

“ meaning, it is no sacrament: if they be changed into words of
“ the same meaning, it makes a sacrament; but the celebrator
“ sins grievously.

“ Third, in the minister. If he does not intend to make a sa-
“ crament, but to cheat; if there be any part of the wine, or a-
“ ny wafer that he has not in his eye, and does not intend to
“ consecrate; if he have before him eleven wafers, and intends
“ to consecrate only ten, not determining what ten he intends:
“ in these cases the consecration does not hold, because intention
“ is requisite. If he think there are ten only, and intends to
“ consecrate all before him, they are all consecrated; therefore
“ priests ought always to have such intention. If the priest,
“ thinking he has but one wafer, shall, after the consecration,
“ find two sticking together, he must take them both. And he
“ must take off all the remains of the consecrated matter; for
“ they all belong to the same sacrifice. If in consecrating, the
“ intention be not actual by wandering of mind, but virtual in
“ approaching the altar, it makes a sacrament: tho’ priests
“ should be careful to have intention both virtual and actual.

“ Beside intention, the priest may be deficient in disposition of
“ mind. If he be suspended, or degraded, or excommunicated,
“ or under mortal sin, he makes a sacrament, but sins grievous-
“ ly. He may be deficient also in disposition of body. If he
“ have not fasted from midnight, if he have tasted water, or any
“ other drink or meat, even in the way of medicine, he cannot
“ celebrate nor communicate. If he have taken meat or drink
“ before midnight, even tho’ he have not slept nor digested it,
“ he does not sin. But on account of the perturbation of mind,
“ which bars devotion, it is prudent to refrain.

“ If any remains of meat, sticking in the mouth, be swallow-
“ ed with the host, they do not prevent communicating, provi-
“ ded they be swallowed, not as meat, but as spittle. The same

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