiled—so that obviously the place is the middle state of Purgatory.

The saying of our Lord that as the tree falls so it shall lie, is not inconsistent with the belief

in Purgatory. For the latter in relation to the final destiny of Heaven or Hell is comparatively unworthy of mention, though in itself deserving of the most serious consideration. We read in the twelfth chapter of St. Matthew that, "he that shall speak against the Holy Ghost, it shall not be forgiven him in this world nor in the world to come." This declaration suggests that some sins are forgiven in the next world, "yet so as by fire" (1. Cor. xii).

Christian tradition is clear and strong on this matter. The great St. Augustine, Bishop of Hippo, who lived in the fourth and fifth centuries, has these words: "It is not to be doubted that the dead are aided by the prayers of the Church, and by the salutary Sacrifice" (*i.e.*, of the Mass) "and the alms which are offered for their spirits . . . for this, which has been handed down by the Fathers, the Universal Church allows" (*Vol. v., sermon 172, Enchir.*). Tertullian, in the second century, advises a widow "to pray for the soul of her departed husband, entreating peace for him" (*De Monoga*).

God, as we know, often forgives sin without remitting the penalty due to that sin. Our first parents were forgiven, but were still condemned to a life of toil. Moses was pardoned for striking the rock twice, yet he was not permitted to enter the promised land. And David though truly repentant yet suffered the death of his child. The temporal punishment due to those sins the guilt of which has been forgiven may be expiated here by acts of mortification, prayer and alms-giving, else it must be paid in Purgatory where strict justice will reign, the season for mercy being already past.

The letters R.I.P., which are found on the mortuary cards, are the initials of *Requiescat in Pace*, or *Requiescant in Pace*; the former meaning, *May he (or she) Rest in Peace*, and the latter meaning, *May they Rest in Peace*. This inscription, in one or other form, is also found on the tombs of the first Christian centuries in the catacombs of Rome. Finally, in the second book of the Machabees (*xii.* 46) the Divine inspiration of which has only been disclaimed by non-Catholics in this country since the sixteenth century, are the following plain words: "It is therefore a holy and wholesome thought to pray for the dead that they may be loosed from their sins."

CHAPTER IV.

The Stations of the Cross.

THE Stations of the Cross are a series of fourteen pictures representing scenes in the Passion and death of Our Lord. The paintings are suspended from the walls round the church, according to the historical sequence of the events which they separately depict. The first is placed at the left hand as one faces the High Altar. The names and subjects of the Stations are:—

- I.—Jesus condemned by Pilate.
- II.—Jesus receives the Cross.
- III.—Jesus falls the first time under the Cross.
- IV.—Jesus is met by His Blessed Mother,
- V.—Simon of Cyrene helps to carry the Cross.
- VI.—Veronica wipes the Face of our Lord.
- VII.—Jesus falls a second time.

VIII.—Jesus speaks to the women of Jerusalem.

IX.—Jesus falls the third time.

X.—Jesus is stripped of his garments.

XI.—Jesus is nailed to the Cross.

XII.—Jesus dies on the Cross.

XIII.—Jesus is laid in the arms of His Mother.

XIV.—Jesus is laid in the sepulchre.

The devotion performed in connection with these pictures, consists of the person or persons who make the Way of the Cross passing from one Station (or picture) to another, and resting a short space in meditation before each.

When the devotion is publicly performed by a priest, as the people and he pass in processional order from one picture to another, the choir sing a verse of the well-known hymn *Stabat Mater*.

The history of the devotion is simple. Great spiritual privileges had been attached by the Church to the work of a pious pilgrimage to the Holy Land, and the places there consecrated by the Passion of Christ. But, so many people were, of course, unable to fulfil their desires in this way, that one of the Popes at an early date authorised the devotion of the Stations of the Cross as just described, and to the thoughtful performance of them attached privileges similar to those that had been conferred on actual pilgrimages in the Holy Land.

It is almost absurd to defend the use of these pictures from a charge of idolatry or superstition. The Catholic genuflects as he comes before each picture in making the devotion, but the reverence is no more made to the actual painting than it is to the wall behind, from which it is suspended. The genuflection is made with reference to the simultaneously recited words: "We adore Thee, O Christ, and we bless Thee; Because, by Thy Holy Cross Thou hast redeemed the world."

CHAPTER V.

The Confessional.

THE Confessional is a box used, as its name implies, for the purpose of hearing confession. It may be generally described as consisting of at least two compartments in one of which the priest sits and in the other the penitent or person desirous of making his confession kneels, all communications passing through a small square of wire gauze.

The penitent, when he enters for confession, first asks the priest's blessing, and then makes mention of his faults. The latter finished, an act of contrition, expressing sorrow for all offences, with a determination by the help of God to sin no more, is made. The minister of the Sacrament then bestows absolution; this, however, is of no avail unless the penitent be in good faith in his expression of sorrow and resolution to amend.

The Sacrament of Baptism is needful to remove the stain of Original Sin. It is, then, but a logical belief to assume that another Sacrament, which is Confession, is required to take away the guilt of actual sins, or sins other than the Original Sin which we all inherit from Adam.

The Confessional is not a source of merits independent of Christ's, but only a channel by which the all-sufficient merits of Christ on the Cross are applied for the forgiveness of our sins.

For Scriptural proofs of the utility and necessity of Confession, the Douai Bible refers us to the fifth chapter of the Book of Numbers. There we find that

if the Israelites transgressed any of the laws of God, they were commanded by the Almighty to confess their sins. Confession was a usual practice among the Jews. In the New Law we find the people went to St. John the Baptist, "confessing their sins" (*St. Matt. iii. 6*). In the primitive Christian Church, public and private confession were common, one preceding the other; and it seems to have sometimes occurred that the lay people confessed to each other as the best substitution in a scarcity of the proper ministers. These facts perhaps sufficiently explain the manner of the command given in the New Testament, "Confess therefore your sins one to another" (*St. James v. 16*).

The power of the Church to forgive sins is clearly seen in the words of Jesus Christ Himself, when He said to the Apostles: "Whose sins you shall forgive, they are forgiven them: and whose sins you shall retain they are retained" (*St. John xx. 23*). This commission to the Apostles implies the exercise of judicial powers; and this being so, it is evident that the matter on which they are to pass judgment must be previously made known to them. Otherwise how could it be reasonably decided what sins to forgive, and what to retain?

Among the great majority of the early Fathers who bear witness to the primitive custom of Confession may be cited Origen. He lived in the third century. "If we discover our sins," says this writer (*Hom. xvii. in Lucam*), "not only to God, but to those who may apply a remedy to our wounds and iniquities, our sins will be effaced by Him who said: 'I have blotted out thine iniquities as a cloud; and thy sins as a mist' (*Isa. xliv. 22*)." On this point may be consulted the works of St. Irenæus, Tertullian, St. Cyprian, Lactantius,

Eusebius of Cæsarea, St. Basil, St. Ambrose, St. Pacianus, &c., &c.

In the early ages of the Church there were tabulated lists of corporal penances to be undergone by those who had sinned, the severity of the punishments being regulated by the nature of the transgressions. Thus, it was ordained that those who committed certain offences should remain for so many days or months just outside the entrance of the Churches instead of entering them, or pass certain periods of time in fasting. Later on, the performance of the canonical penances, as they are called, was commuted to the saying of certain prayers. These the Church made, by the authority given it by Christ, equivalent to corporal austerities in their power of making satisfaction for the stains left on the soul by sin after the guilt is forgiven.

So, there are prayers in Catholic prayer books, which have subjoined to them the words that a certain number of days' Indulgence is attached to a pious recital of them. It means that by saying such prayers, the Catholic gains as much merit as if he had performed a like number of days' canonical or public corporal penances.

St. Paul granted an Indulgence in the Catholic sense to the Corinthian whose public penance he shortened at the request of that man's brethren (2 *Corinthians*, ii. 10.) Finally the institution of canonical penances was an act of the Church; and it is but the same power which called them into existence that now modifies and changes the penances to the recital of indulgenced prayers. This is a short history of Indulgences which, I may add, are never sold; nor do they directly or indirectly grant permission to commit sin.

CHAPTER VI.

Images.

THE Catholic Church, fitly uniting great natural prudence to its Divine wisdom, remembers the trite proverb that out of sight very frequently means out of mind. So Catholicism makes representations of our Saviour and the Saints a prominent feature in its temples. This is no infringement of the first Commandment which only forbids the making of images with the ulterior object of their being adored. The Jews understood this and knew that they were not breaking the first Commandment when they made and set up images of the two Cherubim over the Ark of the Covenant.

No Catholic ever dreams of praying to an image, however earnestly he may seem to be praying before it; and no adoration is intended or given, though lights and flowers may be placed in front of statues and paintings. Such small honours are relative, and have the same reason for existence as, say, the custom of placing flowers at the foot of a statesman's statue.

Images are not regarded as possessing any virtue in themselves, yet are they considered holy objects because of those whom they represent. A desire to have our mortal eyes, and also our spiritual, continually falling on images of Christ and of those who have served Him in this life by the exercise of heroic virtue, and, who in consequence have been canonized by the Church as Saints, cannot

but be acceptable to God. It is of Catholic faith that God chooses to honour His Saints by often making them the means or channels through whom His grace flows. This He does in answer to the prayers addressed by the faithful on earth.

Spiritualism, unhappily so common now-a-days, is the unlawful communication with the dead, condemned in the Book of Deuteronomy. On the other hand, the intercession of the Saints is the virtue contrary to this evil, being the lawful communication with the faithful departed in Heaven. This teaching constitutes the matter of the ninth article of the Apostles' Creed, which almost every Christian daily recites: "I believe . . . in the Communion of Saints."

In conclusion, this doctrine of intercession does not conflict with the truth of the existence of the One Mediatorship in its perfect sense. The Mediatorship of Jesus Christ and that of the Saints are two distinct things, except in name. Jesus Christ, in the exercise of His Mediatorship, can demand gifts of God as a right due to His Precious Merits; while the Saints can only ask for anything as a favour—though they are most powerful intercessors on account of their superior and proven holiness.

Thus Moses, on account of his superior sanctity, was an agreeable mediator between God and the people; Abraham, "for he was a prophet," by his intercession wrought the cure of Abimelech (*Gen. xx*); the Angel Raphael told Tobias that he (the Angel) offered up his prayers to the Lord when Tobias "did pray with tears." In the Apocalypse, the Angels are represented as presenting to the Lamb "golden vials full of odours which are the prayers of the Saints" (*Apoc. v. 8*). And finally, we find

that Christians of every community feel themselves guiltless of any attempt to interfere with the One Mediatorship, though they ask their friends on earth to intercede for them; thus placing, as much as Catholics do the Saints, creatures—if the expression is to be used—between God and themselves.

CHAPTER VII.

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The Holy Mass.
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THE Holy Mass is the Sacrifice of the Body, Blood, Soul and Divinity of Jesus Christ, really present on the Altar under the appearances of bread and wine, and offered to God for the living and the dead (*Penny Catholic Catechism*).

The daily celebration of this Catholic service over the whole Christian world fulfils the prophecy contained in the first chapter of Malachias v. 11.

“For from the rising of the sun, even to the going down, My Name is great among the Gentiles” (*i.e.*, among those who were to form the present Christian world); “and in every place there is *sacrifice*, and there is offered to My Name a *clean oblation*; for My Name is great among the Gentiles, saith the Lord of Hosts.”

The Mass is this fore-told sacrifice, and clean oblation. It is offered from the rising to the going down of the sun; and it is the self-same sacrifice as that offered once in a bloody manner upon the Cross, but now in an unbloody manner on every Catholic altar. The self-same Christ is at once the High-Priest and the Victim.

The Sacrifice of the Mass is not inconsistent with the truths that, firstly, there is but One Sacrifice; secondly, that the merits of the Sacrifice of the Cross are all-sufficient; and, thirdly, that Christ, having once died, can do so no more. The Mass and the Oblation on Calvary are one, because there is the same Divine victim, Jesus Christ, in each case. It is not held to create new merits by adding to those gained on the Cross, but only to apply daily those so gained.

Christ does not die on the Altar, yet remains a perfect victim. Death is not essential for a sacrifice, as we learn by the old anti-type of the offering of Mass, when the Scape-Goat, being offered up as a sacrifice to God, was afterwards allowed to go free into the wilderness (*Lev. xvi. 10*).

Sacrifice has always been the one supreme form of Divine worship, and nothing more perfectly shows forth the death of the Lord, till he come (*i. Cor. xi. 26*), and so well obeys the Divine injunction on this matter, as the offering of the Holy Mass.

The Holy Eucharist is at the same time a sacrifice in itself and also a memorial of the Sacrifice of Calvary. The Sacrifice of the Mass does not lose its rightful claim to be a sacrifice because it is at the same time commemorative of another sacrifice. "The action of the Last Supper looked forward to that action on Calvary, as the action of the Holy Mass looks backwards upon it. As the shadow is cast by the rising sun towards the west, and as the shadow is cast by the setting sun towards the east, so the Holy Mass is, I may say, the shadow of Calvary, but it is also the reality" (Cardinal Manning—*Glories of the Sacred Heart*).

The words of the Mass were not primarily intended to be recited or even followed by the people. The Congregation only assist at the action, priests alone being set apart to sacrifice by the reception of the powers conferred in the Sacrament of Holy Orders; and non-Catholics, if uninformed, are naturally surprised to find a priest celebrating Mass recite much of it in silence. As a proof of the former proposition, there is a portion of the Mass still called the Secret; and in ancient times a screen was drawn between the priest and the laity, so that the latter were not permitted even to see the act, yet were considered as duly participating in all its merits by their mere presence. To-day the laity are rather recommended to follow the words, and these are set down in all their prayer-books in English and Latin; yet every one assisting at Mass is free to use any private form of prayer and meditation.

We have strong confirmation of the antiquity of the Mass in the writings of the pagan Romans, whose calumnies show that the Mass was always the one principal service of the early Christians. These writers refer to the slanderous stories of their times, that the Christians killed an infant and ate its flesh at their religious meetings. Such misrepresentations were very common, and prove that the primitive Christians did sacrifice and receive the Body and Blood of our Lord in their Holy Communions. Those pagan tales with their half-truths are evidently founded on the celebration of the Holy Mass wherein Christ is sacrificed.

The words of the Mass are almost solely derived from Scripture, and could the Catholic Church more practically and more publicly venerate its Divine inspiration than in this full use of the

Bible in its greatest act of worship? The Ordinary of the Mass in the following chapter shows the extent of this use of the holy pages. Mass is not celebrated after mid-day; and the priest who celebrates must invariably be fasting from all food and drink from the midnight before.

Mass is either *High* or *Low* according to the number of ministers present, and some slight change in a few of the less important ceremonies; but, otherwise, it always remains the same service.

At High Mass there are present, besides the celebrant, a deacon and sub-deacon, incense is used, and the audible parts are sung. If there be no deacon or sub-deacon, the Mass, when retaining the other features of High Mass, is known as a *Missa Cantata*, or *Sung Mass*.

Owing to the late hour at which High Mass is generally sung, Catholics go to an earlier Low Mass of the day for Holy Communion, which must be received fasting unless there is danger of death; this accounts for the absence of communicants at High Mass.

Ceremonies without "adoring in spirit" are indeed vain, but superadded to spiritual worship are consistent with Holy Writ, and the tradition of all times. If man were a disembodied spirit, he might then worship with the soul only. As long, therefore, as man receives his ideas and notions by signs, so long must external ceremonies be used. Our Lord used all manner of ceremonies, as when He mixed spittle with clay to cure the blind man; and when He blessed and broke the Bread. By the use of ceremonies, whether they be words (since it is but a ceremony to speak our wants to God who knows these better than we ourselves do), or singing, bowing, taking off our hats on entering a

church, kneeling, standing, or whatever else, by such forms we best secure, while we remain in the flesh, obedience to St. Paul's command; "do all things according to order" (1 *Cor. xiv.* 40) in Church.

The use of lights to lend a greater solemnity to Divine worship is ancient. The Jews, by the express command of God, placed the seven-branched candlestick in the Temple. The following Scriptural verses are suggestive that lights were used for more than their mere material powers: "And on the first day of the week, when we were assembled to break bread," &c. (*Acts xx.* 7): "And there was a great number of lamps in the upper chamber where we were assembled" (*id. xx.* 8). Lights have been in all times deservedly considered as mystically typical of purity, joy, exalting faith, and spiritual knowledge; and in a Catholic church, they fitly signify faith in the Real Presence, and the light and glory of the Gospel.

The Church prescribes that the Sign of the Cross, the latter "to the Jews a stumbling block, and to the Gentiles foolishness" (1 *Cor. i.* 23), be frequently employed during the Mass, to publish her belief that all grace is derived from the blood which Jesus shed upon the Cross.

The vestments worn during the Mass are of a most ancient form. In fact, they are more or less identical with the articles of dress adopted by people of condition in the earliest days of the Church, and as then used by the Christian Priesthood in its infancy. One change, however, was made and observed. The garments once employed for the celebration of the Sacred Mysteries of the Mass, were for ever afterwards exclusively appro-

priated to the same holy purpose.* Further, while the world changed the cut of its apparel, the Church retained hers of that early date. The vestments have also been severally made to bear the symbolical meanings of different virtues, and of service in re-calling the scenes of our Lord's Passion. Thus the Alb, the white garment extending from the head to the feet of the priest, typifies charity, which "covers a multitude of sins," and suggests the memory of the robe in which our Saviour was derisively clothed at the court of Herod. The vestments, for the most part, vary in colour with the season of the year. †



* *Hierurgia*; or Holy Sacrifice of the Mass, By Daniel Rock, D.D. (*Hodges*); a learned and beautiful work in two volumes, to which I am indebted for much of the information in this chapter.

† See Appendix B; "Cardinal Newman on the Mass."

CHAPTER VIII.

The Ordinary of the Holy Mass*

THE ASPERGES.†

On Sundays, before sung Mass, the celebrating Priest walks down the Nave of the Church, and sprinkles the people with Holy Water, while the Choir sing :

Ant. Asperges me, Domine, hyssopo, et mundabor : lavabis me, et super nivem dealbabor.

Ps. Miserere mei, Deus, secundum magnam misericordiam Tuam.

‡ V. Gloria Patri, &c.

Ant. Asperges me, &c.

Ant. Thou shalt sprinkle me with hyssop, O Lord, and I shall be cleansed : Thou shalt wash me, and I shall be made whiter than snow.

Ps. Have mercy on me, O God, according to Thy great mercy.

V. Glory be, &c.

Ant. Thou shalt sprinkle me, &c.

The Priest, being returned to the foot of the Altar, sings :

V. Ostende nobis, Domine, misericordiam Tuam.

R. Et salutare tuum da nobis.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad Te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. Show us, O Lord, Thy mercy.

R. And grant us Thy salvation.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. The Lord be with you.

R. And with thy spirit.

N.B.—The prayers and ceremonies peculiar to High Mass are distinguished by being enclosed in brackets.

* The English word Mass, in Latin, *Missæ*, is derived from the word, *Missio*, dismissal. It was the practice in the Primitive Church, during the celebration of the "tremendous mysteries" of the Lord's Supper, to dismiss from the assembly, before the Creed, all those who had not been perfectly "initiated" into the truths of the Gospel, and admitted into the communion of the faithful. This was denominated the *Missio* or Dismissal, whence is formed the Latin abbreviation, *Missæ*, and the English Mass.—Rock's *Hierurgia*.

† See Page 16.

‡ The Gloria Patri is omitted on Passion and Palm Sundays.

Oremus.

Let us pray.

Exaudi nos Domine sancte, Pater omnipotens, æterne Deus; et mittere digneris sanctum Angelum Tuum de cœlis, qui custodiat, foveat, protegat, visitet, atque defendat, omnes habitantes in hoc habitaculo. Per Christum Dominum nostrum. Amen.

Hear us, O holy Lord, almighty Father, eternal God, and vouchsafe to send Thy holy Angel from heaven, to guard, cherish, protect, visit, and defend, all that are assembled in this house. Through Christ our Lord. Amen.

From Easter to Whitsunday inclusively, instead of the foregoing Anthem, the following is sung, and Alleluia is added to the V. (Ostende nobis) and also to its R. (Et salutare).

Ant. Vidi aquam egredientem de templo a latere dextro, Alleluia: et omnes ad quos pervenit aqua ista salvi facti sunt, et dicent, Alleluia, Alleluia.

Ant. I saw water flowing from the right side of the temple, Alleluia; and all to whom that water came were saved, and they shall say, Alleluia, Alleluia.

Ps. Confitemini Domino, quoniam bonus; quoniam in sæculum misericordia ejus. Gloria, &c.

Ps. Praise the Lord, for He is good; for His mercy endureth for ever. Glory, &c.

ORDINARY OF THE HOLY MASS.

The Priest standing, vested, at the foot of the Altar, and bowing down before it, signs himself with the Sign of the Cross from the forehead to the breast, and says with a distinct voice: †*

Priest. In Nomine Patris, ✠ et Filii, et Spiritus Sancti. Amen.

Priest. In the Name of the Father, ✠ and of the Son, and of the Holy Ghost. Amen.

Introibo ad altare Dei.

I will go unto the altar of God.

Clerk. Ad Deum, qui lætificat juventutem meam.

Clerk. To God who giveth joy to my youth.

* The word Altar (*alta*, high; and *ara*, table for sacrifice) is found in writings as old as the first century. Thus, St. Ignatius who was a companion of the Apostles, and suffered martyrdom A. D. 107, in his Epistles says: "that in every church there is but one altar," giving the undisputed Greek word for the same. Tertullian in the second century uses the Latin word *Ara* given above (De Oratione Cap. xix); along with other expressions that pertain to sacrifice as "offerings for the dead," and the duty of priests to offer annual oblations for the departed.

† At the beginning of High Mass, when the Priest commences at the foot of the Altar, the Choir sing the *Introit* and *Kyrie*, after which the *Gloria* is intoned by the Celebrant. Those parts of the Service which are sung by the Choir are said in a low voice by the Priest.

N. B.—At Low Mass the parts within brackets are to be passed over.

In Masses for the Dead, and on Passion Sunday and Palm Sunday till Holy Saturday exclusively, the following Psalm is omitted, as its words are for occasions of rejoicing.

PSALM xlii.

Pr. Judica me, Deus, et discerne causam meam de gente non sancta : ab homine iniquo et doloso erue me.

Cl. Quia Tu es, Deus, fortitudo mea, quare me repulisti? et quare tristis incedo dum affligit me inimicus?

Pr. Emitte lucem Tuam et veritatem Tuam : ipsa me deduxerunt et adduxerunt in montem sanctum Tuum, et in tabernacula Tua.

Cl. Et introibo ad altare Dei : ad Deum, qui lætificat juventutem meam.

Pr. Confitebor Tibi in cithara, Deus, Deus meus : quare tristis es, anima mea? et quare conturbas me?

Cl. Spera in Deo, quoniam adhuc confitebor illi : salutare vultus mei, et Deus meus.

Pr. Gloria Patri, et Filio, et Spiritui Sancto.

Cl. Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen.

Pr. Introibo ad altare Dei.

Cl. Ad Deum, qui lætificat juventutem meam.

Pr. ✠* Adjutorium nostrum in nomine Domini.

Pr. Judge me, O God, and distinguish my cause from the nation that is not holy : deliver me from the unjust and deceitful man.

Cl. For thou, O God, art my strength : why hast thou cast me off? and why do I go sorrowful whilst the enemy afflicteth me?

Pr. Send forth Thy light and Thy truth : they have conducted me and brought me unto Thy holy mount, and into Thy tabernacles.

Cl. And I will go unto the altar of God : to God who giveth joy to my youth.

Pr. I will praise Thee on the harp, O God, my God : why art thou sorrowful, O my soul? and why dost thou disquiet me?

Cl. Hope in God, for I will still give praise to Him : Who is the salvation of my countenance, and my God.

Pr. Glory be to the Father, and to the Son, and to the Holy Ghost.

Cl. As it was in the beginning, is now, and ever shall be, world without end. Amen.

Pr. I will go unto the altar of God.

Cl. To God, who giveth joy to my youth.

Pr. Our ✠* help is in the Name of the Lord.

* Where a ✠ is thus inserted the priest makes the Sign of the Cross.

Cl. Qui fecit cœlum et terram. Cl. Who hath made heaven and earth.

Then, joining his hands and humbly bowing down, he says the Confession.

Pr. Confiteor Deo omnipotenti, &c. Pr. I confess to Almighty God, &c.

Cl. Misereatur tui omnipotens Deus et dimissis peccatis tuis, perducatur te ad vitam æternam. Cl. May Almighty God have mercy upon thee, forgive thee thy sins, and bring thee to life everlasting.

Pr. Amen.

Cl. Confiteor Deo omnipotenti, beatæ Mariæ semper virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo,* omnibus Sanctis, et tibi, Pater, quia peccavi nimis cogitatione, verbo, et opere, mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper virginem, beatum Michaellem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes Sanctos, et te Pater, orare pro me ad Dominum Deum nostrum. Cl. I confess to Almighty God, to blessed Mary ever virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, to all the Saints and to you, Father, that I have sinned exceedingly in thought, word, and deed [*here strike the breast thrice*], through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary ever virgin, blessed Michael the Archangel, blessed John Baptist, the holy Apostles Peter and Paul, and all the Saints, and you, Father, to pray to the Lord our God for me.

Then the Priest, with his hands joined, gives the Absolution.

Pr. Misereatur vestri omnipotens Deus, et dimissis peccatis vestris, perducatur vos ad vitam æternam. Pr. May Almighty God have mercy upon you, forgive you your sins, and bring you to life everlasting.

Cl. Amen.

Cl. Amen.

Signing himself with the Sign of the Cross, he says:

Pr. ✠ Indulgentiam, absolutionem, et remissionem peccato- Pr. ✠ May the Almighty and merciful Lord grant us

* We confess to the Saints, for, "Know you not that the Saints shall judge the world?" (1 Cor. vi. 2).

rum nostrorum tribuat nobis
omnipotens et misericors Do-
minus.

Cl. Amen.

Pr. Deus, Tu conversus vivi-
ficabis nos.

Cl. Et plebs Tua lætabitur in
Te.

Pr. Ostende nobis, Domine,
misericordiam Tuam.

Cl. Et salutare Tuum da
nobis.

Pr. Domine, exaudi orationem
meam.

Cl. Et clamor meus ad Te
veniat.

Pr. Dominus vobiscum.

Cl. Et cum spiritu tuo.

pardon, absolution, and remis-
sion of our sins.

Cl. Amen.

Pr. Thou wilt turn again, O
God, and quicken us.

Cl. And Thy people shall
rejoice in Thee.

Pr. Show us, O Lord, Thy
mercy.

Cl. And grant us Thy sal-
vation.

Pr. O Lord, hear my prayer.

Cl. And let my cry come unto
Thee.

Pr. The Lord be with you.

Cl. And with thy spirit.

And then ascending to the Altar, he says secretly :

Oremus.

Aufer a nobis, quæsumus Do-
mine, iniquitates nostras ; ut ad
Sancta Sanctorum puris mere-
amur mentibus introire. Per
Christum Dominum nostrum.
Amen.

Let us pray.

Take away from us our ini-
quities, we beseech Thee O Lord ;
that we may be worthy to enter
with pure minds into the Holy
of Holies. Through Christ our
Lord. Amen.

Bowing down over the Altar, he says :

Oramus te, Domine, per merita
Sanctorum tuorum quorum re-
liquiæ hic sunt, et omnium Sanc-
torum, ut indulgere digneris
omnia peccata mea. Amen.

We beseech Thee, O Lord, by
the merits of Thy Saints whose
relics are here, and of all the
Saints, that thou would vouch-
safe to forgive all my sins. Amen.

[Receiving the thurible from the Deacon, the Celebrant incenses the Altar, and returns the thurible to the Deacon, who incenses the Celebrant only.] Then the Priest reads the Introit, which is a verse from the Bible that varies daily.

The Kyrie eleison is then said. It is a cry for mercy, fitly recited here, at the commencement of the "tremendous mysteries."

Pr. Kyrie eleison. Cl. Kyrie eleison. Pr. Kyrie eleison. *Lord have mercy upon us.*

Cl. Christe eleison. Pr. Christe eleison. Cl. Christe eleison. *Christ have mercy upon us.*

Pr. Kyrie eleison. Cl. Kyrie eleison. Pr. Kyrie eleison. *Lord have mercy upon us.*

*Afterwards, at the middle of the Altar, extending, * raising, and then joining his hands, and slightly bowing, he says (when it is to be said †) the Gloria in excelsis. When he says the words, We adore thee, we give thee thanks, Jesus Christ, and, Receive our prayer, he bows, ‡ and at the end he signs himself with the Sign of the Cross.*

Gloria in excelsis Deo ; et in terra pax hominibus bonæ voluntatis. Laudamus te ; benedicimus te : adoramus te ; glorificamus te. Gratias agimus tibi propter magnam gloriam tuam Domine Deus, Rex cœlestis, Deus Pater omnipotens, Domine Fili unigenite Jesu Christe ; Domine Deus, Agnus Dei, Filius Patris, qui tollis peccata mundi, miserere nobis ; qui tollis peccata mundi, suscipe deprecationem nostram : qui sedes ad dextram Patris, miserere nobis. Quoniam tu solus sanctus : tu solus Dominus : tu solus altissimus Jesu Christe, cum Sancto Spiritu in gloria Dei Patris. Amen.

Glory be to God on high and on earth peace to men of good will. We praise thee : We bless thee : we adore thee : we glorify thee. We give thee thanks for thy great glory, O Lord God, heavenly King, God the Father Almighty. O Lord Jesus Christ the only begotten Son : O Lord God, Lamb of God, Son of the Father, who takest away the sins of the world, have mercy upon us : thou who takest away the sins of the world, receive our prayers : thou who sittest at the right hand of the Father, have mercy on us. For thou alone art holy : thou alone art the Lord : thou alone, O Jesus Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

The Priest kisses the Altar, and, turning to the people says :

Pr. Dominus vobiscum.

Pr. The Lord be with you.

Cl. Et cum spiritu tuo.

Cl. And with thy spirit.

Then follow the Collects ; at the end of the first and last of which the Acolyte answers, Amen.

* "I will that men pray . . . lifting up pure hands" (*Tim. ii. 8*) Praying with outstretched hands was the ordinary attitude of the early Christians, as is evident from Tertullian (*De Orat, cap. 14*), Prudentius, and frescoes in the Catacombs of Rome.

† The *Gloria* is omitted during Lent and Advent, and in Masses for the Dead. At High Mass the Choir sing the *Gloria* from the words "Gloria in excelsis Deo," which were intoned by the Priest, after which the Celebrant proceeds with the Collects.

‡ The low inclination of the head expresses our profound respect for the ineffable perfections of the Deity.

The Collects vary with the season.* They may be found in their proper place in the Missal.

The COLLECT, which means "gathered together," is so called because in it the Priest offers to God the united prayers of the faithful. It ends in the Name of Jesus Christ to show that we can only come to God through his Divine Son. Sometimes there are two or more Collects.

Then the Epistle for the day is read, which may be found in the Missal.

EPISTLE means a "letter" It is often taken from the letters of the Apostles to the faithful in different towns, from the writings of the Prophets, or from other parts of the Holy Scripture. As a part of the Mass, it reminds us of the Old Law.

After which :

Cl. Deo gratias.

Cl. Thanks be to God.

Then the Gradual,† Tract, Alleluia, or Sequence, according to the season.

At Low Mass, go on to p. 40 (§ If the Priest celebrates, etc.),

After this, at High Mass, the Deacon places the book of the Gospels on the Altar, and the Celebrant blesses the incense (as above). Then the Deacon, kneeling before the Altar, with joined hands, says :

Munda cor meum ac labia mea
omnipotens Deus qui labia
Isaiæ prophetæ calculo mundasti
ignito †: ita me tua grata
miseratione dignare mundare, ut
sanctum Evangelium tuum digne
valeam nuntiare. Per Christum
Dominum nostrum. Amen.

Cleanse my heart and my lips,
O almighty God, who didst
cleanse the lips of the prophet
Isaias with a burning coal †:
and vouchsafe, through Thy grac-
ious mercy, so to purify me that
I may worthily proclaim Thy
holy Gospel. Through Christ
our Lord. Amen.

Afterwards he takes the book from the Altar, and again kneeling down before the Priest, asks his blessing, saying, Sir, give me thy blessing. The Priest says :

* The same remark applies to the Epistle, Gradual, Gospel, Offertory Communion, and Post Communion.

† The Choir sing the Gradual while the book is moved to the Gospel side and the Priest says the prayer (*Munda cor meum*), "Cleanse my heart, &c."

‡ "And one of the Seraphim flew to me, and in his hand was a live coal; . . . 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.'"—*Isaias vi, 6, 7.*

Domine sit in corde tuo et in labiis tuis, ut digne et competenter annunties Evangelium suum : in Nomine Patris, et Filii, et ✠ Spiritus Sancti.

The Lord be in thy heart and on thy lips, that thou mayest worthily and in a becoming manner announce His Holy Gospel : in the name of the Father, and of the Son, and ✠ of the Holy Ghost. Amen.

*Having received the blessing, he kisses the hand of the Celebrant ; and then, with incense and lighted candles, * he goes to the place where the Gospel is read, and standing with his hands joined, sings :*

Pr. Dominus vobiscum.

Cl. Et cum spiritu tuo.

Pr. The Lord be with you.

Cl. And with thy spirit.

Pr. *Sequentia (vel initium) sancti Evangelii secundum N.*

Pr. The continuation (or beginning) of the holy Gospel according to N.

He makes the Sign of the Cross with the thumb of his right hand on the Gospel which he is to read, and on his forehead, mouth, and breast (the people doing the same); and while the Clerk answers :

Cl. Gloria Tibi, Domine.

Cl. Glory be to thee, O Lord.

He incenses the book three times, and then sings the Gospel.

The Gospel.

No longer Prophets and Apostles speak to us, but Jesus Christ himself. We stand out of reverence for the words of Christ, and to signify that we should always be ready to obey Him. The book or Missal is carried to the left or Gospel side of the Altar. This reminds us that when the Jews refused to listen to the teaching of our Lord, the Apostles preached the true faith to the Gentiles in their stead. Before beginning the Gospel the Priest bows down to pray at the middle of the Altar.

Then is said :

Cl. Laus Tibi, Christe.

Cl. Praise be to Thee, O Christ.

After reading the Gospel, the Priest kisses it, to show respect for the Holy Scriptures.

* The lights are here used, says St. Jerome, 406 A.D., to manifest joy in the Gospel (*Contra Vigilantium Liber*).

Per evangelica dicta deleantur By the words of the Gospel
nostra delicta. may our sins be blotted out.

The Celebrant is incensed by the Deacon.

§ *If the priest celebrates without Deacon and Subdeacon, the book is carried to the other side of the Altar, and bowing down at the middle of the altar with his hands joined, he says, Cleanse my heart &c.: Give me thy blessing, O Lord: and The Lord be in my heart, &c., as above. Then turning towards the book, with his hands joined, he says: Pr. The Lord be with us; Cl. And with thy spirit: and giving out the Continuation or Beginning, &c., signs the book and himself, as before directed; the Minister and people say, Glory be to thee, O Lord, and he reads the Gospel; which being ended, the Clerk says, Praise be to Thee, O Christ.*

(Here the Sermon is usually preached.)

Then, at the middle of the Altar, the Priest says the NICENE CREED (when it is to be said). But at the words, AND WAS INCARNATE, he kneels down, and continues kneeling to the words, WAS MADE MAN, out of grateful remembrance of our Lord's taking flesh for our sake.

Credo in unum Deum, * Patrem omnipotentem, Factorem cœli et terræ visibilium omnium et invisibilium.

Et in unum Dominum Jesum Christum, Filium Dei unigenitum, et ex Patre natum ante omnia sæcula. Deum de Deo; Lumen de Lumine; Deum verum de Deo vero: genitum non factum; consubstantialem Patri, per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem descendit de cœlis [*hic genuflectitur*], et incarnatus est de Spiritu Sancto, ex Maria Virgine: ET HOMO FACTUS EST. Crucifixus etiam pro nobis:

I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the only begotten Son of God, born of the Father before all ages. God of God; Light of Light; true God of true God; begotten not made; consubstantial with the Father, by whom all things were made. Who for us men, and for our salvation, came down from heaven, [*here the people kneel down*], and was incarnate by the Holy Ghost of the Virgin Mary: AND WAS MADE MAN. He was crucified also for us,

* At High Mass the Choir sing the *Credo* (after the words, "Credo in unum Deum," which are intoned by the Celebrant), and the Clergy recite the remainder together in a low voice, after which they go to the seats prepared for them.

sub Pontio Pilato passus et sepultus est. Et resurrexit tertia die secundum Scripturas; et ascendit in cœlum, sedet ad dexteram Patris; et iterum venturus est cum gloria judicare vivos et mortuos: cujus regni non erit finis.

Et in Spiritum Sanctum Dominum et vivificantem qui ex Patre et Filioque procedit: qui cum Patre et Filio simul adoratur et conglorificatur; qui locutus est per prophetas. Et unam sanctam Catholicam et Apostolicam Ecclesiam. Confiteor unam baptismam in remissionem peccatorum. Et expecto resurrectionem mortuorum, et vitam venturi sæculi. Amen.

Pr. Dominus vobiscum.

Cl. Et cum spiritu tuo.

suffered under Pontius Pilate, and was buried. The third day he rose again according to the Scriptures; and ascended into heaven, and sitteth at the right hand of the Father; and he shall come again with glory to judge both the living and the dead; of whose kingdom there shall be no end.

And I believe in the Holy Ghost, the Lord and life giver, who proceedeth from the Father and the Son; who together with the Father and the Son is adored and glorified; who spake by the prophets. And one, holy Catholic and Apostolic church. I confess one baptism for the remission of sins. And I look for the resurrection of the dead and the life of the world to come. Amen.

Pr. The Lord be with you.

Cl. And with thy spirit.

*Then he reads the Offertory, which is a variable verse from the Bible.**

For the Offertory.

The angel of the Lord shall encamp round about them that fear Him, and shall deliver them; oh, taste and see that the Lord is sweet.

This being finished, the Priest takes the paten with the Host† [if it is High Mass, the Deacon hands the Celebrant the paten with the Host] and offering it up, says:

Suscipe, sancte Pater omnipotens, æterne Deus, hanc immaculatam Hostiam, quam ego indignus famulus tuus offero tibi

Accept, O holy Father almighty, eternal God, this immaculate Host, which I, thy unworthy servant, offer unto Thee

* The Choir sing the *Offertory* or some appropriate Motett or Hymn.

† From the Latin *Hostia*, a victim.

Deo meo vivo et vero, pro innumerabilibus peccatis, et offensionibus, et negligentis meis, et pro omnibus circumstantibus; sed et pro omnibus fidelibus Christianis, vivis atque defunctis; ut mihi et illis proficiat ad salutem in vitam æternam. Amen.

my living and true God, for my innumerable sins, offences, and negligences, and for all here present; as also for all faithful Christians, both living and dead, that it may be profitable for my own and for their salvation unto life eternal. Amen.

Then making the sign of the cross with the paten, he places the Host upon the corporal. The Priest pours wine and water† into the chalice, blessing the water before it is mixed, saying:*

Deus, ✠ qui humanæ substantiæ dignitatem mirabiliter condidisti et mirabiliter reformasti; da nobis per hujus Aquæ et Vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostræ fieri dignatus est particeps, Jesus Christus, Filius tuus, Dominus noster, qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum. Amen.

O God, ✠ who, in creating human nature, didst wonderfully dignify it, and hast still more wonderfully renewed it; grant that, by the mystery of this Water and Wine, we may be made partakers of His divinity, who vouchsafed to become partaker of our humanity, Jesus Christ, thy Son, our Lord; who liveth and reigneth with thee in the unity of, &c.

Then the Priest takes the chalice and offers it saying:

Offerimus tibi, Domine, calicem salutaris, tuam deprecantes clementiam, ut in conspectu divinæ Majestatis tuæ, pro nostra et totius mundi salute cum odore suavitatis ascendat. Amen.

We offer unto 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 that of the whole world. Amen.

Then he makes the sign of the cross with the chalice, places it upon the corporal, and covers it with the pall. Then, with his hands joined upon the Altar, and slightly bowing down, he says:

*The Corporal is a square piece of fine linen on which the consecrated Host rests. It is so called because it touches the Body (in Latin, *Corpus*) of our Lord. It has been so known for more than ten centuries, and is likened in the ancient Ambrosian rite, to the linen cloths in which the Body of our Saviour was shrouded in the sepulchre.

†The mixing of the wine with water is spoken of by St. Justin (d. 168), in his *Apologia Bk. I.*

[*At High Mass, the Subdeacon here receives the paten,* which he envelops in the veil with which his shoulders are mantled, and then goes and stands behind the Celebrant until the conclusion of the Pater noster*].

In spiritu humilitatis, et in animo contrito, suscipiamur a te Domine, et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.†

In the spirit of humility, and with a contrite heart, let us be received by thee, O Lord; and grant that the sacrifice we offer in Thy sight this day may be pleasing to thee, O Lord God.

The Priest, elevating his eyes towards Heaven, and stretching out and elevating his hands, which he afterwards joins, makes the sign of the Cross over the Host and chalice, while he says:

Veni, Sanctificator, omnipotens æternæ Deus, et benedice hoc Sacrificium, tuo sancto Nomini præparatum.

Come, O Sanctifier, almighty eternal God, and bless this Sacrifice, prepared to thy holy Name.

[*At High Mass, the Celebrant in the following prayer, blesses the Incense:*]

Per intercessionem beati Michaelis Archangeli, stantis a dextris altaris incensi, et omnium Electorum suorum, incensum istud dignetur Dominus benedicere, et in odorem suavitatis accipere. Per Christum Dominum nostrum. Amen.

May the Lord, by the intercession of blessed Michael the Archangel, standing at the right hand of the altar of incense, and of all his Elect, vouchsafe to bless this incense, and receive it as an odour of sweetness. Through, &c. Amen.

Receiving the thurible from the Deacon, he incenses the Bread and Wine saying:

Incensum istud a te benedicendum ascendat ad te, Domine, et descendat super nos misericordia tua.

May this incense which thou hast blest, O Lord, ascend to thee, and may thy mercy descend upon us.

Then he incenses the Altar, saying, Ps. cxl.

Dirigatur, Domine, oratio mea sicut incensum in conspectu tuo; elevatio manuum mearum sacrificium vespertinum. Pone,

Let my prayer, O Lord, ascend like incense in thy sight; and the lifting up of my hands be as an evening sacrifice. Set a

* A circular plate of silver gilt, or gold, used from the earliest times to receive the Host consecrated at Mass. It is consecrated with Chrism by the Bishop.

† This prayer is modelled upon the words of the Prophet Daniel—Ch. III. 39, 40.

Domine, custodiam ori meo, et ostium circumstantiæ labiis meis, ut non declinet cor meum in verba malitiæ, ad excusandas excusationes in peccatis.

watch, O Lord, before my mouth, and a door round about my lips, that my heart may not incline to evil words to make excuses in sins.

While he gives the censer to the Deacon, he says secretly these words, and is afterwards incensed by the Deacon, who then incenses the Sub-deacon and the other ministers present :

Accendat in nobis Dominus ignem sui amoris, et flammam æternæ caritatis. Amen.

May the Lord enkindle in us the fire of his love, and the flame of everlasting charity. Amen.

*The Celebrant with his hands joined, goes to the Epistle side of the Altar, where he washes his fingers as he recites the following verses of Ps. xxv.**

Lavabo inter innocentes manus meas: et circumdabo altare tuum, Domine.

I will wash my hands among the innocent: and will encompass thy altar, O Lord.

Ut audiam vocem laudis, et enarrem universa mirabilia tua.

That I may hear the voice of praise, and tell of all thy marvellous works.

Domine, dilexi decorem domus tuæ, et locum habitationis gloriæ tuæ.

I have loved, O Lord, the beauty of thy house, and the place where thy glory dwelleth.

Ne perdas cum impiis, Deus, animam meam; et cum viris sanguinum vitam meam;

Take not away my soul, O God, with the wicked, nor my life with bloody men:

In quorum manibus iniquitates sunt: dextera eorum repleta est muneribus.

In whose hands are iniquities: their right hand is filled with gifts.

Ego autem in innocentia mea ingressus sum: redime me, et miserere mei.

As for me, I have walked in my innocence; redeem me, and have mercy upon me.

Pes meus stetit in directo: in ecclesiis benedicam te Domine.

My foot hath stood in the right path: in the churches I will bless thee, O Lord.

Gloria Patri, &c.

Glory be to the Father, &c.

(In Masses for the Dead, and during Passion-tide, the *Gloria* is omitted.)

* "The washing of hands," says St. Cyril of Jerusalem, in the fourth century, of this custom, "is a symbol that you ought to be pure from every sin and prevarication."—*Catech. Myst. v.*

Returning, and bowing before the middle of the Altar, with joined hands, he says :

Suscipe, sancta Trinitas, hanc oblationem quam tibi offerimus ob memoriam Passionis, Resurrectionis, et Ascensionis Jesu Christi Domini nostri ; et in honorem beatæ Mariæ semper virginis, et beati Joannis Baptistæ, et sanctorum Apostolorum Petri et Pauli, et istorum et omnium Sanctorum : ut illis proficiat ad honorem, nobis autem ad salutem : et illi pro nobis intercedere dignentur in cœlis, quorum memoriam agimus in terris. Per eundem Christum Dominum nostrum. Amen.

Receive, O holy Trinity, this oblation, which we make to thee, in memory of the Passion, Resurrection, and Ascension of our Lord Jesus Christ, and in honour of the blessed Mary ever Virgin, of blessed John Baptist, the holy Apostles Peter and Paul, of these and of all the Saints that it may be available to their honour and our salvation : and may they vouchsafe to intercede for us in heaven whose memory we celebrate on earth. Through the same Christ our Lord. Amen.

Then he raises his voice a little, and turning to the people, says :

Pr. Orate, fratres, ut meum ac vestrum Sacrificium acceptabile fiat apud Deum Patrem omnipotentem.

Pr. Brethren, pray that my Sacrifice and yours may be acceptable to God the Father almighty.

Cl. Suscipiat Dominus sacrificium de manibus tuis, ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiæ suæ sanctæ.

Cl. May the Lord receive the sacrifice from thy hands, to the praise and glory of his name, to our benefit, and to that of all his holy Church.

The Priest answers in a low voice, Amen.

*Then, with outstretched hands, he recites the Secret, so called because said in a low voice.**

At the Secret.

Mercifully hear our prayers, O Lord, and graciously accept this oblation which we thy servants make to Thee, and as we offer it to the honour of Thy Name, so may it be to us a means of obtaining Thy grace here, and life everlasting hereafter. Through our Lord Jesus Christ. Amen.

* This is also called the Secret because in early Christian days, Catechumens or those only under instruction, had been turned away as people not yet fit to be initiated into "the awful and tremendous mysteries" of the Mass.

which, being finished, he says in an audible voice :

Pr. Per omnia sæcula sæculorum.

Cl. Amen.

Pr. Dominus vobiscum.

Cl. Et cum spiritu tuo.

Pr. Sursum corda.

Cl. Habemus ad Dominum.

Pr. Gratias agamus Domino Deo nostro.

Cl. Dignum et justum est.

Pr. World without end.

Cl. Amen.

Pr. The Lord be with you.

Cl. And with thy spirit.

Pr. Lift up your hearts.

Cl. We have them lifted up unto the Lord.

Pr. Let us give thanks to the Lord our God.

Cl. It is meet and just.

The following Preface is said (or at High Mass sung) on Trinity Sunday, and on every Sunday in the year that has no proper Preface.*

Vere dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere, Domine sancte, Pater omnipotens, æternæ Deus. Qui cum unigenito Filio tuo et Spiritu Sancto unus es Deus, unus es Dominus: non in unius singularitate Personæ sed in unius Trinitate substantiæ. Quod enim de tua gloria, revelante te, credimus, hoc de Filio tuo, hoc de Spiritu Sancto, sine differentia discretionis sentimus. Ut in confessione veræ sempiternæque Deitatis, et in Personis proprietatis, et in essentia unitas, et in Majestate adoretur æqualitas. Quam laudant angeli atque archangeli, cherubim quoque ac seraphim, qui non cessant clamare quotidie, una voce dicentes :

It is truly meet and just, right and salutary, that we should always, and in all places, give thanks to thee, O holy Lord, Father almighty, eternal God. Who together with thy only-begotten Son, and the Holy Ghost, art one God, and one Lord: not in a singularity of one Person, but in a Trinity of one substance. For that which, by the revelation we believe of thy glory, the same we believe 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, distinctness in the Persons, unity in the essence, and equality in the Majesty may be adored. Whom the Angels and archangels, the cherubim also and seraphim do

* The preface is varied at certain seasons and on certain festivals ; for which variations see the Missal.

SANCTUS, SANCTUS, SANCTUS.*
Dominus Deus Sabaoth.

Pleni sunt cœli et terra gloria
tua.

Hosanna in excelsis.

Benedictus qui venit in no-
mine Domini.

Hosanna in excelsis.

praise, who cease not daily to
cry out with one voice, saying,
Holy, holy, holy, Lord God
of Sabaoth.

Heaven and earth are full of
thy glory.

Hosanna in the highest.

Blessed is he that cometh in
the name of the Lord.

Hosanna in the highest.

Canon † of the Mass.

Te igitur, clementissime Pater
per Jesum Christum Filium tuum
Dominum nostrum, suplices rog-
amus ac petimus uti accepta
habeas et benedicas hæc✠dona
hæc✠munera, hæc✠sancta sac-
rificia illibata, in primis, quæ
tibi offerimus pro Ecclesia tua
sancta Catholica: quam pacifi-
care, custodire, adunare, et regere
digneris toto orbe terrarum, una
cum famulo tuo Papa nostro N.,
et Antistite nostro N., et omni-
bus orthodoxis, atque Catholicæ
et Apostolicæ Fidei cultoribus.

We therefore humbly pray
and beseech thee, most merciful
Father, through Jesus Christ
thy Son, our Lord [*he kisses
the Altar*] that thou wouldst
vouchsafe to accept and bless
these ✠ gifts, these ✠ presents
these ✠ holy unspotted sacrifices
which, in the first place, we offer
thee for the Holy Catholic
Church, to which vouchsafe to
grant peace; as also to protect,
unite, and govern it throughout
the world, together with thy ser-
vant our Pope N., our Bishop
N., as also all orthodox believers
and professors of the Catholic
and Apostolic Faith.

COMMEMORATION OF THE LIVING.

Memento Domine, famulorum
famularumque tuarum, N., and
N.

Be mindful, O Lord, of thy
servants men and women, N.,
and N.

* At High Mass, the Choir sing the *Sanctus* (while the Priest is proceeding with the Canon, p.47) as far as "Hosanna in excelsis," before the elevation; and after the elevation, "Benedictus qui venit, &c.

The handbell rings three times at the *Sanctus*. It is an admonition that the most awful portion of the Mass, the Canon, is about to be entered upon, and that the faithful are invited to redouble their fervour.

†The Canon of the Mass according to the use of Rome was certainly written before the middle of the fifth, century, probably as early as 416; prior to which it had been handed down by oral tradition.

He joins his hands, and prays silently for those he intends to pray for: then, extending his hands, he proceeds:

Et omnium circumstantium quorum tibi fides cognita est, et nota devotio: pro quibus tibi offerimus, vel qui tibi offerunt hoc sacrificium laudis, pro se, suisque omnibus, pro redemptione animarum suarum, pro spe salutis et incolumitatis suæ: tibi que reddunt vota sua, æterno Deo, vivo et vero.

Communicantes,* et memoriam venerantes, imprimis gloriosæ semper Virginis Mariæ Genitricis Dei et Domini nostri Jesu Christi: sed et beatorum Apostolorum ac Martyrum tuorum, Petri et Pauli, Andræ, Jacobi, Joannis, Thomæ, Jacobi, Philippi, Bartholomæi, Matthæi, Simonis et Thaddæi, Lini, Cleti, Clementis, Xysti, Cornelii, Cypriani Laurentii, Chrysogoni, Joannis et Pauli, Cosmæ et Damiani, et omnium Sanctorum tuorum: quorum meritis precibusque concedas, ut in omnibus protectionis tuæ muniamur auxilio. Per eundem Christum Dominum nostrum. Amen.

And of all here present, whose faith and devotion are known unto thee; for whom we offer, or who offer up to thee this sacrifice of praise for themselves, their families, and friends, for the redemption of their souls. for the hope of their safety and salvation, and who pay their vows to thee, the eternal living, and true God.

Communicating with, and honouring in the first place the memory of the glorious and ever Virgin Mary, Mother of our Lord and God Jesus Christ: and 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, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all thy Saints; by whose merits and prayers grant that we may be always defended by the help of thy protection. Through the same Christ our Lord. Amen.

Spreading his hands over the oblation, he says:

(Here the bell is rung)

The Consecration or Elevation.

The solemn moment has arrived. The Priest takes in his hands the bread, and lifting his eyes to Heaven to show that this great wonder is worked by the power of God, he says the very words of

*The Apostles' Creed teaches us to "believe in the Communion of Saints."

our Lord at the Last Supper: "*This is my Body.*"* The bread of that moment is changed into the Body, Blood, Soul, and Divinity of Jesus Christ. The Priest falls on his knees in deepest reverence: and then holds up the Sacred Host for the people to adore †

Hanc igitur oblationem servitutis nostræ, sed et cunctæ familiæ tuæ, quæsumus Domine, ut placatus accipias; diesque nostros in tua pace disponas, atque ab æterna damnatione nos eripi, et in electorum tuorum jubeas grege numerari. Per Christum Dominum nostrum. Amen.

Quam oblationem tu, Deus in omnibus, quæsumus benedicam, adscribam, ratam, rationabilem, acceptabilemque facere digneris; ut nobis corpus et sanguis fiat dilectissimi Filii tui Domini nostri Jesu Christi.

Qui pridie quam pateretur, accepit panem in sanctas ac venerabiles manus suas, et elevatis oculis in cælum, ad te Deum Patrem suum omnipotentem: tibi gratias agens, benedixit, fregit, deditque discipulis suis, dicens: Accipite, et manducate ex hoc omnes: HOC EST ENIM CORPUS MEUM.*

We, therefore, beseech thee, O Lord, graciously to accept this oblation of our service, as also of thy whole family: dispose our days in thy peace, command us to be delivered from eternal damnation, and to be numbered in the flock of thy elect. Through Christ our Lord. Amen.

Which oblation do thou, O God, vouchsafe in all things to make blessed, approved, ratified, reasonable, and acceptable, that it may become to us the body and blood of thy most beloved Son Jesus Christ our Lord. Who the day before He suffered, took bread [*he takes the Host*] into his holy and venerable hands [*he raises his eyes to Heaven*], and with his eyes lifted up towards heaven, to thee God, his almighty Father, giving thanks to thee, did bless, break, and give to his disciples, saying: "Take, and eat ye all of this: FOR THIS IS MY BODY." †

* "The very flesh of Jesus Christ, which to this day, we adore in the Mysteries." —St. Ambrose observes in the third book *De Spiritu Sancto*.

† "We sin in not adoring It."—St. Augustine (*Psal. xcvi. En.*)

‡ "Before that awful moment be moved; nay, tremble to the very soul; before you behold . . . the Angelic Choir advancing—yes, mount spontaneously to Heaven itself."—St. John Chrysostom.

Since Christ himself did so affirm and declare of the bread; This is my body; who shall thenceforth presume to doubt it? and since he asserts and declares This is my blood; By His own power in Cana of Galilee, He once changed water into wine, which has some resemblance to blood; and shall he be thought less worthy of credit in changing wine into His blood? He wrought this stupendous miracle when invited to an earthly wedding: and shall we not much rather confess that He gave His own body and blood to the children of the Bridegroom—St. Cyril (*Myst. Cat. 4*).

(At the elevation the bell is rung thrice.)*

After pronouncing the words of consecration, the Priest kneeling, adores the sacred Host: rising, he elevates it; and then placing it on the corporal, again adores it. After this he never disjoins his fore-fingers and thumbs, except when he is to take the Host, until after the washing of his fingers.

Simili modo postquam cœnatum est, accipiens et hunc præclarum calicem in sanctas ac venerabiles manus suas, item tibi gratias agens, bene✠dixit, deditque discipulis suis, dicens: Accipite et bibite ex eo omnes; HIC EST ENIM CALIX SANGUINIS MEI NOVI ET ÆTERNI TESTAMENTI; MYSTERIUM FIDEI; QUI PRO VOBIS ET PRO MULTIS EFFUNDETUR IN REMISSIONEM PECCATORUM.

Hæc quotiescumque feceritis, in mei memoriam facietis.

Kneeling, he adores; rising, he elevates the chalice; then replacing it on the corporal, he covers it, and again adores.

(The bell is rung thrice.)

He then proceeds;

Unde et memores, Domine, nos servi tui, sed ad plebs tua sancta, ejusdem Christi Filii tui Domini nostri tam beatæ passionis, necnon et ab inferis resurrectionis, sed et in cœlos gloriosæ ascensionis: offerimus præclaræ Majestati tuæ de tuis donis ac datis, Hostiam✠puram,

In like manner, after he had supped [*he takes the chalice in both his hands*], taking also this excellent chalice into his holy and venerable hands, and so giving thanks to thee, bless✠ed, and gave to his disciples, saying: Take, and drink ye all of this; FOR THIS IS THE CHALICE OF MY BLOOD OF THE NEW AND ETERNAL TESTAMENT; THE MYSTERY OF FAITH; WHICH SHALL BE SHED FOR YOU, AND FOR MANY, TO THE REMISSION OF SINS.

As often as ye do these things, ye shall do them in remembrance of me.

Wherefore, O Lord, we thy servants, as also thy holy people calling to mind the blessed passion of the same Christ thy Son our Lord, his resurrection from the dead, and glorious ascension into heaven, offer unto thy most excellent Majesty, of thy gifts and grants, a pure ✠

* The bell is rung to fix the attention of the people, and to give them warning to prostrate soul and body, and to adore their crucified Redeemer concealed under the appearance of bread and wine.

Hostiam ✠ sanctam, Hostiam ✠ immaculatam, panem ✠ sanctum vitæ æternæ, et calicem ✠ salutis perpetuæ.*

Host, a holy ✠ Host, an immaculate ✠ Host, the holy ✠ bread of eternal life, and the chalice ✠ of everlasting salvation.*

Extending his hands, he proceeds :

Supra quæ propitio ac sereno vultu respicere digneris, et accepta habere, sicuti accepta habere dignatus es munera pueri tui justi Abel, et sacrificium Patriarchæ nostri Abrahæ; et quod tibi obtulit summus sacerdos tuus Melchisedech, sanctum sacrificium, immaculatam hostiam.

Upon which vouchsafe to look with a propitious and serene countenance, and to accept them, as thou wert graciously pleased to accept the gifts of thy just servant Abel, and the sacrifice of our Patriarch Abraham, and that which thy high priest Melchisedech offered to thee, a holy sacrifice, an immaculate host.

Bowing down profoundly, with his hands joined and placed upon the Altar, he says :

Supplices te rogamus, omnipotens Deus, jube hæc perferri per manus sancti angeli tui in sublime altare tuum, in conspectu divinæ Majestatis tuæ, ut quotquot ex hac altaris participatione, sacrosanctum Filii tui ✠ corpus et ✠ sanguinem sumpserimus, omni benedictione cælesti et gratia repleamur. Per eundem Christum Dominum nostrum. Amen.

We most humbly beseech thee, almighty God, command these things to be carried by the hands of thy holy Angel to thy altar on high, in the sight of thy Divine Majesty, that as many of us [*he kisses the Altar*] as by participation at this Altar, shall receive the most sacred ✠ body and ✠ blood of thy Son, may be filled with all heavenly benediction and grace. Through the same Christ our Lord. Amen.

Memento etiam, Domine, famulorum famularumque tuarum N. et N., qui nos præcesserunt cum signo fidei, et dormiunt in somno pacis.

Be mindful, O Lord, of thy servants and handmaids N. and N., who are gone before us, with the sign of faith and sleep in the sleep of peace.

He prays for such of the dead as he intends to pray for.†

* The Church avails herself of every occasion to impress upon us this truth, that the sacrifice of the Altar is the very same as that offered on the Cross.

† "We pray for all who are fallen asleep before us, believing it to be a considerable advantage to their souls to be prayed for, whilst the holy and tremendous sacrifice lies upon the Altar."—St. Cyril (*Catech. Myst. v.*) 350 A.D.

Ipsis, Domine, et omnibus in Christo quiescentibus, locum refrigerii, lucis et pacis, ut indulgeas, deprecamur. Per eundem Christum, &c. Amen.

To thee, O Lord, and to all that rest in Christ, grant we beseech thee, a place of refreshment, light, and peace, Through the same Christ our Lord. Amen.

Here, striking his breast and slightly raising his voice, he says:*

Nobis quoque, peccatoribus famulis tuis, de multitudine miserationum tuarum sperantibus, partem aliquam et societatem donare digneris, cum tuis sanctis apostolis et martyribus; cum Joanne, Stephano, Matthia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Cæcilia, Anastasia, et omnibus sanctis tuis: intra quorum nos consortium, non æstimator meriti, sed veniæ quæsumus, largitor admitte. Per Christum Dominum nostrum.†

And to us sinners, thy servants, hoping in the multitude of thy mercies, vouchsafe to grant some part and fellowship with thy holy apostles and martyrs; with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cicely, Anastasia, and with all thy Saints: into whose company we beseech thee to admit us, not considering our merits, but freely pardoning our offences. Through Christ our Lord.†

Per quem hæc omnia, Domine, semper bona creas, sanctificas, vivi-^{fic}as, bene-^{dic}is, et præstas nobis.

By whom, O Lord, thou dost always create, sanctify, quicken, bless, and give us all these good things.

He uncovers the chalice, and makes a genuflection; then taking the Host in his right hand, and holding the chalice in his left, he makes the Sign of the Cross three times across the chalice, saying:

Per ip-^sum, et cum ip-^so, et in ip-^so, est tibi Deo Patri omnipotenti, in unitate Spiritus Sancti, omnis honor et gloria.

Through him, and with him and in him, is to thee, God the Father Almighty, in the unity of the Holy Ghost, all honour and glory.

* In imitation of the Publican striking his breast, saying: "O God, be merciful to me a sinner"—(Luke xv:ii).

† The names of the Saints commemorated in the text of the Mass are known to have been added by gradual accretion, and yet all of them, with a solitary exception, were martyred before A.D. 310, (the excepted date being 362,) while the earlier names go back to . . . the immediate successors of Peter's chair. Ambrose of Milan . . . cites some of the Roman prayers, before 400, A.D., as being taken from what he then called "the ancient rites."

Replacing the Host and covering the chalice, he genuflects; and rising again, he says (at High Mass sings):

Pr. Per omnia sæcula sæculorum.

Cl. Amen.

Oremus.

Præceptis salutaribus moniti, et divina institutione formati, audemus dicere:

Pater noster, qui es in cœlis, sanctificetur nomen tuum: adveniat regnum tuum; fiat voluntas tua, sicut in cœlo et in terra. Panem nostrum quotidianum da nobis hodie: et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem.

Pr. Sed libera nos a malo.

Cl. Amen.

Pr. For ever and ever.

Cl. Amen.

Let us pray.

Instructed by thy saving precepts, and following thy divine institution, we presume to say:

Our Father, who art in heaven, hallowed be thy name: thy kingdom come; thy will be done on earth as it is in heaven. Give us this day our daily bread: and forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation.

Pr. But deliver us from evil.

Cl. Amen.

(At High Mass, the Deacon, towards the conclusion of the Pater noster, goes to the right hand of the Celebrant, where he awaits the approach of the Subdeacon, from whom he receives the paten, which he puts into the hands of the Celebrant.)

The Celebrant takes the paten between his first and second finger, and says:

Libera nos, quæsumus, Domine, ab omnibus malis, præteritis, præsentibus, et futuris; et intercedente beata et gloriosa semper Virgine Dei Genitrice Maria, cum beatis Apostolis tuis Petro et Paulo, atque Andrea, et omnibus Sanctis, da propitius pacem in diebus nostris: ut ope misericordiæ tuæ adjuti, et a peccato simus semper liberi, et ab omni perturbatione securi.

Deliver us, we beseech thee, O Lord, from all evils, past, present, and to come: and by the intercession of the blessed and glorious Mary, ever Virgin, Mother of God, together with thy blessed Apostles Peter and Paul, and Andrew, and all the Saints (*making the sign of the Cross on himself with the paten, he kisses it and says*), mercifully grant peace in our days: that by the assistance of thy mercy we may be always free from sin, and secure from all disturbance.

He places the paten under the Host, uncovers the chalice, and makes a genuflection; then, rising, he takes the Host, breaks It in the middle over the chalice, saying:*

Per eundem Dominum nos-	Through the same Jesus
trum Jesum Christum Filium	Christ thy Son our Lord.
tuum.	

He puts the part which is in his right hand upon the paten, breaks a particle from the other part in his left hand, saying:

Qui tecum vivit et regnat in	Who with thee in the unity
unitate Spiritus Sancti Deus.	of the Holy Ghost liveth and
	reigneth God.

He says aloud:

Pr. Per omnia sæcula sæcu-	Pr. World without end.
lorum.	
Cl. Amen.	Cl. Amen.

He makes the sign of the Cross with the particle over the chalice, saying:

Pr. Pax ✠ Domini sit ✠	Pr. May the peace ✠ of the
semper vobis ✠ cum.	Lord be ✠ always ✠ with you.
Cl. Et cum spiritu tuo.	Cl. And with thy spirit.

He puts the particle into the chalice, saying:

Hæc commixtio et consecra-	May this mixture and conse-
tio corporis et sanguinis Domini	cration of the body and blood
nostri Jesu Christi fiat accipien-	of our Lord Jesus Christ be to us
tibus nobis in vitam æternam.	that receive it effectual to
Amen.	eternal life. Amen.

He covers the chalice makes a genuflection, and rises; then bowing down and striking his breast three times, he says: †

Agnus Dei, qui tollis peccata	Lamb of God, who takest
mundi, miserere nobis.	away the sins of the world, have
	mercy upon us.
Agnus Dei, qui tollis peccata	Lamb of God, who takest
mundi, miserere nobis.	away the sins of the world, have
	mercy upon us.

*"The bread which we break, is it not the partaking of the Body of the Lord?"—
Cor. x., 16.

†The Choir sing the *Agnus Dei*.

Agnus Dei, qui tollis peccata mundi, dona nobis pacem.

Lamb of God, who takest away the sins of the world, grant us thy peace.

In Masses for the Dead, he says twice, Give them rest; and lastly, Give them eternal rest. Standing in an inclined position, with his hands joined and resting on the Altar, and his eyes reverently fixed upon the sacred Host, he says;

Domine Jesu Christe, qui dixisti Apostolis tuis: Pacem relinquo vobis, pacem meam do vobis; ne respicias peccata mea, sed fidem Ecclesiæ tuæ; eamque secundum voluntatem tuam pacificare et coadunare digneris; qui vivis et regnas Deus, per omnia sæcula sæculorum. Amen.

Lord Jesus Christ, who saidst to thy Apostles: Peace I leave with you, my peace I give unto you; regard not my sins, but the faith of thy Church; and vouchsafe to it that peace and unity which is agreeable to thy will: who livest and reignest God for ever and ever. Amen.

The preceding prayer is omitted in Masses for the Dead.

At High Mass, the Deacon kisses the Altar at the same time with the celebrating Priest, by whom he is saluted with the kiss of peace with these words.*

Pr. Pax tecum.

Pr. Peace be with thee.

To which the Deacon answers:

Cl. Et cum spiritu tuo.

Cl. And with thy spirit.

The Deacon then salutes in like manner the Subdeacon, who conveys the kiss of peace† to those amongst the clergy who are assisting at Mass.

Domine Jesu Christi, Fili Dei vivi, qui ex voluntate Patris, co-operante Spiritu Sancto, per mortem tuam mundum vivificasti; libera me per hoc sacrosanctum corpus et sanguinem tuum ab omnibus iniquitatibus meis, et universis malis, et fac me tuis semper inhærere mandatis, et a te nunquam separari permittas: qui cum eodem Deo

Lord Jesus Christ, Son of the living God, who according to the will of the Father, through the co-operation of the Holy Ghost, hast by thy death 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 always adhere to thy commandments, and never suffer me to be

*The Priest kisses the Altar out of respect and affection towards that spot on which Jesus Christ is daily immolated; for, exclaims St. Optatus, Bishop of Milevis, about 365; "What is the Altar but the seat of the Body and Blood of Christ" (*de Schis. Donat. lib. vi.*)?

† "Salute one another with a holy Kiss."—Romans xvi., 16.

Patre et Spiritu Sancto vivis et regnas Deus in sæcula sæculorum. Amen.

Perceptio corporis tui, Domine Jesu Christe, quod ego indignus sumere præsumo, non mihi proveniat in judicium et condemnationem; sed pro tua pietate prosit mihi ad tutamentum mentis et corporis, et ad medelam percipiendam. Qui vivis et regnas cum Deo Patre, in unitate Spiritus sancti, Deus per omnia sæcula sæculorum. Amen.

Making a genuflection, the Priest rises, and says :

Panem cœlestem accipiam, et nomen Domini invocabo.

separated from thee ; who with the same God the Father and Holy Ghost livest and reignest God for ever and ever. Amen.

Let not the participation of thy body, O Lord Jesus Christ, which I, unworthy, presume to receive, turn to my judgment and condemnation ; but through thy goodness, may it be to me a safeguard and remedy, both of soul and body. Who with God the Father, in the unity of the Holy Ghost, livest and reignest God for ever and ever. Amen.

I will take the bread of heaven, and call upon the Name of the Lord.

Then, slightly inclining, he takes both halves of the Host between the thumb and forefinger of his left hand, and the paten between the same forefinger and the middle one ; then striking his breast with his right hand, and raising his voice a little, he says three times devoutly and humbly.

Domine non sum dignus ut intres sub tectum meum ; sed tantum dic verbo, et sanabitur anima mea.

Lord, I am not worthy that thou shouldst enter under my roof ; say but the word, and my soul shall be healed.

Then with his right hand making the Sign of the Cross with the Host over the paten, he says :

Corpus Domini nostri Jesu Christi custodiat animam meam in vitam æternam.

May the body of our Lord Jesus Christ preserve my soul to life everlasting. Amen.

He then reverently receives both halves of the Host, joins his hands and remains a short time in meditation on the most holy Sacrament. Then he uncovers the chalice, genuflects, collects whatever fragments may remain on the corporal, and wipes the paten over the chalice, saying while so doing :

Quid retribuam Domino pro omnibus quæ retribuit mihi ? Calicem salutaris accipiam, et

What shall I render to the Lord for all he hath rendered unto me ? I will take the chalice of

nomen Domini invocabo. Lau-
dans invocabo Dominum, et ab
inimicis meis salvos ero.

salvation, and call upon the
name of the Lord. Praising I
will call upon the Lord, and I
shall be saved from my enemies.

*He takes the chalice in his right hand and, making the sign of the
Cross with it he says:*

Sanguis Domini nostri Jesu
Christi custodiat animam meam
in vitam æternam. Amen.

The blood of our Lord Jesus
Christ preserve my soul to ever-
lasting life. Amen.

Then he receives all the Precious Blood, together with the particle.

After which he communicates all who approach the altar.

*Those who are to communicate go up to the Sanctuary at the Domine,
non sum dignus, when the bell rings: the Acolyte spreads a cloth
before them, and says the Confiteor.*

*Then the Priest turns to the communicants, and pronounces a general
absolution in these words:*

Misereatur vestri omnipotens
Deus et dimissis peccatis vestris,
perducat vos ad vitam æternam.

Cl. Amen.

Pr. Indulgentiam ✠ absolutio-
nem, et remissionem peccato-
rum vestrorum tribuat vobis
omnipotens et misericors Do-
minus.

Cl. Amen.

May Almighty God have mercy
on you, forgive you your sins,
and bring you to life everlasting.

Cl. Amen.

Pr. May the almighty and
merciful Lord give you pardon,
absolution, and remission of your
sins.

Cl. Amen.

*Elevating a particle of the Blessed Sacrament, and turning towards
the people, he says:*

Ecce Agnus Dei, ecce qui tollis
peccata mundi.

Behold the Lamb of God, be-
hold him who taketh away the
sins of the world.

And then repeats three times, Domine non sum dignus.

*Descending the steps of the altar to the Communicants, he administers
the Holy Communion, † saying to each:*

*As it is needful to be fasting from the midnight before, those who wish to communicate seldom do so during High Mass, but at an earlier Low Mass, as elsewhere mentioned.

† "But let a man prove himself . . . For he that eateth and drinketh unworthily eateth and drinketh judgment" in the Protestant translation, damnation "to himself, not discerning the body of the Lord."—1 Cor. xi.

Corpus Domini nostri Jesu Christi custodiat animam tuam in vitam æternam. Amen.

May the body of our Lord Jesus Christ preserve thy soul to to life everlasting. Amen.

Returning to the Altar, the Priest holds the chalice for the Acolyte to pour into it a little wine for the first ablution and says :

Quod ore sumpsimus, Domine, pura menta capiamus; et de munere temporali fiat nobis remedium sempiternum.

Grant, Lord, that what we have taken with our mouth, we may receive with a pure mind; and of a temporal gift may it become to us an eternal remedy.

Then, having taken the first ablution, he says :

Corpus tuum, Domine, quod sumpsi, et sanguis quem potavi, adhæreat visceribus meis: et præsta, ut in me non remaneat scelerum macula, quem pura et sancta refecerunt Sacramenta. Qui vivis et regnas in sæcula sæculorum. Amen.

May thy body, O Lord, which I have received, and thy blood which I have drunk, cleave to my bowels; and grant that no stain of sin may remain in me, who have been refreshed with this pure and holy Sacrament. Who livest, &c. Amen

*Then, the Acolyte pouring wine and water over the Priest's fingers, he washes them, wipes them, and takes the second ablution; he then wipes his mouth, and dries the chalice, which he covers; and having folded the corporal, places it on the Altar, as at the beginning of Mass: he then goes to the Book and reads the Communion **

For the Communion.

One thing I have asked of the Lord, this will I seek after; that I may dwell in the house of the Lord all the days of my life.

Oh taste and see that the Lord is sweet; blessed is the man that hopeth in him.

Then he turns to the people, and says :

Pr. Dominus vobiscum.

Pr. The Lord be with you.

Cl. Et cum spiritu tuo.

Cl. And with thy spirit.

Then he reads the Post Communion; at the end of the first and last of which the Acolyte answers. Amen.

* The antiphon called the Communion varies, and is generally a versicle from the Psalms. It is thus denominated because it anciently used to be chanted whilst the people communicated, as we learn from St. Cyril in the fourth century.

For the Post Communion.

Pour forth upon us, O Lord, the spirit of thy love, that by thy mercy thou mayest make those of one mind whom thou hast fed with one celestial food. Through our Lord Jesus Christ, who liveth and reigneth with thee, in the unity of the same Holy Spirit, &c.

Afterwards he turns again towards the people and says :

Pr. Dominus vobiscum.

Pr. The Lord be with you.

Cl. Et cum spiritu tuo.

Cl. And with thy spirit.

From Holy Saturday until the Saturday in Easter Week two Alleluias are said or sung after the Ite missa est.

Pr. Ite missa est; *vel* Benedicamus Domino.

Pr. Go, the Mass is ended :
[*for when the Gloria in excelsis has been omitted*]. Let us bless the Lord.

(*At High Mass, Ite missa est is chanted by the Deacon.*)

Cl. Thanks be to God.

Cl. Deo gratias.

In Masses for the dead.

Pr. Requiesant in pace.

Pr. May they rest in peace.

Cl. Amen.

Cl. Amen.

Bowing down before the Altar, and resting his hands joined on it, the Priest says :

Placeat Tibi, sancta Trinitas, obsequium servitutis meæ et præsta, ut sacrificium quod oculis Tuæ Majestatis indignus obtuli, Tibi sit acceptabile, mihi que, et omnibus pro quibus illud obtuli, sit, te miserante, propitiabile. Per Christum Dominum nostrum. Amen.

O holy Trinity, let the performance of my homage be pleasing to Thee: and grant that the sacrifice which I, unworthy, have offered up in the sight of Thy Majesty, may be acceptable to Thee, and through Thy mercy be a propitiation for me, and all those for whom I have offered it. Through Christ our Lord. Amen.

Then he kisses the Altar, and raising his eyes, extending, raising, and joining his hands, he bows his head to the crucifix, and says ;

Benedicat vos omnipotens Deus, Pater, et Filius, † et Spiritus Sanctus. Amen.

May almighty God, the Father, Son, † and Holy Ghost, bless you. Amen.

At the Word Deus, he turns towards the people, and makes the sign of the Cross over them. Then turning to the Gospel side of the Altar, he says :

Pr. Dominus vobiscum.
Cl. Et cum spiritu tuo.

Pr. The Lord be with you.
Cl. And with thy spirit.

(The Benediction is omitted in Masses for the Dead.)

He then traces the sign of the Cross, first upon the Altar, and then upon his forehead, lips and heart, and begins the Gospel according to St. John, saying:

Pr. Initium sancti Evangelii
secundum Joannem.

Cl. Gloria tibi, Domine.

In principio erat Verbum, et Verbum erat apud Deum; et Deus erat Verbum; hoc erat in principio apud Deum. Omnia per ipsum facta sunt, et sine ipso factum est nihil quod factum est; in ipso vita erat, et vita erat lux hominum; et lux in tenebris lucet, et tenebræ eam non comprehenderunt.

Fuit homo missus a Deo, cui nomen erat Joannes. Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux: sed ut testimonium perhiberet de lumine. Erat lux vera quæ illuminat omnem hominem venientem in hunc mundum.

In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit et sui eum non receperunt. Quotquot autem receperunt eum dedit eis potestatem filios Dei fieri: his qui credunt in nomine ejus, qui non ex sanguinibus neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt. ET VERBUM CARO

Pr. The beginning of the holy Gospel according to St. John.

Cl. Glory be to thee, O Lord.

In the beginning was the Word, and the Word was with God, and the Word was God; the same was in the beginning with God. All things were made by him, and without him was made nothing that was made: in him was life, and the life was the light of men: and the light shineth in darkness, and the darkness did not comprehend it.

There was a man sent from God, whose name was John. This man came for a witness, to give testimony of the light, that all men might believe through him, He was not the light, but came to give testimony of the light. He was the true light which enlighteneth every man that cometh into this world.

He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them he gave power to become the sons of God: to those that believe in his name, who are born not of blood, nor of the will of the flesh, nor of the will of man, but

FACTUM EST [*Hic genuflectitur*],*
et habitavit in nobis; et vidimus
gloriam ejus, gloriam quasi Uni-
geniti a Patre, plenum gratiæ
et veritatis.

Cl. Deo gratias.

When a feast falls on a Sunday, or other day which has a proper Gospel of its own, the Gospel of the day is read instead of the Gospel of St. John.

[After High Mass.]

Pr. Domine salvum fac Re-
gem nostrum Eduardum.

Cl. Et exaudi nos in die qua
invocaverimus te.

Gloria Patri, &c.

Oremus. †

Quæsumus, omnipotens Deus,
ut famulus tuus Eduardus Rex
noster, qui tua miseratione sus-
cepit regni gubernacula virtu-
tum etiam omnium percipiat
incrementa, quibus decenter or-
natus, et vitiorum monstra devi-
tare, et ad te qui via, veritas, et
vita es cum Regina Consorte et
prole regia gratiosus valeat per-
venire. Per Christum Dominum
nostrum. Amen.

of God. AND THE WORD WAS
MADE FLESH [*Here the people
kneel down*], and dwelt among
us; and we saw his glory, as it
were the glory of the Only-
begotten of the Father, full of
grace and truth.

Cl. Thanks be to God.

Cl. O Lord save Edward our
King.

Cl. And hear us in the day
when we call upon thee.

Glory be to the Father, &c.

Let us pray.

We beseech thee, almighty
God, that thy servant Edward,
our King, who, through thy mer-
cy, hath undertaken the govern-
ment of these realms, may receive
an increase of all virtues, where-
with becomingly adorned, he
may avoid every enormity of sin,
and being made acceptable in
thy sight, may come at length
to thee, who art the way, the
truth, and the life, with the
Queen Consort and His Royal
Family. Through, &c.

* All genuflect at these words, to adore the second Person of the Blessed Trinity, Who was pleased to take flesh for our Redemption.

† Not only do Catholics honour the King, as St. Peter commands, . . . but however widely they may differ from him in religious belief, and though he even be a persecutor of the Church, they nevertheless pray for him. In this they follow the primitive Christians who prayed for the Emperors though they were pagans (*Tertull Apolog.*); and for the Emperor Gallus notwithstanding that he was persecuting them (Eusebii Histor. Eccl.)—Rock's *Hierurgia*.

CHAPTER IX.

At Benediction.

BENEDICTION* is usually an afternoon or evening service. The priest who officiates enters vested in a cope, preceded by acolytes. One of the latter carries a thurible, which is a small metal vessel containing lighted charcoal. After the usual genuflections before the Altar, the priest opens the Tabernacle and takes from it the Blessed Sacrament, or Sacred Host, reserved for this purpose. The Sacred Host is placed in a gold or silver stand called a Monstrance, and is then put on a small platform over the Tabernacle for the adoration of the congregation, who remain reverently kneeling throughout the service. Whilst this is being done the hymn, called "O Salutaris," is sung:—

I.
O Salutaris Hostia
Quæ cœli pandis ostium,
Bella premunt hostilia,
Da robur, fer auxilium.

I.
O Saving Victim, opening
wide
The gate of Heaven to
man below,
Our foes press on from every
side;
Thine aid supply, Thy
strength bestow.

* There is a public service that sometimes precedes Benediction on Sundays. It is called Vespers. Vespers, or Evening Song constitutes the sixth among the seven Canonical Hours which are forms of prayers that every ecclesiastic, from the sub-deacon, upwards, is bound to repeat every day. Like to the other Hours Vespers is almost wholly composed of psalms and other portions of Scripture. The *Simple Vesper Book* (sixpence) is an efficient guide for the laity who attend the service, and a very needful one as the psalms and antiphons vary with the day.

II.

Uni Trinoque Domino,
 Sit sempiterna gloria ;
 Qui vitam sine termino
 Nobis donet in patria.

Amen. Oh, grant us endless length
 of days
 In our true native land
 with Thee. Amen.

II.

To Thy great name be end-
 less praise,
 Immortal Godhead, one
 in three !

Afterwards the priest returns to the foot of the Altar and, placing some incense in the thurible, proceeds to wave the latter towards the Altar. The use of incense is a small outward sign of great honour mentioned in the Old and New Testaments, and harmonizes with the thought of the necessity and directness of prayer. After the hymn "O Salutaris," the Litany of the Blessed Virgin is generally sung ; and then follows another hymn "Tantum Ergo" :

I.

Tantum ergo Sacramentum
*Veneremur cernui,**
 Et antiquum documentum,
 Novo cedat ritui ;
 Præstet fides supplementum
 Sensuum defectui.

I.

Down in adoration falling,
 Lo ! the sacred Host we
 hail ;
 Lo ! o'er ancient forms de-
 parting
 Newer rites of grace pre-
 vail,
 Faith for all defects supply-
 ing
 Where the feeble senses
 fail.

II.

Genitori, Genitoque
 Laus et jubilatio ;
 Salus, honor, virtus, quoque
 Sit et benedictio ;
 Procedenti ab utroque
 Compar sit laudatio.

II.

Amen. To the everlasting Father,
 And the Son who reigns
 on high,
 With the Holy Ghost pro-
 ceeding
 Forth from each eternally,
 Be salvation, honour, bless-
 ing.
 Might and endless majesty
 Amen.

* Here the congregation reverently bow the head.

At the end of the first verse of the *Tantum Ergo*, incense is added to that which was previously put in the thurible, and at the close of the hymn the priest sings the following prayer in honour of the Blessed Sacrament, the presence of Which on the Altar is an abiding happiness in the Catholic's life.

V. Panem de cœlo præstitisti eis [Alleluia].

R. Omne delectamentum in se habentem [Alleluia].

V. Thou didst give them bread from heaven [Alleluia].

R. Containing in itself all sweetness [Alleluia].

Oremus.

Deus, qui nobis sub sacramento mirabili Passionis tuæ memoriam reliquisti; tribue, quæsumus, ita nos Corporis et Sanguinis tui sacra mysteria venerari, ut redemptionis tui fructum in nobis jugiter sentiamus. Qui vivis et regnas in sæcula sæculorum. Amen.

Let us pray.

O God, who in this wonderful Sacrament hast left us a memorial of Thy Passion; grant us, we beseech Thee, so to reverence the sacred mysteries of Thy Body and Blood, that we may continually feel in our souls the fruit of Thy redemption. Who livest and reignest for ever and ever. Amen.

After this prayer the priest takes down the Monstrance kneels a moment in adoration while one of the acolytes puts a second vestment called the humeral veil round his shoulders. Then rising, he proceeds as solemnly as possible to give the benediction with the Blessed Sacrament to the people by making over them the sign of the Cross with It.* Meanwhile a hand-bell is rung to

* Catholics believe that in the Blessed Eucharist or, Blessed Sacrament, are the Body and the Blood, together with the Soul and Divinity of Jesus Christ. They believe that after the words of consecration what was bread is then changed, or as it is called, transubstantiated, into

ensure more particular attention, and acquaint those who cannot see with what is going on. The restoration of the Blessed Sacrament to the Tabernacle while a Psalm is sung, brings this simple but beautiful service to a close. The whole rite occupies less than half-an-hour.

The Psalm sung at the close of Benediction is the hundred and sixteenth in the Catholic version of the Bible:—

Laudate Dominum omnes gentes : laudate eum omnes populi. Quoniam confirmata est super nos misericordia ejus, et veritas Domini manet in æternum.

Gloria Patri, et Filio, et Spiritui Sancto ; Sicut erat in principio et nunc et semper et in sæcula sæculorum. Amen.

[Praise the Lord, all ye angels, praise Him all ye peoples, since His mercy is confirmed to us, and the truth of the Lord remains for ever.

Glory be to the Father, &c.]

CHAPTER X.

Varia.

St. Peter.

A SMALL statue representing St. Peter in his episcopal chair is found in almost every Catholic Church. This great Apostle, with all his successors in the See of Rome, was made the supreme visible

the Body of Christ so that not the substance but the appearance only of bread remains. By bending the knee, Catholics therefore intend to worship Christ and not a piece of bread. To bow the knee in divine adoration of a piece of bread or of anything else besides the Deity, would be idolatrous and blasphemous.—Rock's *Hierurgia*.

head of the Church on earth. This "Headship" (*Principalitatem*), as St. Irenæus* in the second century calls the pastoral care of St. Peter, was committed to the latter by Christ, when He said to St. Peter twice: "Feed my Lambs"; and once, "Feed My Sheep" (*St. John xxi*). We also find St. Peter's Supremacy in the Church, among many other Scriptural passages, confirmed in the following: "And I say to *thee*; that thou art Peter; and upon this rock I will build my Church, and the gates of hell shall not prevail against it. And I will give to *thee* the keys of the Kingdom of Heaven" (*St. Matt. xvi*). The Holy Gospels observe this order in the mention of the Apostles' names, in the case of two. St. Peter, though not the oldest among them, or even the first to be called, is invariably mentioned first, as Judas is invariably mentioned last.

"The evidence that St. Peter was at Rome," says the Protestant Bishop Pearson, "is proved from Ignatius, Papias, Dionysius of Corinth, Irenæus, Caius, Clement of Alexandria, Tertullian, Origen, Cyprian, Lactantius, Eusebius, Athanasius, Epiphanius, Julian the Apostate, Augustine, and Palladius. Therefore it is marvellous that there can be found those who deny that Peter was at Rome." Even the infidel Gibbon has borne testimony to the truth of Catholic tradition on the point, in his history of the Roman Empire.

Infallibility in the Popes, signifies that they (*anti*-popes, of course, as their name shows, not being popes), cannot err when teaching on questions of faith or morals to the universal Church, owing solely to the promises of Jesus Christ. Infallibility does not in any way include

**Adversus Hæreses, Lib. iii., c. 3.*

impeccability, the Divine gift of Infallibility being but placed "in earthen vessels" (2 Cor. iv. 7). There have been personal scandals in the Church of God, but their non-existence would have been a greater cause for surprise than their rare occurrence can be, for Christ foretold that there would be such from within, and without the One Fold. In Holy Scripture, we find that sinful men have taught with universally acknowledged infallibility, as witness Solomon, Balaam, Jonas, and Caiphas. Thus, the Papal freedom from error in the limits above defined, does not depend on the personal virtues or learning of the Popes, but on the promise of the Holy Ghost, that "the Church of the living God," would be "the pillar and ground of truth" (1 St. Tim. iii. 18). By its fruit is the tree known; and spiritual unity such as alone exists in the Catholic Church, proves how Divine is its supernatural but not unreasonable claim. At a date when there had been only forty Popes, and that tradition consequently could not have had time to have sprung "from cunningly devised fables," without discovery by such a clear mind, St. Augustine wrote: "In the Catholic Church—many are the considerations which must keep me in her bosom—the assent of nations; her authority first established by miracles; the *succession of Pastors from the Chair of Peter*, to whom the Lord committed the care of feeding His flock down to the present Bishop," &c., (*Contra Ep. Fundam Cap. IV.*)

B. V. Mary.

WE reserve space here for a note, explanatory of the position of the Blessed Virgin Mary in Catholic devotion, for it is a very important one. This

is evidenced by the frequent mention of her name in the Church's prayers, and the presence of her statue or picture in all Catholic temples. Devotion to the Blessed Virgin more intimately reminds us of the mystery of the Incarnation and Redemption of man, than does devotion to any other Saint. Our Lady was Mother of God because of the hypostatic union between the divine Person of the Son and His human nature; she was not the mother of the divine nature; in other words she was the Mother of the man Jesus Christ, who was also God, and so Mother of the God-Man.

No Catholic ever thinks of putting the Blessed Virgin on an equality with God, she is properly recognized as only a creature, though of created beings the highest in Heaven. She receives a greater veneration than any of the Angels or Saints, yet a veneration different, not only in degree but in kind, to the supreme worship which Catholics give to God alone. It sometimes happens that the word "worship" occurs in connection with the praise Catholics give her; but the term is only used in the same limited sense as when it occurs in the marriage ceremony—"With my body," the man says to the woman, "I thee worship."

The honour the Catholic Church gives to the Mother of God simply fulfils, as it has been fulfilled, the Scriptural prophecy placed by the Holy Ghost in the Blessed Virgin's mouth: "Behold all generations from henceforth shall call me blessed" (*St. Luke i. 48*). As Eve is the earthly mother of mankind so Mary is our spiritual mother, we being all brethren of the Divine Son of

"Our tainted nature's solitary boast,"

as Wordsworth styles her in one of his sonnets. Eve wrought us misfortune, as Mary has, under

God, salvation. The more we learn to admire the Blessed Virgin, the more we must love the Creator, devotion to her increasing our fervour in the service of the one God, to whom Catholics alone give supreme worship.

The Rosary.

THE Holy Rosary is a devotion often publicly recited in a Catholic church. It consists of fifteen decades, of which however only five are generally said at a time. Each decade consists of one Our Father, ten Hail Marys, and a Glory be to the Father. The Hail Mary is thus frequently repeated because the devotion, in the first place, is in honour of the Mother of God; and, in the second place, because the Hail Mary is a kind of doxology in honour of the Christian's central act of belief, namely, the Incarnation. The Hail Mary consists of two parts: the first, taken from Holy Scripture, is made up of the words spoken by the Angel Gabriel and St. Elizabeth; and the second was added by a Council of the Church at Ephesus, in the first half of the fifth century. The decades are also called "mysteries" because the recital of each decade includes the simultaneous consideration of some passage in the life of our Lord, Whose love for man and consequent life on earth was but one continual mystery. In order that the reciter may not have his mind occupied by mentally keeping account of the number of Hail Marys beads are used. It may be remarked that repetitions are not "vain" in themselves, but only when made without due reflection. In this sense alone they are condemned by the Holy Scripture.

The Use of Latin in the Church.

THE Latin language is used by the Church in its principal services for different reasons. It has been thus exclusively used since the earliest ages of Christianity; and so the practice is consecrated by great antiquity. There is a certainty, proved by experience, that the meaning of words in a "living" language varies in the course of centuries, and so gives rise after a time to endless doubts and disputes as to the exact sense in which doctrines and prayers so expressed are to be accepted. Only a few hundred years have elapsed since the "Reformation"; yet a fatal diversity of opinion exists among Anglican divines on the subject of the precise meaning of certain parts of the English *Book of Common Prayer*, owing to the changes that have taken place in the meanings of English words in the course of those few centuries. The Latin tongue is recognised universally as the language of the learned and is immutable. The Church employs it in her Liturgy because it is noted for its unity and universality. The Catholic wherever he may find himself always feels at home at the public services of the Church because of the use of Latin. The universality of its use enables the Catholic priest to say Mass in any country, which would not be possible if the ritual in each separate country was in the vernacular.

Again, there is a special fitness that a particular language, unprofaned by the associations of daily use in secular matters, should be reserved for the service of God. The Jews of the Old Law, though including people of many nations, and though the Jews after their seventy years Captivity adopted Syriac, or the Chaldaic, in place of

the ancient Hebrew which they had forgotten, had a sacred tongue for all—that of pure Hebrew. Thus though a Galilean, speaking Syro-Chaldaic, our Lord on the Cross quoted the Psalms when he exclaimed: “Eli, Eli, lama sabacthani,” in the sacred tongue; and hence the misunderstandings at the foot of the Cross, some saying: “This man calleth for Elias.” Finally the Latin used in the Church’s most frequent services is both short and easy: and the prayer-books invariably give it and the vernacular side by side.

Extreme Unction.

HOLY Oils used in the administration of Extreme Unction, are often reserved in a small recess in the walls of the Sanctuary. Extreme Unction is a Sacrament of the Catholic Church by which the dying receive grace to fortify them in their journey from this life. Every Sacrament has some outward sign of the inward grace which it brings to the soul, and in Extreme Unction it takes the form of anointing of the sick person with the consecrated oil accompanied with prayer. The Scriptural authority for the Sacrament is in the Epistle of St. James (*v.* 14-15), where it is said: “Is any man sick among you? Let him bring in the priests of the Church and let them pray over him, anointing him with oil in the Name of the Lord. And the prayer of faith shall save the sick man, and the Lord shall raise him up; and if he be in sins they shall be forgiven him.” It seems strange to Catholics how lovers of the Bible can ignore such a command, and rest satisfied with Churches that fail to fulfil it.

The Angelus.

THE Incarnation of our Saviour is fitly an object of abiding devotion in the Catholic Church. Three times a day, morning, noon, and night, the Church bell is rung in Catholic countries for the recital of a short form of prayer called the *Angelus*. It is a custom observed by every Catholic, whether he be in church, private house, field, or street. The *Angelus* is so called from the opening word of the prayer, and consists almost wholly of Scriptural verses that relate to the announcement of the Incarnation by the Angel Gabriel. On Saturday, from mid-day till the same hour on Sunday the prayer is said standing, and during the rest of the week kneeling, if said indoors.

Relics of the Saints.

WE find miraculous powers given by God to Relics in the Bible. Eliseus smote the waters of the Jordan with the mantle of Elias; they parted and the prophet passed over (*4 Kings ii. 14*). A dead man was let down into the sepulchre of Eliseus; no sooner did he touch the 'dead bones' of the prophet than he revived, and stood on his feet (*Id. xiii. 21*). In the New Testament we find the following examples: "And behold a woman who was troubled with an issue of blood twelve years came behind Him and touched the hem of His garment, for she said within herself: if I shall touch only His garment I shall be healed . . . and the woman was made whole" (*St. Matt. ix.*); "They brought forth the sick into the streets and laid them on beds and couches that when

Peter came, his shadow at the least might overshadow any of them, and they might be delivered from their infirmities, . . . who were all healed." (*Acts v.*); "So that even there were brought from his" (that is, St. Paul's) "body to the sick, handkerchiefs and aprons, and the diseases departed from them" (*Id. xix. 11, 12*). The world's greatest Scriptural scholar, St. Jerome, writing about A.D. 376, tells us in the following passage of the relative or limited honour the Catholic Church bestows on relics: "We worship not," he says; "we adore not the relics of the Martyrs; but, we honour them that our mind may be raised to Him whose Martyrs they are. We honour the servants, that the honour of the servants may redound to the Lord, who says: *He that receiveth you, receiveth me.* And if the remains of Martyrs deserve not this honour, what mean the words: *Precious in the sight of God is the death of His Saints?* If he that touches them is defiled, how could the body of Eliseus restore life to the dead man?"

The honour paid by Catholics to the Saints detracts in no wise from the worship due to Almighty God. For the Saints are the special friends of God, and it is due to God and to God's holy grace that they reached the degree of sanctity for which they were noted. The artist who paints a great picture is not offended at the admiration of those who gaze upon it, for he knows it is his own personal work and the outcome of his genius. Similarly the holiness and the virtues of the Saints are but the reflection so to speak of God's infinite perfections.

The Bible.

THE Catholic Bible has been quoted in this manual. The number of its Old Testament books exceeds those of the Jewish and Protestant versions. The first Jewish Canon was made about the time of, if not by, the prophet Ezra, who lived before some of the writers of the omitted books existed. The second and last Jewish Canon was fixed after the establishment of Christianity, when the infallible spiritual authority necessary for judging in such a matter had passed from the Jewish priests to those of the Gentiles. Thus, Ezra could not include some of the minor prophets, for the reason that they did not exist in his day; and the second Jewish Canon had not inspired authority, and was consequently of no real value, for its authors were prejudiced against such works as that of the Machabees, because they contained the history of the Jewish overthrow. The Catholic Church receives her version of the Bible from the famous Septuagint, which was also accepted by the Jews who lived in outlying parts, away from Jerusalem, and were unaffected by the irreligion of their failing race.

From the earliest times the Catholic Church has taught that the Truth of Christ is contained only partly in the Bible, and in part in unwritten tradition received by the Apostles from their Divine Master or from the Holy Ghost and intrusted by them to the Church. Consequently Scripture and Tradition as coming equally from the one divine source are to be revered alike.

Scapulars.

ALMOST every devout Catholic wears one or other of the different Scapulars sanctioned by the Church.

A scapular consists of two small pieces of cloth one of which is worn on the chest and the other on the back, the two being connected by tapes passing over the shoulders of the wearer. Undoubtedly the most popular of all Scapulars is the brown which is worn in honour of Our Lady of Mount Carmel. Other well known Scapulars are the blue in honour of the Immaculate Conception; the black in honour of the Passion of our Divine Lord; the red in honour of the Sacred Heart; and the white in honour of our Blessed Lady under the beautiful title of Virgin Mother of Good Counsel. The Church has attached numerous Indulgences to these Scapulars which can be gained only by observing certain conditions.

Religious Orders.

IN addition to the numerous churches in charge of the diocesan or Secular Clergy others will be found in the different populous centres which are served by the members of the different Religious Orders who are known generally as the Regular Clergy. The principal Orders are the Benedictines, Regular Canons, Jesuits, Augustinians, (Austin Friars), Dominicans (Black Friars), Friars Minor or Franciscans (Grey Friars), Carmelites, (White Friars), and Servites. The members of these different orders take Solemn vows of Poverty, Chastity, and Obedience. Among the Congregations the members of which take only simple vows we have the Passionists, Marists, Oblates of Mary Immaculate, Salesians, and the Society of Pious Missions.

List of Books.

THE *Hierurgia*, or, Holy Sacrifice of the Mass, published by Mr. John Hodges, Bedford Street Covent Garden, W.C., I have already commended to my readers. But the following books may be also found useful by those who would wish to supplement the necessarily very brief and imperfect information of the present manual :—

- I. Catechism of Christian Doctrine, 1d.
- II. Lectures on the Holy Eucharist, by Card. Wiseman, 3/6.
- III. Credentials of the Catholic Church, by the Very Rev. John B. Bagshawe, 6d.
- IV. Threshold of the Catholic Church, by the same, 6d.
- V. Catholic Belief, by Very Rev. J. Faa Di Bruno, D.D., 6d.
- VI. The Penny Publications of Catholic Truth Society.

The above works can be obtained of R. & T. Washbourne, 4 Paternoster Row, London, E.C., or through any bookseller.

APPENDIX A.

Lord Macaulay on the Catholic Church.

“ There is not, and there never was on this earth, a work . . . so well deserving of examination as the Roman Catholic Church. The history of that Church joins together the two great ages of human civilisation. No other institution is left standing which carries the mind back to the times when the smoke of sacrifice rose

from the Pantheon, and when camelopards and tigers bounded in the Flavian amphitheatre. The proudest royal houses are but of yesterday when compared with the line of the Supreme Pontiffs. That line we trace back in an unbroken series from the Pope who crowned Napoleon in the nineteenth century, to the Pope who crowned Pepin in the eighth; and far beyond the time of Pepin the august dynasty extends.

* * * * *

“The Republic of Venice came next in antiquity. But the Republic of Venice was modern when compared to the Papacy; and the Republic of Venice is gone, and the Papacy remains. The Papacy remains, not in decay, not a mere antique, but full of life and youthful vigour. The Catholic Church is still sending forth to the furthest ends of the world missionaries as zealous as those who landed in Kent with Augustine, and still confronting hostile kings with the same spirit with which she confronted Attila.

“The number of her children is greater than in any former age. Her acquisitions in the New World have more than compensated for what she has lost in the Old. Her spiritual ascendancy extends over the vast countries which lie between the plains of the Missouri and Cape Horn, countries which, a century hence, may not improbably contain a population as large as that which now inhabits Europe. The members of her communion are certainly not fewer than a hundred and fifty millions; and it will be difficult to show that all other Christian sects united amount to a hundred and twenty millions. Nor do we see any sign which indicates that the term of her long dominion is approaching. She saw the commencement of

all the governments and of all the ecclesiastical establishments that now exist in the world; and we feel no assurance that she is not destined to see the end of them all. She was great and respected before the Saxon had set foot on Britain, before the Frank had passed the Rhine, when Grecian eloquence still flourished at Antioch, when idols were still worshipped in the temple of Mecca. And she may still exist in undiminished vigour when some traveller from New Zealand shall, in the midst of a vast solitude, take his stand on a broken arch of London Bridge to sketch the ruins of St Paul's.

* * * * *

“Four times since the authority of the Church of Rome was established on Western Christendom has the human intellect risen up against her yoke. Twice that Church remained completely victorious. Twice she came forth from the conflict bearing the marks of cruel wounds, but with the principle of life still strong within her. When we reflect on the tremendous assaults she has survived, we find it difficult to conceive in what way she is to perish.”

—*Essay on Ranke's History of the Popes.*

APPENDIX B.

Cardinal Newman on the Holy Mass.

“I declare to me nothing is so consoling, so piercing, so thrilling, so overcoming, as the Mass, said as it is among us. I could attend Masses for ever and not be tired. It is not a mere form of words,—it is a great action, the greatest action

that can be on earth. It is not the invocation merely, but if I dare use the word, the evocation of the Eternal. He becomes present on the altar in flesh and blood, before Whom angels bow and devils tremble; that is that awful event which is the scope, and is the interpretation of every part of the solemnity. Words are necessary, but as means not as ends; they are not merely addresses to the throne of grace, they are instruments of what is far higher, of consecration, and sacrifice. They hurry on as if impatient to fulfil their mission. Quickly they go, the whole is quick; for they are all parts of one integral action. Quickly they go; for they are awful words of sacrifice, they are a work too great to delay upon; as when it was said in the beginning 'What thou doest do quickly.' Quickly they pass; for the Lord Jesus goes with them, as He passed along the lake in the days of His flesh, quickly calling first one, and then another. Quickly they pass; because as the lightning that shineth from one part of the heaven unto the other, so is the coming of the Son of Man. Quickly they pass; for they are as the words of Moses when the Lord came down in the cloud, calling on the Name of the Lord as He passed by, 'The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth.' And as Moses on the mountain, so we, too, make haste and bow our heads to the earth and adore.

"So we, all around, each in his place, look out for the great advent, 'waiting for the moving of the water.' Each in his place with his own heart, with his own wants, with his own thoughts, with his own intention, with his own prayers, separate, but concordant, watching what is going on watching its progress, united in its consummation;

not painfully and hopelessly following a hard form of prayer from beginning to end, but, like a concert of musical instruments, each different, but concurring in a sweet harmony, we take our part with God's priest, supporting him, yet guided by him. There are little children there, and old men, and simple labourers, and students in seminaries, priests preparing for Mass, priests making their thanksgiving; there are innocent maidens, and there are penitent sinners; but out of these many minds rises one Eucharistic hymn, and the great action is the measure and the scope of it."

—*Loss and Gain.*

APPENDIX C.

Dr. O. Wendell Holmes on Catholic Death-beds.

The Unitarian author of the *Autocrat of the Breakfast Table*, has these lines in the last of his printed volumes; and their evidence is interesting:—"So far as I have observed persons nearing the end of life, the Roman Catholics understand the business of dying better than Protestants. . . . If Cowper had been a good Roman Catholic, instead of having his conscience handled by a Protestant like John Newton, he would not have died despairing, looking upon himself as a castaway. I have seen a good many Roman Catholics on their dying beds, and it always appeared to me that they accepted the inevitable with a composure which showed that their belief, whether or not the best to live by, was a better one to die by than most of the harder creeds which have replaced it."



INDEX.



	PAGE
Alb, The	32
Altar, The	9
,, Primitive Christian use of the word	34
Ambrose, St... .. .	50
<i>Angelus</i> , The	73
Apocalypse, The Angels of the	26
Apostles' Creed, The	26
<i>Asperges</i> , The	16, 33
Augustine, St., on Prayer for the Dead	19
,, ,, on the Real Presence	50
,, ,, on the Papal Succession	68
Baptism, A Deduction from	22
Benediction, Service of	63
Bible, Reverence for the	29
,, Canon of the	75
Books, List of useful	77
Butler, Alban	12
Candles, Symbolical uses of	31
Catacombs, Picture in the	17
Catholic Church, Especial Sanctity of a	9
,, ,, Macaulay on the	77
Ceremonies	14, 30
Confession	22
Consubstantiation	10
Corporal, The	43
Cross, The Sign of	16
,, ,, Antiquity of	16

Cyril, St., of Jerusalem	48, 50, 52, 59
Dead, Prayers for the 18, 52
Deuteronomy, Book of, and Spiritualism.. .. .	26
Extreme Unction	72
Genuflections.. .. .	15, 21, 31, 62
<i>Hail Mary</i> , The, A doxology in honour of the Incarnation	70
<i>Hierurgia</i> , Dr. Rock's	62
Holy Mass, Explanation of the	27
,, ,, Ordinary of the, with Notes	33
Host, Etymology of the word	42
Hymns— <i>O Salutaris</i>	63
<i>Tantum Ergo</i>	64
Images, Use of, consistent with Scripture	25
Incarnation, Devotion in honour of the 70, 73
Incense	64
Indulgences, Explanation of	24
Infallibility, Papal	67
Introduction	6
Invocation of Saints	26, 36
Irencæus, St.	13
Jerome, St.	40, 74
John Chrysostom, St.	50
Justin Martyr	43
Lights, Symbolical use of 31, 40
Macaulay, Lord, on the Catholic Church	77
Machabees, Book of	19, 75
Malachias, Prophecy of, and the Mass	27
Manning, Cardinal, on Ceremonies	15
Mary, Virgin Blessed	68
,, ,, Wordsworth on	69
Mass, The, Explanation of.	27

Mass, Antiquity proved from Pagan Slanders ..	29
,, Newman on	79
,, Origin of the name	33
,, Ordinary of the, in Latin and English, with Notes	33
Mediator, Christ is our sole	26, 69, 70
Melchisedeck and His typical offering of bread and wine	12
<i>Missa Cantata</i> , or Sung Mass	30
Monstrance	63
Mystery, We cannot adore God by Faith without ..	13
Optatus, St., Bishop of Milevis	56
Origen on Confession	23
Original Sin, Other sins require Sacramental forgiveness than	22
Paten, The	44
Paul, St.	13, 24, 31, 58
Penance, Sacrament of, or Confession	22
Penances, Canonical	24
Peter, St., at Rome	17
,, Supremacy of	17
Prayers of the Ordinary of the Mass.. .. .	33
,, ,, ,, Why said quickly	80
,, for the Dead	18, 52
Purgatory	18
Real Presence	9, 27, 50, 52, 56, 58
“Reason given away” on Reasonable Grounds ..	8
Redeemer, Merits of our, applied to Man by the Mass and Sacraments	22, 28
Relics and Scripture	73
Repetitions, When, are vain	70
Rosary, Devotion of the	70
Sacrament of the Holy Eucharist	10
,, Penance	22
,, Extreme Unction	72

Scripture, Reverence for	29
Sign of the Cross, how made	16
,, ,, Antiquity of	16
Sins, Original and Post-Baptismal, both require Sacramental pardon	22
Spiritualism and Scripture	26
<i>Stabat Mater</i>	21
Stations of the Cross	20
Scandals foretold by Christ	68
Supremacy of St. Peter and his Successors	67
,, ,, St. Augustine on.. .. .	68
Tertullian on the Sign of the Cross	16
,, ,, the Eucharist.. .. .	13
,, ,, Purgatory	19
Tobias, The Angel and	26
Transubstantiation	10
Trinity, Devotion in honour of the Holy	16
Unction, Extreme	72
Unity	68
Virgin, The Blessed	68
Vespers	63
Vestments, Origin of	31
Water, Holy	16
Way, or Stations of the Cross	20
Wendell Holmes, Dr. O.	81
Worship, Ceremonial	15, 30

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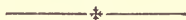
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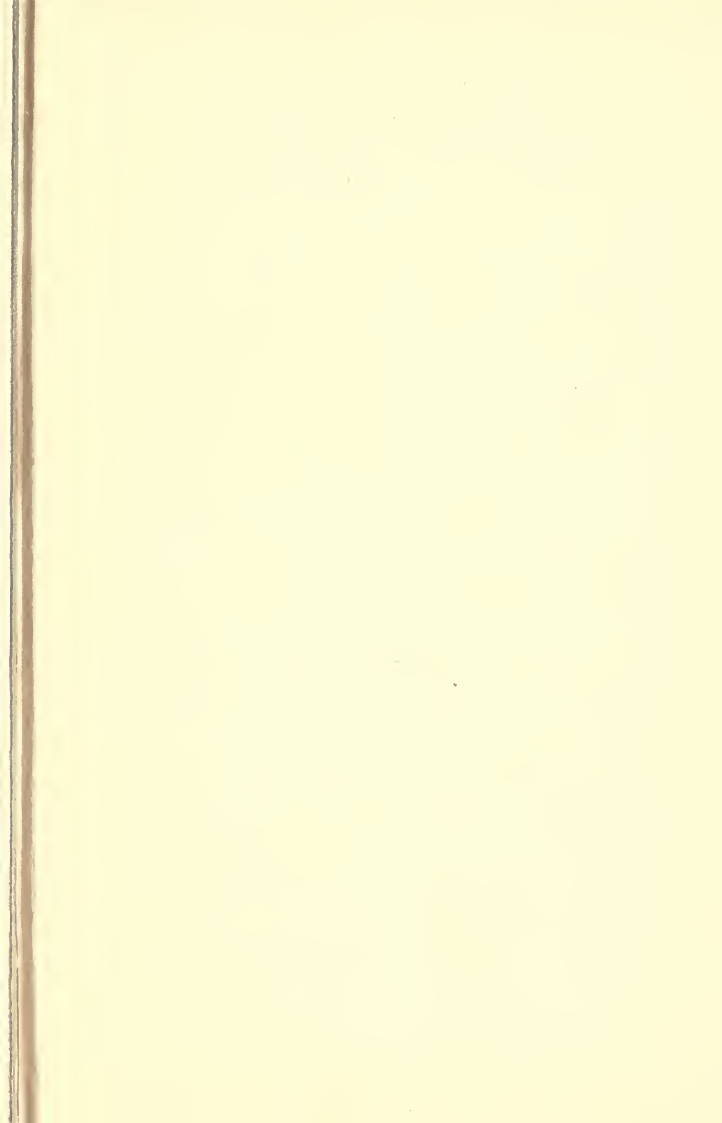
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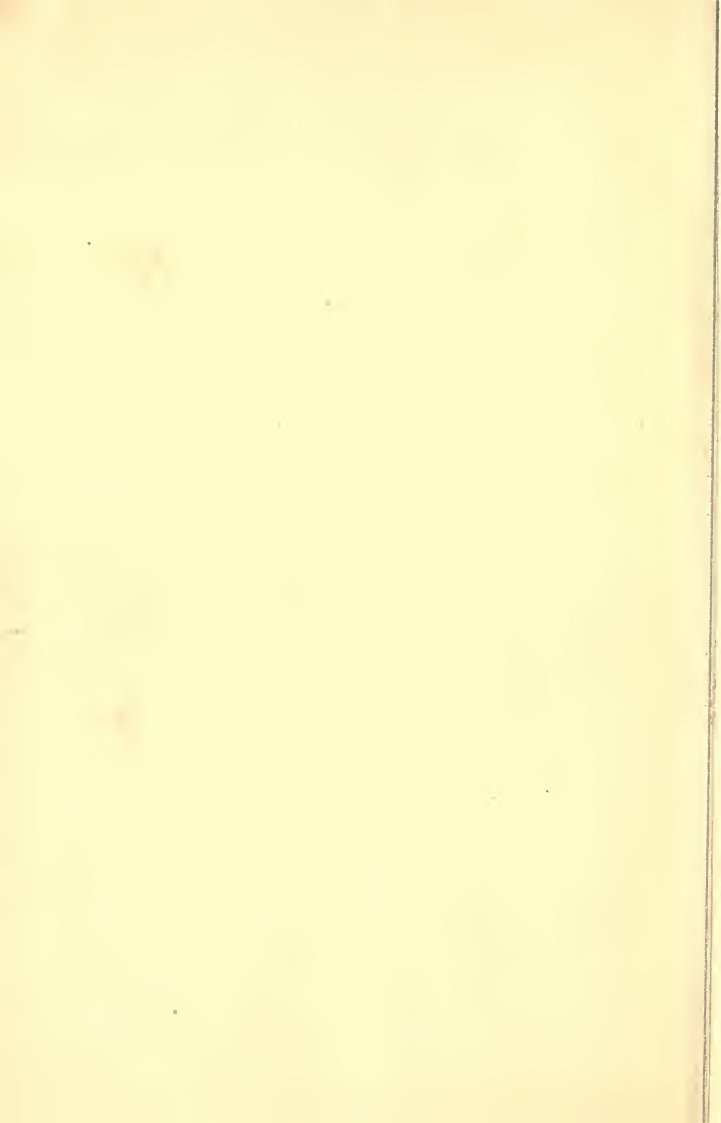


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